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THE EPICS OF HESIOD,

WITH AN ENGLISH COMMENTARY

BY

F. A. PALEY, M.A.

LONDON:
WHITTAKER AND CO. AVE MARIA LANE;
GEORGE BELL, FLEET STREET.
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Ἡγοῦμαι ἐγὼ ἀνδρὶ παιδείας μέγιστον μέρος εἶναι—τὰ ὑπὸ τῶν ποιητῶν λεγόμενα οἷόν τ' εἶναι συνιέναι ἃ τε ὀρθῶς πεποίηται καὶ ἃ μή.

PLATO, Protag. p. 339 A.

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PREFACE.

THE present edition of HESIOD was undertaken, not indeed to satisfy a want in Classical Literature which can hardly be said to be generally felt, but from an anxious wish to bring more into use in our schools and colleges the works of a poet so widely celebrated in antiquity, yet by a kind of common consent, or long established fashion, in this country at least, so little studied in modern times [1].

Whatever opinions may be held as to the real date of the Hesiodic poems, one fact remains indisputable; they are the only extant Greek writings which have any claim even to approximate to the Homeric age. Consequently, their value merely as literature is not the only ground of their fitness and utility for students of Greek; they are not less important in a linguistic point of view, viz. as affording collateral illustration of the style and dialect of the Homeric era, all the more valuable because emanating from a distinct school and centre of the epic art.

That there are some causes for the comparative neglect of Hesiod is not fairly to be denied. Hesiod, though the presumed contemporary of Homer, is eclipsed by him both in the choice of a subject and the treatment of it. It is not to be expected

[1] The reader will not regard this author as specially selected to follow next in the series of the BIBLIOTHECA CLASSICA. The fact is that, the notes having been in great part prepared, and many MSS. collated, with a view to independent publication, it was thought advisable by the Publishers, with the consent of the superior Editor, Mr. Long, to admit this volume among those already published and in preparation for the *Bibliotheca*.

that the matter-of-fact and unimpassioned poetry of the "Works and Days[2]," full as the poem is of "proverbial philosophy," often obscure, occasionally trivial, should attract readers equally with the story of Achilles' wrath, or the wanderings of Ulysses[3]. Nor is the "Theogony" more inviting in its subject-matter, or more genial and elevated in its composition. On the contrary, it is certainly a dull poem, for it contains little more than a formal catalogue of names and pedigrees, relieved only by a few brief descriptive episodes,—in a word, it is a compendium of dogmatic theology, according to the earliest Greek notions of it, done into verse. It may be conceded too, that the genius of the two poets, Homer and Hesiod, is as different as are the merit and the object of their compositions: and of course a decided preference will rightly and reasonably be given to that author, who is acknowledged by all to be the better of the two.

It must be added also, as a reason discouraging to the study of Hesiod, that considerable doubts have been raised as to the authenticity of the Theogony, at least in its present form. One of the ancients at least[4] did not believe Hesiod to be the author of it; yet Herodotus, in a well-known passage (ii. 53), appears specifically to recognise a Theogony by Hesiod, and to assign to it a date not later than Homer:—*Ἡσίοδον γὰρ καὶ Ὅμηρον ἡλικίην τετρακοσίοισι ἔτεσι δοκέω μευ πρεσβυτέρους γενέσθαι, καὶ οὐ πλέοσι·*

[2] I use a common, but incorrect version of *Ἔργα καὶ Ἡμέραι*, which means, "Farm operations and lucky and unlucky days."

[3] "The fundamental feature of the Homeric school is an absorption of the author in his subject. He is the secret mover of the dramatic mechanism by which his heroes are exhibited, himself remaining invisible. The genius of Hesiod, on the other hand, is essentially personal, or 'subjective.' This is peculiarly the case with his two chief productions; and the more it is so, the more Hesiodic they are. In the Works, not only is the author never out of sight, but it is the author, at least as much as the subject, which imparts interest to the whole. Instead of an inspired being, transported beyond self into the regions of heroism and glory, a gifted rustic, impelled by his private feelings and necessities, dresses up his own affairs and opinions in that poetical garb which the taste of his age and country enjoined as the best passport to notice and popularity." Col. Mure, Hist. Gr. Lit. ii. p. 379.

[4] Pausanias viii. 18. 1; ix. 27. 2; ib. 31. 4, who says the Boeotians themselves did not acknowledge the Theogony as Hesiod's.

οὗτοι δέ εἰσι οἱ ποιήσαντες θεογονίαν Ἕλλησι, καὶ τοῖσι θεοῖσι τὰς ἐπωνυμίας δόντες, καὶ τιμάς τε καὶ εἴδεα αὐτῶν σημήναντες.

Now, though we cannot be quite sure that the present Theogony is the very one alluded to by Herodotus, or that it forms a complete poem as we have it, or is wholly genuine, i. e. that nothing has been lost and nothing interpolated; still there is every reason to think that at least it contains a great deal that has descended from a remote antiquity. The same indeed may be said of it as of the "Works;" that it is *possibly* a patchwork of several scraps of antiquity,—a compilation rather than an entirely original production,—perhaps adapted by a poet or rhapsodist called Hesiod, perhaps conjecturally attributed to him in the absence of any certain authorship, perhaps put together, arranged, altered, interpolated by successive rhapsodists at a later period. The pure metal of the true epic age may still exist, though it has suffered alloy in passing through many crucibles in the hands of many different workmen.

We say, all this is *possible*, thereby allowing the widest scope for the many theories respecting the Hesiodic poems that have been propounded. We by no means are driven to the necessity of admitting that it must be so, especially in the face of a remarkably uniform and very authentic testimony of great antiquity in favour of the genuineness of at least the two principal Hesiodic poems even as we now have them. To mention only a few of these:—Pindar cites from Hesiod by name[5] a proverb now extant in the "Works." Aeschylus, the contemporary of Pindar, has founded the play of the Prometheus Bound entirely upon the Theogony, and he has copied it so minutely, that it would take a considerable space to bring together the parallel passages from both poems. Aristophanes distinctly refers both to the "Theogony" and to the "Works;" to the latter under the name of Hesiod. Thus Av. 693,

Χάος ἦν καὶ Νὺξ Ἔρεβός τε μέλαν πρῶτον καὶ Τάρταρος εὐρύς,
Γῆ δ' οὐδ' ἀὴρ οὐδ' οὐρανὸς ἦν,

[5] Isthm. v. 67. Thucydides mentions Ἡσίοδος ὁ ποιητὴς as buried at Oeneon in Locris, iii. 96.

manifestly refers to v. 116—124 of the present Theogony. And in Ran. v. 1032,

> Ὀρφεὺς μὲν γὰρ τελετάς θ' ἡμῖν κατέδειξε φόνων τ' ἀπέχεσθαι,
> Μουσαῖός τ' ἐξακέσεις τε νόσων καὶ χρησμούς, Ἡσίοδος δὲ
> Γῆς ἐργασίας, καρπῶν ὥρας, ἀρότους·

it is equally clear that the Ἔργα are specified.

Plato repeatedly refers to Hesiod; it will suffice to cite a single passage, Symp. p. 178, B:—Ἡσίοδος πρῶτον μὲν Χάος φησὶ γενέσθαι, Γῆν τε καὶ Ἔρωτα·—Ἡσιόδῳ δὲ καὶ Ἀκουσίλεως ὁμολογεῖ.

Which alludes to Theog. v. 116—8,

> ἤτοι μὲν πρώτιστα Χάος γένετ', αὐτὰρ ἔπειτα
> Γαῖ' εὐρύστερνος, πάντων ἕδος ἀσφαλὲς αἰεὶ
> Ἠδ' Ἔρος.

And surely the testimony of a writer 400 years before Christ should outweigh the opinion of Pausanias, nearly 200 years after that era [6].

Nevertheless, it may perhaps be granted, and rather as a matter of regret than as materially invalidating the claim to great antiquity which in the main the Hesiodic poems clearly possess, that considerable alterations have been introduced into them in later times. Such are, in all probability, the prefixing of a short proem or introduction to the "Works," and of a much longer one (or rather, a combination of several proems [7]) to the Theogony; the occasional introduction of Homeric verses; the expansion, so to say, or amplification of many passages by a somewhat tiresome repetition, or by the addition of feeble and merely supplementary lines; lastly, the insertion

[6] Colonel Mure (Hist. Gr. Lit. vol. ii. p. 418 seqq.) inclines to the opinion, though not very decidedly, that Pausanias' statement is correct; and yet, he observes, there appears to be no trace of scepticism as to the authorship of the Theogony either among the Alexandrian grammarians, or their predecessors of the early Attic school. Of the authorship, integrity, and great antiquity of the "Works," he entertains no doubt; the Theogony he thinks is, in the main, equally ancient, but that it was really written by a poet not even a Boeotian by birth (ii. p. 430).—The problem, in truth, cannot be solved; and it is impossible, within the limits of a preface, to enter into all the arguments fully.

[7] According to K. O. Müller, of an original proem, a hymn to the Muses, and an epilogue.

of episodes more in the descriptive style than was congenial to the Muse of Hesiod. Such is, perhaps, the account of the storm in v. 505 seqq. of the "Works," and of the battle of the Titans in v. 675 seqq. of the Theogony. Such liberties were more easily taken with the text of Hesiod than with that of Homer, because no authentic edition of the former poet is known to have been issued and generally received, as was the recension of Homer, made by the command of Peisistratus. The latter indeed was probably done in order to rescue as far as possible the true Homeric poems, as they were then believed to be recognisable, from the accretions which the genius or ambition of rhapsodists, Homerids, and Cyclic imitators, was continually adding to them [8]. At a time when the ancient epic poems were handed down orally, as the most precious national properties, by professional reciters called *rhapsodists*,—men undoubtedly, in the earlier ages, of high genius, and quite capable of appreciating and (even when they added to it) of sustaining the *unity* of a great epic composition, though in Xenophon's time a degenerate race whom he speaks of as ἔθνος ἠλιθιώτατον [9], —there were likely to exist several more or less local versions or recensions of Homer and Hesiod, the collation and adaptation of which occupied the critical skill of the compilers and collectors at a time when all Greek literature was regularly committed to writing. And it was perhaps hardly avoidable but that the earliest transcribers should have sometimes so combined these different recensions as to cause occasional repetition, abruptness, and tautology. Internal evidence strongly confirms a theory highly probable in itself, and one that satisfactorily accounts for many phenomena in our present text of Hesiod,

[8] There seems to have been a tradition that Hesiod was revised by order of Peisistratus; see frag. cxiii. ed. Goettl. But this is doubtless a part of the later story, which made Hesiod to be not only the contemporary but the rival of Homer. It is curious that the ancients themselves often confounded the cyclic with the Homeric poems and even hymns. Pindar does not hesitate to call Homer himself a *rhapsodist*, Isthm. iii. 55—7. In fact, Homer and Hesiod were names representing sometimes a school, sometimes the individual poet.

[9] Conviv. iii. 6.

which on any other supposition would be very difficult to explain.

Still, with all these defects, there is much in the curious and unique poem called the "Works and Days," much also even in the inferior Theogony, that deserves a more careful and critical study than it commonly obtains. Besides many legends, evidently derived from the remotest antiquity, the Theogony has been described by a critic of acknowledged authority as a poem containing "thoughts and descriptions of a lofty and imposing character, and for the history of the religious faith of Greece, a production of *the highest importance*[1]." If we acquiesce even partially in this judgment, we must allow that it is hardly creditable to English Scholarship that no edition of Hesiod, (if we except Gaisford's, who has attempted little or nothing for the author in original criticism,) should have appeared in this country since Robinson's learned but somewhat heavy quarto edition published at Oxford in 1737[2].

If the literary value of Hesiod should be depreciated on the above grounds; if it should be said, that at best we have but fragmentary portions of what never could even in their perfect state have been *great* poems; there remains the value attached to every remnant of the earliest Greek composition, as illustrative of the *language*. Attempts have been made to show, that Hesiod must have lived at least a century later than Homer, and a date has been assigned to him as low as B.C. 735. In the opinion of Herodotus, to which the utmost weight must be attributed, he lived about B.C. 900. Now, if a well-informed historian, speaking at the present day, should state that Shakspeare or Chaucer lived three or five hundred years, *and not more*,—which is plainly equivalent to saying, that some people assigned a still older date[3],—before his own time; we

[1] K. O. Müller, Hist. Gr. Lit. p. 87.

[2] Robinson collated for the first time three or four of the MSS. in the Bodleian Library. His collations I have often found to be inaccurate; yet I suspect Gaisford took them from Robinson, without consulting the MSS. at all.

[3] Robinson, Praef. p. xxi. Some had placed the date of Hesiod at 1000 B.C.

should say, that it was a matter on which he was certainly well informed, and we should ridicule the notion of critics 2000 years hence contesting the assertion as altogether a mistake, and reducing the antiquity of each by a couple of centuries and more [4]. No doubt seems ever to have been entertained by the ancients themselves about the very early date of Hesiod. It has been observed, that Hesiod is even generally mentioned *before* Homer, as in the passage of Herodotus quoted above. The Parian Marble (though its authority in such matters is worth little) makes Hesiod older than Homer by about thirty years. The ancient tradition, embodied in the spurious and late poem called *Ὁμήρου ἀγών*, and in one reading of v. 657 of the "Works," that Homer and Hesiod entered into a personal contest in their art, points in the same direction, and confirms the uniform testimony of antiquity, that Hesiod lived at least nine centuries before Christ.

To enter into this question minutely, and to adduce arguments derived from a comparison of the Homeric and Hesiodic nomenclature, social and political, and their respective diction, would occupy a great space. The reader may find all that perhaps need be said on the subject in the pages of Grote, Mure, and K. O. Müller. Goettling, who has investigated the matter with great learning (see Preface to his edition, p. xvi—xviii) sums up his view of it thus; "Mihi nunc fere acquiescendum videtur in sententia Herodoti, qui Hesiodum, i. e. Theogoniae poetam, et Homerum quadringentis fere annis suam ipsius aetatem dicit antecedere." K. O. Müller also (Hist. Gr. Lit. p. 82) pointedly says, "In Hesiod especially, if we may judge from statements of the ancients, and from the tone of his language, sayings and idioms of the highest antiquity are preserved in all their original purity and simplicity."

Less monotonous than the Theogony, if somewhat more

[4] Of course, the two cases cannot be exactly parallel, insomuch as the written and even printed evidence of our times removes all ground for conjecture. But we do not know what sources of information Herodotus had.

desultory, is the poem called the "Works and Days." Indeed, so curious a treatise on the life and farming operations of the primitive Hellenes is at least as well worth the perusal as the majority of the Attic Tragedies. Though utterly remote from any thing like sentiment or pathos, it has a genuine *earnestness* about it; and it derives some interest too from being the model on which Virgil composed his immortal Georgics. Nothing can be more interesting and instructive than to compare the development of mind and character in two poets, at least so nearly contemporary; Homer, the representative of the Asiatic and Pelasgo-Greek [5] phase of life, and Hesiod, of the European and Hellenic. "Hesiod's poetry," says Müller, "is a faithful transcript of the whole condition of Boeotian life: and we may, on the other hand, complete our notions of Boeotian life from his poetry." But while Homer represents the chivalrous buoyant susceptibility of the Ionic character, Hesiod takes the more gloomy view of life; of its toils and miseries, the frauds and faithlessness of his fellow-men, the corruption of judges, the selfish unfairness even of brother to brother. It is on this ground alone that we can consent to regard the singular episodes about Prometheus and Pandora, and of the golden and other deteriorated ages, as an integral part of the original poem [6]. They both indirectly inculcate the same doctrine, that man is born to woe and disappointment; that he has lapsed from a higher and happier estate, and has now to earn a scanty livelihood by the sweat of his brow. The ethical precepts interspersed relate principally to economic, but partly to religious and ceremonial matters. They are not subjects adapted to

[5] The "Aeolo-Asiatic" and the "Aeolo-Boeotic" is Col. Mure's expression.

[6] Goettling unhesitatingly regards the present "Works" as a compilation of various proverbs, fables, and didactic essays, by different hands. Praef. p. xxxv—xl. His theory is stoutly contested by Colonel Mure (ii. p. 383 seqq.). "Most of Hesiod's idioms of sentiment or language are so marked in themselves, so peculiar to this single work (viz. the Ἔργα), and so generally distributed over its text, that, had that work been the production of a historical epoch of Literature, and, as such, placed beyond the arena of modern controversy, there are few probably which by their own internal evidence would have so completely excluded, even in the most fanciful quarter, the remotest doubt of their emanating from a single author." (ii. p. 395.)

poetry; but, as assuming an oracular tone, and as designed to be impressed in the most convenient form on men's minds, they are *versified*, and that is all we can say of them. Hesiod himself however held that he had the gift of poetry specially imparted by the Muses, and that he was commissioned to sing truth and not fiction. Whence we may fairly draw two inferences; first, that the pre-Hesiodic poetry could not have been of a very high excellence; secondly, that some poems did exist of a fanciful and wholly fictitious kind, but which he considered as beneath the dignity of a poet, whose mission it was to benefit his fellow-creatures, rather than to amuse them by giving scope to imagination.

The "Works and Days" is not properly a didactic poem, nor a professed treatise on either economy or agriculture. These are not even the prominent points of the poem, which is of a very subjective and personal nature, and is concerned principally with the attempt to improve and reinstate by industry a spend-thrift brother who has been reduced to beggary by his own folly, dishonesty, and improvidence. The poem might, as Colonel Mure remarks[7], have been more fitly styled "A letter of remonstrance and advice to a brother." Between himself and his brother the poet's thoughts are mainly divided. The maxims which form so considerable a part, are generally *peculiarly* applicable to the case of Perses; and the interposed episodes are so many fables or stories symbolically conveying a moral equally applicable to the circumstances. Under Prometheus and Epimetheus, the genius of Forethought and Afterthought, i. e. providence and vain regret, the poet seems, as Colonel Mure observes, to have symbolised himself and his brother. Hence we may explain the apparent anomaly, that nearly the same story of Prometheus and Pandora is repeated in the Theogony.

Nothing, certainly, is less likely, or less justified by internal evidence, than that Hesiod was in any way indebted to Homer. The style, the imagery, the subject of each, are as different as

[7] Vol. ii. p. 385.

the countries where the authors respectively resided. A difficulty certainly presents itself in the many Homeric words and phrases and even passages (as the lists of Water Nymphs and Rivers) found in Hesiod. Both Goettling and K. O. Müller, as well as Colonel Mure, adopt the theory, that both poets separately and independently derived the phrases and expressions which they exhibit in common, from the common source of an earlier poetry. But it must be confessed, that an interpolation of Homeric verses into the Hesiodic poems might easily have occurred through rhapsodists familiar with both poets alike. That the converse does not appear to have happened to any great extent, may be accounted for, on the ground of the greater popularity and therefore more frequent recitations of the Homeric poems.

No valid argument can be drawn from certain differences, real or supposed, between the Homeric and Hesiodic mythology, as to the relative dates of the two poets. This view has been enlarged upon by Mr. Grote: but these differences do not amount to more than what might naturally be looked for in two contemporary poets treating of religious legends indefinitely older than themselves, and varying somewhat according to local developments.

What Herodotus means by saying that both Hesiod and Homer *made the theogony for the Greeks*, doubtless refers to this; that their poems gave a sanction, a popularity, and an universal acceptance under a definite form to the most authentic legends then current respecting the names, affinities, and attributes of the gods and demigods. "Every legend," says K. O. Müller[8], "which could not be brought into agreement with this poem (Hesiod's Theogony), sank into the obscurity of mere local tradition, and lived only in the limited sphere of the inhabitants of some Arcadian district, or the ministers of some temple, under the form of a strange and marvellous tale, which was cherished with the greater fondness because its un-

[8] Hist. Gr. Lit. p. 87.

conformity with the received theogony gave it the charm of mystery." But "if," the same writer well adds, Hesiod's "system had been invented by himself, it would not have met with such ready acceptance from succeeding generations."

This in fact is a point of view from which the writings of Hesiod may be contemplated with peculiar interest. If Hesiod did not *invent* the legends of the Theogony, whence did he obtain them, and what must we suppose to have been their ultimate source? That poem especially might seem to contain traces of what appear to be primitive and nearly universal traditions of the human family: obscure reminiscences relating to the creation of the world, to ancient races which had long passed away, and generally to a state of mankind higher, more godlike, more exempt from sin and toil, such as we are used to contemplate man when first placed on the earth, as represented in the Mosaic accounts. Goettling indeed[9] strongly opposes the position, that the Theogony of the Greeks was derived from either the Persians or the Indians, or from Egypt: and we may grant readily enough that it was not *directly* borrowed from those sources. Still, it was, so to speak, an Hellenic development of the same common traditions: traditions so immensely ancient, that all traces of any thing like a history of them had long before Hesiod's time been utterly and irretrievably lost. The coincidences between the earliest known traditions of mankind, and the Mosaic writings, are much too numerous and important to be purely accidental, and much too widely dispersed to have been borrowed solely from that source. Many persons are reluctant, perhaps not unnaturally so, to extend the term of years, which appears to be made out from Scriptural data, for the duration of man's existence upon earth. And yet science, reason, the general laws of the obstinate permanence of physical type, customs, and language, confirmed as they are by researches and analogies, all tend to a belief in *the vast antiquity of man as an inhabitant of the earth.* Philosophers have investi-

[9] Praef. p. xlviii.

gated with care the rates of progress,—always very slow, sometimes hardly perceptible,—by which languages gradually change, throw off or adopt kindred dialects, and ultimately develope into something like new languages, as the French or Italian from Latin, the English from Saxon. We know how lasting are the forms and characteristics of the various races of mankind; how tardy the advance from a primitive and savage form of life to the refinements of intellect and the invention of those civilised arts which we see to have been exercised in Egypt, certainly two thousand, probably three thousand[1] years before the Christian era. Practically we feel and lament the apparent hopelessness of changing the African or the Australian savages into an intelligent and progressive race: we know pretty well the rates at which population will extend itself, or retrograde into final extinction; how it will pass into diverse developments both moral and physical, according to certain conditions of climate, food, and habits of life. We know all this, and we have every reason to conclude, that what man is now, speaking generally, in dispersion, in distinct races, in languages and arts, in traditions if not in written literature, that same man he was four thousand years ago, or at the extreme verge to which historic or monumental evidence carries us. That fluctuations in the great tide of human life have taken place, by conquests, immigration, and other causes, is certainly true: that some nations have retrograded while others have progressed in civilisation is probable; but these are mere casualties, mere surges in the great sea of time, and instances of a general cyclic law that seems to pervade all nature. All these facts, then, we see and recognise, and so the problem is reduced to this:—Given six thousand years for the supposed period of man's existence upon earth, of four thousand of which we have some knowledge. During those four thousand

[1] Dr. Lepsius even says, that he has made out "a cultivated epoch dating about the year 4000 B.C." He adds, "One can never recal these till now incredible dates too often to the memory of oneself and others; the more criticism is challenged, and obliged to give a serious examination to the matter, the better for the cause." (Discoveries in Egypt, p. 38.)

years we have no reason to think that, if man has become in the aggregate more numerous, he has changed in the least any of his characteristic family features, or has become in any single respect materially different in stature, intellect, or average duration of life. The development therefore of the human race from the original stock to the millions which, in every age that we know of, have covered the face of the globe, have crossed oceans and colonised islands, we are compelled (if we accept the commonly received chronology) to contract into the brief space of *two thousand years*,—a space which has not sufficed to produce any well-marked physical change in the Celtic occupants of our own British islands! The difficulty in accepting such a conclusion is, of course, immensely increased, when we have to suppose that black and white races were established as distinct and permanent varieties in so short a time; and when we have every reason to believe that languages as numerous, perhaps as perfect, as they now are, had even then been organised, and cities and monuments erected not less stupendous than the present age can boast of[2].

If then man really has occupied the earth for so vast a period, and has been equally endowed from the first with memory and the faculty of language, it is surely not improbable that events of an extremely remote antiquity may be recorded (though, of course, in a distorted and exaggerated form) in the legends of the early Greek mythology, as Homer and Hesiod were acquainted with it. Many curious facts in confirmation of this may be adduced; but I will only mention two. Whence, unless from ancient traditions altogether in accordance with geological appearances, came the stories that the Black Sea was formerly an inland lake (Humboldt, *Aspects*, ii. 78), and that Delos was once a *floating* island, i. e. that it was upheaved and again depressed beneath the surface of the sea, exactly as islands have been known to

[2] Dr. Lepsius dates the great pyramid of Cheops at about B.C. 3000. Who shall presume to assign a date to Stonehenge, or the Cyclopian walls of Greece and Italy; the inscriptions at Petra, or the mountain-roads and temples of Central and South America?

be in modern times? The same might be said of the ancient notion that Sicily was separated from Italy by an earthquake. The same, at all events, *must* be said of the almost universal tradition of a vast deluge which once overwhelmed the earth.

There is another consideration which leads us back to the contemplation of a very remote period of man's existence. If the Greek language, a thousand years before the Christian era, had attained such richness, such varied inflexions, such a high capability for versification as it exhibits in the poems of Homer and Hesiod; how long must it have been in passing from a crude state, and after detaching itself from the main family of cognate languages, above all, how much of pre-Homeric literature must have existed, the composition of which alone could have brought epic Greek to such a state of perfection? Homer, we are sure, must have had an *Achilleis* to work upon, just as Hesiod must have had songs about the gods, which he in the same manner improved upon and systematised. That such literature had utterly perished at an early period, principally because it was superseded by the more perfect and admired works of these two poets, is a matter not more surprising than that the Romans of the Empire possessed no national literature earlier than about B.C. 200. The art of the rhapsodists was engrossed with these, the most complete and finished specimens of Epic poetry that had yet been created; and thus all that had preceded rapidly fell into disuse and oblivion. Thus then we may readily find an answer to the question put by Lucretius (v. 327),

> "Quur supra bellum Thebanum, et funera Trojae,
> Non alias alii quoque res cecinere poetae?
> Quo tot facta virum totiens cecidere, nec usquam
> Aeternis famae monumentis insita florent?"

Even in comparatively recent times, and when ready writing, if not printing,—those all-powerful preservatives of even a worthless literature,—existed, the old English and Scotch ballads have become practically extinct, and survive only because they have been collected and edited as literary curiosities. But, although the early Greek poetry perished, the ideas, the subjects,

and to a considerable extent the language also must have been adopted by both Homer and Hesiod. It is utterly inconceivable that a wholly new and original school of Epic poetry, so rich as it evidently is in legendary lore and traditional maxims, should have sprung into sudden existence. A sense of religious reverence and religious aspirations, a love of the marvellous and an admiration for heroic deeds, are instincts of man; and they must have had an expression in a School of poetry which, whether separately or in common, both Homer and Hesiod adopted as the basis and models of their own compositions; in a word, which they developed and improved, but did not create.

A pre-Homeric literature and language then are no vague probabilities: they must have existed in the nature of things. The progress of language is in a remarkable manner simultaneous with the progress of civilisation. In tribes isolated, barbarous, and devoted more to war than to the arts, language makes scarcely any advance in even very long periods of time; whereas there are modern European languages which (like our own) have altered very materially within the last four or five centuries. But, in a rude people, the development of language from its earliest forms must certainly have occupied an immensely long time, and especially where the only development that could be made at all was oral, and not assisted by the art of writing. In fact, it is almost difficult to conceive how long the Homeric Greek must have been in its transition from the crude forms and roots which analysis shows to have been the elements out of which it was formed.

The origin of language is unknown; but it can hardly be called a mystery which will never be solved, since a very obvious explanation of it must present itself to a thoughtful mind. Some persons appear to suppose, that man had language imparted to him at once, on his first existence on earth, as a direct and special gift from heaven. So Dr. Arnold appears to have thought, who says (on Thucyd. i. 133), "I cannot think that we are yet in a condition to understand the process by

which language was formed, *if indeed it ever was formed and not rather given*, and to explain the nature of its very simplest elements." It is more philosophical to say, that man had the *faculty* of language given him, but not language itself; just as he had *inventiveness*, but not the inventions which resulted therefrom. Language at first was probably a limited nomenclature consisting of monosyllabic sounds; the next process was to double and to compound these, and the next to give them inflexions. If some one language had been given to man at first, we cannot explain the phenomenon of great families of languages possessing hardly any (if any) common elements. But we can easily explain this by supposing them to have been separate and wholly independent creations of the linguistic genius or faculty of man, consequent on a distant and final dispersion of the first families. It is held by some, that the languages even of the rudest and most degraded races now on earth exhibit traces of a former high organisation; and many have remarked, that the tendency of language, in the lapse of ages, is rather to diminish than to increase grammatical forms and inflexions. These forms however must have had an origin, though doubtless an extremely remote one; and it is with some surprise that one reads the opinion of K. O. Müller (Hist. Gr. Lit. p. 4), "We reject, as utterly untenable, the notion that the savages of Greece from the inarticulate (?) cries by which they expressed their animal wants, and from the sounds by which they sought to imitate the impressions of outward objects, gradually arrived at the harmonious and magnificent language which we admire in the poems of Homer." The early Greeks may, no doubt, have been indebted to some unknown predecessors for their language: but in the end we come to the same result; it must have been developed from crude and simple elements at first; and nothing but a very long period of time would have sufficed to develope it.

It is also the opinion of K. O. Müller that we may probably attribute to the imagination of certain ancient bards of Pieria in Thessaly the entire scheme of the council of Homeric deities.

But, when we consider how utterly different in conception is the anthropomorphic family of the gods, described by Homer and Hesiod as centered on Mount Olympus, from the purely elemental worship of Earth, Sun, Moon, and the powers of Nature, which seem the earliest and most universal objects of worship suggested by Natural Religion; we shall be ready to admit the possibility, that the real origin of the Homeric mythology is to be sought, not in mere poetic invention, but in traditions of a patriarchal clan who were the first settlers in the plains of Thessaly, very long before the historic era. On the same view it is obvious to suggest, that a certain substratum of truth underlies the stories even of Centaurs, Giants, Cyclopes, Amazons, and the half-mythic, half-historic heroes, such as Hercules, Theseus, Perseus, Pelops, and the rest. Again, it is perhaps easier, as it is unquestionably more according to the mind and conception of Homer, to allow that the Trojan war, if a real event, was a very ancient one even in Homer's time, than to reconcile the difficulties, geographical and ethnological, which beset the legend according to the common opinion of its date.

Be this as it may, any thoughtful reader must be struck by the wonderful coincidence in some points of the Hesiodic with the Mosaic cosmogony. Both may indeed, and probably do, embody extremely ancient Asiatic traditions; and this is a supposition that in no way interferes with any question about the plenary inspiration of Scripture. Hesiod agrees with Moses in speaking of Earth being modelled or produced out of a formless mass[3], of the existence of Darkness and subsequent Light, of heaven (firmament or atmosphere, οὐρανὸς, as distinct from αἰθὴρ, v. 124. 127), of the elevation of mountains, the spreading out of the sea, of the separate and subsequent creation of Sun, Moon, and Stars (v. 371—82). The introduction of fishes and great

[3] "It is evident, that as Hesiod represents other beings as springing out of Chaos, he must have meant by this word not mere empty space, but a confused mixture of material atoms, instinct with the principle of life." K. O. Müller, Hist. Gr. Lit. p. 89.

monsters in the sea, and of mighty trees upon the earth, is symbolically described by the birth of *Ceto* from Nereus, and the *Meliae*, or guardian Nymphs of Ash-trees. Then, under changed and still symbolical forms, we find sexual propagation established as a law (by Ἔρος, Theog. v. 120), and races of beings of human type, but far more powerful in stature and strength than ordinary Man. The "fall of man" is not less clearly indicated by Iapetus[4] and his rebellious son Prometheus, whose mythological character in many respects typifies the first man Adam.

An ancient and universal tradition among men appears to have been, that the peaceful order of the universe was first interrupted by a rebellion or apostasy among the higher order of primeval beings. Inexplicable as this is to us, it seems to be the doctrine of Satan and the Fallen Angels of Scripture; and it is contained in the Hesiodic rebellion of Cronus against Uranus, Zeus against Cronus, and the hurling of Cronus (the arch-rebel), Typhoeus, the great Serpent, and the Titans their compeers, into Tartarus (hell). Still more close and remarkable coincidences remain to be indicated. The golden and silver ages of Hesiod represent man in a state of primitive innocence; the immense duration of human life, which Scripture assigns to the first patriarchs, is described by the infancy of a hundred years[5]; the absence of pain and death, by the passing away of this race from the world "as if subdued by sleep[6]." The voluntary production of fruit and crops from the primeval earth, without the labour of the farmer; the gradual growth of

[4] From ἰάπτειν, as K. O. Müller derives it, acknowledging the symbolical meaning noticed above, Hist. Gr. Lit. p. 91.

[5] Opp. v. 130. Colonel Mure takes a different view of the general purport of the Theogony, which he thinks was meant to shadow forth the early progress of creation and of society, the gradual ascendency of mind over matter, of intellect and order over confusion and barbarism (ii. p. 408). But the same writer very justly remarks (*ibid.*) that "of creation in the higher sense, or the calling into existence of habitable animated worlds, by the fiat of a supreme eternal spirit, out of Chaos or non-entity, as in the Mosaic system (?), neither Hesiod nor Homer manifest any conception."

[6] Opp. 116.

wickedness and irreligion among degenerate men; the doctrine of angels or good spirits invisibly accompanying human beings on earth [7]; the suggestion of rebellion first made by the female (Rhea) [8]; the formation of the first woman Pandora (like Adam) from the dust of the earth; lastly, the destruction of mankind, and their annihilation from earth at an early stage of their existence, in punishment for their impiety [9],—all these statements seem reflexions of Mosaic and Scriptural doctrines, and are too well marked to be regarded as mere casual resemblances.

Such then, briefly considered, are the literary merits and such the points of archaeological interest which attach to the two principal poems of Hesiod. Of the only other one that has come down to us under his name (i. e. as a production, though doubtless a later one, of the Boeotic school), the "Shield of Hercules," little need be said. Of its merits as a poem, as well as of its date and authorship, very different opinions have been entertained, and the question is the more difficult to decide, because the style for the most part, though it has many peculiarities, and is marked by the occurrence of words and inflexions no where else to be found, is a manifest imitation of the Homeric, as is the subject itself an imitation of the "Shield of Achilles." As a fragment of antiquity, and as representing a species of short epic of which this is an unique example, it is certainly worth the reading. Critics however appear generally to agree in assigning to it very little inventive or poetic talent. Colonel Mure [1] calls the style "wild and fantastic without originality, and turgid without dignity."—"Not only is the poetical law against rude collisions of heterogeneous elements completely set at nought, but the text is often, to all appearance, purposely so disposed, that the same line contains the conclusion of one and the commencement of another image of the most offensively opposite character. The joyous is suddenly converted into the pathetic, the tender into the terrible, with an almost burlesque effect."

[7] Opp. 122.
[8] Theog. 163.
[9] Opp. 138.
[1] Hist. Gr. Lit. ii. p. 424.

These are hard words, and the present editor for one is hardly disposed to acquiesce in their justice. The circumstance of this poem being alone preserved seems to show that it had some little repute in antiquity; although the fact, elsewhere remarked, that no Greek writer of the Attic period ever cites or alludes to the poem, might seem on the other hand to argue that its preservation was due more to accident than to its popularity.

It is to be hoped that, whatever be the faults of Hesiod considered merely as a poet, a case has been established in favour of his being more read than he has hitherto been in our schools. In order to promote that end in some degree, and to produce an edition suitable to the present time, and with sufficient explanations to satisfy ordinary students, at least it may be said that no pains have been spared.

In the first place, I have myself collated, besides the Aldine edition of 1495[2], not fewer than fourteen MSS. throughout,—a task, I need hardly say, of great labour and no small difficulty. Several of these MSS. had never, I believe, been collated at all; others more or less inaccurately or incompletely[3]. In the second place, I have gone through the whole of the voluminous Scholia (as given in Gaisford's "Poetae Minores"), comprising the commentaries of Proclus, Moschopulus, and Tzetzes on the "Works," an anonymous Scholiast (or Scholiasts) on the Theogony, and the late, but intelligent exegesis of Joannes Diaconus on the "Shield." Thirdly, I have consulted throughout the recent editions of Hesiod by Gaisford, Goettling, and Van Lennep, and frequently also that of Robinson (1737). At the same time, I have gone on the principle of making the

[2] The *editio princeps* of the "Works," printed in 1493, I have not seen; but a collation of it is given in Gaisford's edition, as of other early post-Aldine editions.

[3] Great pains and attention are required to make a *complete* verbal collation, noticing even accents, stops, erasures, changes of hand, &c., of any single Greek MS. Very often, of course, the writing is extremely difficult to read. I have done my best, but cannot positively guarantee freedom from error: nor have I given all the various readings of any one MS., many being trivial and unimportant, such as mere errors of ignorance or carelessness.

author in the main his own interpreter, and of consulting other commentators rather to compare their views with my own, than to take from them at second hand either explanations of the text or the critical selection of the readings. Generally, however, the text of Goettling has been followed more nearly than any other, and his views as to interpolated verses and passages have often been accepted, where the subsequent editor, Van Lennep, has argued for the integrity of the vulgate text.

The following is a list of the MSS. collated for this edition:—

(A) Codex Galeanus, in Trinity College library, Cambridge. (Gale MSS., O. 9. 27.) A quarto on thick parchment, containing the *Ἔργα* as far as v. 760, with the commentary of Tzetzes and numerous interlinear glosses. This is a very valuable and excellent MS., apparently of the early part of the fourteenth century. It contains however, the writing of several hands, and the first part (to v. 256) is probably of saec. xiii. It is in a very bad condition from the effects of damp or fire, and as it ends abruptly with *ὑπαλεύεο φήμην*, it is probable that it originally contained the *Ἡμέραι* or Calendar, and has lost several leaves. In all there are now sixty-four leaves. What remains is very legible throughout. The readings of this MS. approach nearer to the best of the Paris MSS. than any that I have collated; sometimes they are quite peculiar, and on the whole this is perhaps the best MS. of the "Works" in existence. It was collated by Dobree for Gaisford, and other editors have borrowed their notice of it from him, though he does little more than mention it in his list. By the permission of the Master and Fellows of Trinity College, a facsimile of this MS. is presented to the reader. It exhibits a very curious picture of the Hesiodic wain[4] and other agricultural implements described in the "Works." The following is the passage from Tzetzes' commentary at the bottom of the page:—

[4] The Q or Koppa on the hind quarters of the horse illustrates the term *ἵππος κοππατίας*, Ar. Nub. 23.

Ὅλμος λέγεται μέρος τοῦ ἀνθρωπείου σώματος, ὃ καὶ θώραξ καλεῖται· ἔστι δὲ τὸ ἀπὸ τραχήλου μέχρι αἰδοίων. Νῦν δὲ ὅλμος ἡ ὑγδη, ἐν ᾗ κέγχρον καὶ ἕτερα τοιαῦτα οἱ γεωργοὶ κατατέμνουσι. τριπόδην: τριῶν ποδῶν μῆκος ἔχοντα· ὁ δὲ ποῦς δακτύλων ἐστὶ ιϛ̄. Καὶ τρίποδος μὲν καὶ τετράποδος, καὶ τὰ ὅμοια, ὁ ἔχων μῆκος τόσων ποδῶν. τρίπους δὲ καὶ τετράπους, ὁ τρεῖς ἢ τέσσαρας πόδας ἔχων. ὕπερον. λάκτην, ναγέα, τριβέα, ἢ κόπανον. ἄξονά θ' ἑπταπόδην· ἄξων ἐστὶ τὸ ξύλον τῆς ἁμάξης καὶ τῶν ἁρμάτων, οὗ ἑκατέρωθεν ἐμβέβληνται οἱ τροχοί. νῦν δὲ περὶ τοῦ τῆς ἁμάξης ἄξονος λέγει κακῶς, ὅτι ἑπτὰ ποδῶν δεῖ ἔχειν αὐτὸν τὸ πλάτος· μόλις γὰρ ἂν ἄξων ὑπερβαίη τοὺς τέσσαρας πόδας. ἄρμενον, οὕτω. ἡσίοδος πάνυ ἁρμόδιον ἄξονα τὸν ἑπταπόδην φησί· ἐγὼ τοῦτον φημὶ πάνυ ἀνάρμοστον· καί τοι μὴ ἔγγιστα ὢν τῶν γεωργικῶν. εἰ δέ κεν ὀκταπόδην.

(B) A MS. in the Bodleian library, also of saec. xiv., on cotton paper (*bombycinus*), very excellent and critically valuable. It is marked Auct. F. 3. 25 (otherwise Arch. D. 20). It is a large and thick quarto, containing among other writings the *Ἔργα* with numerous scholia and glosses, all written in a clear and beautiful hand, with glossy black ink. The readings of this MS. are second only to those of (A). It does not appear to have been before collated, so far as I can ascertain.

(C) A thick paper folio (or rather, a large quarto), also in the Bodleian, and marked Laud 54. It seems of the early part of saec. xv., or the end of saec. xiv. It contains the *Ἔργα* besides other writings; it is well written, on glossy paper (not, I think, the silky cotton paper). This is also a good MS., and agrees closely with the readings of (B). It has ample scholia, and interlined glosses in red ink, which appear to belong to three distinct hands.

(D) A paper MS. of saec. xv., also in the Bodleian, marked Laud 10. It is a small quarto, containing the *Ἔργα* without scholia, but with red interlined glosses up to v. 593, *κεκορημένον ἦτορ ἐδωδῆς*. After this verse the hand changes, and the glosses are written in black ink. On the whole this is a good MS., and

here and there it gives peculiar readings of some value. Robinson appears to have collated this, as "B. 699."

(E) Another Bodleian MS., Barocc. 46, also a small quarto on paper, of the latter end of saec. xv. It contains the Ἔργα with extracts from the scholia of Tzetzes and Moschopulus. These scholia are somewhat scanty, and are collected at intervals so as to interrupt the text. There are no interlined glosses. It agrees in part with (A), as does that next to be described, viz.

(F), Barocc. 60 in the Bodleian collection. This MS., in form, date, and close agreement in the readings, might seem to have been a duplicate of the last made by the same hand. (See however Ἔργ. 150 and 248.) The present copy contains also the Theogony, to v. 520, but the greater part of the latter is written by a different hand. There are red interlinear glosses, and also scholia to the Ἔργα, but these are much more scanty on the Θεογονία. The readings of this MS. are given by Robinson in the Ἔργα.

(G) A MS. of the Ἔργα on paper, a small quarto of saec. xv., in the public library at Cambridge, marked Nn. 3. This appears to be the only MS. of Hesiod in that collection; but it is carefully written, and derived from a good copy. It has numerous interlined glosses, which are very difficult to decipher from the evanescence of the red ink; but they are only extracts from the scholia of Moschopulus.

(H) D'Orville x. 1. 3. 12, in the Bodleian. An octavo on paper, apparently of the first part of saec. xv., and containing the Ἔργα with red glosses and scholia. The space left for the verses of the text is so narrow, that nearly every word is contracted, so that this MS. required much care in the collation. It has marginal scholia, and interlined glosses in red ink of remarkable freshness and brilliancy. The errors made by the first hand are numerous, but they have been subsequently corrected. On the whole this is a good copy, and generally agrees with the family of (D) and (G).

(I) D'Orville x. 1. 3. 13, in the Bodleian. A late MS. on paper, containing the *Ἔργα*, with black glosses interlined, but no scholia. An octavo, written in very faded ink, and in a bad style, and with very complex and numerous contractions. It is consequently a difficult MS. to decipher. Though the readings are often very bad, betraying both ignorance and carelessness on the part of the scribe, they are occasionally good, approximating to (A), and here and there even remarkable. The letters *η*, *υ*, *ι*, are frequently interchanged, and even words are omitted through the haste of writing. This MS. ends with *τρισκαιδεκάτην ἀλέασθαι*, *Ἔργ.* 780.

(K) A very small but elegant paper MS. of the end of saec. xv., preserved in the library of Corpus Christi, Cambridge. It contains the *Ἔργα*, and the Theogony as far as v. 50. Probably it has never before been collated. It is very accurately written, and it derives an especial interest from the fact, that it is evidently the very same MS. from which the Aldine edition of 1495 was printed. The proofs of this are conclusive: (1) It contains a short dedicatory letter from *Πέτρος ὁ μοναχὸς Ἄλδῳ τῷ Μανουτίῳ*, (2) It agrees almost *verbatim* with the Aldine readings, (3) It contains also Theognis, Phocylides, the *χρυσᾶ ἔπη* of Pythagoras, and one or two other inferior works which are given in the Aldine edition. This little 12mo. is very neatly and minutely written, containing merely the text, with red lines underruled, and with the initial letters slightly coloured.

(L) Barocc. 109, in the Bodleian. A small quarto on paper, of saec. xv., containing the Theogony complete. It appears to have been written by three different hands, the first extending to *οὗς θ' ἁλμυρὸς ἔτρεφε πόντος*, v. 107, the second to *τῶνδ' ἔλευ ὁπποτέρην κ.τ.λ.*, v. 548, the third to the end. This MS. is well and clearly written, and contains a few glosses and scholia. Robinson's collation of this MS. was extremely inaccurate.

(M) Barocc. 60, in the Bodleian. This also is a paper MS. of saec. xv., containing, besides the *Ἔργα* (see F), the first 519 lines of the Theogony. It agrees *verbatim* with (L), so far as it

extends. In the latter part, which (L) alone contains, the Aldine agrees with it much more closely than in the former part. These two MSS., (L) and (M), were collated, or at least one of them (L), by Robinson, but not very accurately. Though late, they are of high importance in settling the readings of the Theogony.

(N) A paper MS., very similar to the two last in size (small 4to.) and handwriting, preserved in the library of Emmanuel College, Cambridge. It is beautifully written on paper, and is probably of the middle of saec. xv. Unfortunately, it contains (besides part of the "Shield") only the latter part of the Theogony, beginning (which is a remarkable coincidence) from the very verse at which (M) leaves off. This MS. was collated for Gaisford's edition, and he cites it as "codex recentissimus et mendosissimus, licet optimarum lectionum vestigia subinde exhibeat." The critical importance of this MS. is however very considerable. Though carelessly written, and abounding in errors, it must have been taken from a MS. of a different family from any now existing. Hence its readings are sometimes quite unique, and often better than are found in any other MS. Besides other works, including a very beautiful copy of Lycophron with the Scholia of Tzetzes, and a small portion of Theocritus, this MS. comprises a portion of the "Shield of Hercules," from v. 238 to v. 400 being lost. In this poem, as in the Theogony, the readings are often unique and valuable. It appears originally to have been complete in both poems, and to have lost many leaves containing the missing part; for what now remains has been bound up in such confusion, that the MS. is difficult to use for the purpose of collation.

(O) A paper MS. in the British Museum, marked Harl. 5724, containing the "Shield of Hercules" complete. It is a late paper MS., of saec. xv., very neatly written, and of considerable critical value. The readings differ from those of (N), and agree more nearly with the Aldine. There are no scholia nor glosses, and the text is full of mistakes, yet must have been

derived from an excellent copy. This MS. was collated, and pretty accurately, for Robinson's edition of 1737.

I could not discover any other MS. of Hesiod in the voluminous catalogues of the British Museum. A MS. of Hesiod complete was said to be preserved in the library of Gresham College, London; but on inquiry there I learned that all the books and MSS. had been destroyed in the fire which burnt down the Royal Exchange.

One feature in the present edition will appear new to many, viz. the marking of the digammated words below the text in each page. As the digamma forms an important as well as a difficult part of the study of the early epic language, and appears to furnish a test of considerable critical value in distinguishing spurious from genuine verses, some remarks on the subject are here appended, not indeed of sufficient length to claim the character of a regular treatise, but merely designed to give the younger student some insight into the theory of it. In truth, the doctrine of the digamma is so complex, and so intimately connected with the question of the ancient orthography (as Mr. Payne Knight has well remarked in § lxxxiv. of his Prolegomena to Homer), that it can be little more than touched upon in the brief pages of a general preface.

It might be expected, that what is called the *Aeolic* digamma would be more uniformly and carefully observed by Hesiod, as a Boeotian, than by Homer, whose dialect partakes of an Ionic character. And such indeed seems to be the case. As far as we can judge, in really genuine verses, Hesiod's use of the digamma is pretty constant, though not absolutely invariable.

If we compare the Latin alphabet with the Greek, we find many reasons for believing the former to be the older of the two; and that the statement of Tacitus[5], that the Latin alphabet resembled the Greek in its earliest state, is quite correct. For example; the Latin retained the H, the F, and the Q (or Koppa), in their original power, though the two last were early

[5] Ann. xi. 14, "Et forma litteris Latinis, quae veterrimis Græcorum."

dropped by the Greeks, and the H ceased to be the aspirate, and took the place of the long *e*.

If we place side by side the first seven or eight letters of both alphabets [6], viz.

A	with A	*E*	with E
B	—— B	—	—— F
Γ	—— C	*Z*	—— G
Δ	—— D	*H*	—— H,

we shall notice, first, that the Roman C (hard) anciently represented the Greek gamma, (e. g. *macister* for *magister*,) while the Roman G takes the place of the Greek *Z* (dj, sh, h, j); secondly, that F is wholly wanting in the Greek alphabet. It is this *F*, the *βαῦ* or digamma, which we have now to consider, as taking a very important part not only in the language of Homer and Hesiod, but in the formation and inflexion of many words in which its original form and power have been modified or wholly lost.

Bentley had observed,—what in truth was obvious enough,—that many instances of short syllables left open in the Homeric poems were to be remedied, according to a pretty constant rule, by the restoration of an *F* which had once existed at the beginning or middle of such words. A clue to certain metrical phenomena having been once obtained, evidences poured in from all sides entirely confirming the truth of the theory. Coins, inscriptions, and the distinct testimonies of ancient writers, left no doubt whatever as to the existence and frequent use of the *F* in the earlier language. So well is this now understood, that a tolerably successful effort has been made to restore the digamma throughout to the Homeric text [7]. The following passage will give the reader a clear idea of what is meant (Il. xvi. 366—378):—

ὡς τῶν ἐκ ναϜϜων (νηῶν) γένετο Ϝιαχὴ τε φόβος τε,
οὐδὲ κατὰ μοῖραν πέραον πάλιν. Ἕκτορα δ' ἵπποι

[6] Comparative philology has fully established the tradition, mentioned also by Tacitus (xi. 14), that the Greek alphabet was imported by Cadmus from Phoenicia, i. e. that it is Semitic, and agrees in the main with the Hebrew. See Dr. Donaldson's Larger Greek Grammar, § 25.

[7] Brandreth's Iliad, in 2 vols., and also by Mr. Payne Knight, "Carmina Homerica," London 1820.

ἔκφερον ὠκύποδες σὺν τεύχεσι, λεῖπε δὲ λαὸν
Τρωϊκὸν, οὓς ἀϝέκοντας ὀρυκτὴ ταφρὸς ἔρυκεν.
πολλοὶ δ' ἐν τάφρῳ ϝερυσάρματες ὠκέες ἵπποι
ϝάξαντ' ἐν πρώτῳ ῥυμῷ λίπον ἅρμα ϝανάκτων,
Πάτροκλος δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων,
Τρωσὶ κακὰ φρονέων. οἱ δὲ ϝιαχῇ τε φόβῳ τε
πάσας πλῆσαν ὁδοὺς, ἐπεὶ ἂρ τμάγεν· ὕψι δ' ἄελλα
σκίδναθ' ὑπὸ νεφέων, τανύοντο δὲ μώνυχες ἵπποι
ἄψορρον προτὶ ϝάστυ ναϝῶν (νεῶν) ἄπο καὶ κλισιάων.
Πάτροκλος δ' ᾗ πλεῖστον ὁρινόμενον ϝίδε λαὸν,
τῇ ῥ' ἔχ' ὁμοκλήσας.

Here, in twelve consecutive verses, the *F* or digamma is to be supplied not less than ten times. In the first verse, we compare the Latin *navis* and *navium*, by which we are sure that *νηῶν* is not an original form, any more than *νεῶν* in the last verse but two. But, if the old word for a ship was *ναϝ-ς*, we can readily explain the long and the short genitive plural by the double and the single digamma, *ναϝϝῶν* and *ναϝῶν*. So again *ἴδε* in the last verse but one must have been *ϝίδε*, because the Latins said *vid—ere*.

We have then not less than *five* distinct proofs of a lost *F* in the early Greek language, any one of which is sufficient in itself to establish the fact. These are (1) the analogy of F in the Latin alphabet. (2) The frequent occurrence of *hiatus* or open syllables in particular words. (3) The analogy of Latin words, evidently identical with the Greek, which take the *v*, as *vinum*, *vicus*, *vis*, compared with *οἶνος*, *οἶκος*, *ἶς*. (4) Actually *written* examples of the *F* in coins and inscriptions. (5) Words expressly recorded by ancient grammarians as *digammated*, e. g. *αὐὴρ* for *ἀὴρ*, *αὐὼς* for *ἠὼς*, *ἀρεύϊος* for *ἄρειος*, *αὐάτα* for *ἄτα* &c., in all which the *υ* represents the *F*.

When the Emperor Claudius vainly fancied that imperial authority could alter a received alphabet[8], he introduced the use of three letters, one of which was the *F*, to represent *V* as distinct from *U*. This letter he *inverted*, i. e. he wrote ƎVLGVS, AMAƎIT, *vulgus*, *amavit*. This then is an additional recognition of its use, which may have lingered on, in some Aeolic

[8] Tacit. Ann. xi. 14.

patois, even to Claudius' own time, though it was probably in him a piece of learned pedantry borrowed from books. But the *F* of Hesiod and Homer had rather the power of *w* than of *f* or *v*; thus, ἔργον or *Fέργον* seems connected with our word *work*; and οἶνος and *vinum* pass into our *wine*, ἴσημι (root *Fις* or *Fιδ*) into *wise*, *wist*, and *wizard*.

One of the greatest difficulties in the theory of the digamma arises from the fact, that its use does not seem constant even in those words which nearly always take it; while there are other words to which it seems arbitrarily or capriciously added or omitted, as the metre may require. Thus, in v. 6 of the Homeric passage quoted above, the ordinary texts do not give ἄρμα ἀνάκτων, but ἅρματ' ἀνάκτων, whereas ἄναξ and ἀνάσσειν nearly always take the *F* in Hesiod and Homer. In Homer indeed ἅρμα *Fανάκτων* is probably the true reading, because ἐν πρώτῳ ῥυμῷ is also in the singular. But in Hes. Theog. 543, Ἰαπετιονίδη, πάντων ἀριδείκετ' ἀνάκτων, the same omission of the initial *F* occurs; though there also the true reading may have been ἀριδείκετε λαῶν. The exceptional cases are indeed numerous, and present considerable difficulties to the critic. Thus, to cite only a few; Hesiod nearly always used *Fέργον*, *Foῖνος* (or rather *Fῖνος*), *Fεῖδος*, *Fέκαστος*, *Fιδὼς* or *Fειδὼς*, *Foῖκος*. And yet the following violations (and they are not the only examples) occur in his extant poems, or at least, in our present MSS. of them:—

Theog. 146,

ἰσχύς τ' ἠδὲ βίη καὶ μηχαναὶ ἦσαν ἐπ' ἔργοις.

Opp. 596,

τρὶς ὕδατος προχέειν, τὸ δὲ τέτρατον ἰέμεν οἴνου.

Theog. 908,

Ὠκεανοῦ κούρη πολυήρατον εἶδος ἔχουσα.

Theog. 459,

καὶ τοὺς μὲν κατέπινε Κρόνος μέγας, ὅστις ἕκαστος

Opp. 187,

σχέτλιοι, οὐδὲ θεῶν ὄπιν εἰδότες.

Theog. 64,

πὰρ δ' αὐτῆς Χάριτές τε καὶ Ἵμερος οἰκί' ἔχουσιν.

Similar irregularities may easily be cited in the Homeric use of the *F*. Thus (to give only one or two), even ἔπος, perhaps the most regularly digammated of all Epic words[9], is not so in Od. xiv. 509,

οὐδέ τί πω παρὰ μοῖραν ἔπος νηκερδὲς ἔειπες.

With which compare Theog. 84,

τοῦ δ' ἔπε' ἐκ στόματος ῥεῖ μείλιχα,

and Opp. 453,

ῥηίδιον γὰρ ἔπος εἰπεῖν.

In Il. xvi. 210, we have *θυμὸν ἑκάστου*. In Od. v. 407, *πρὸς ὃν μεγαλήτορα θυμὸν*, whereas commonly *Fέκαστος* and *Fὸν, Fεὸν,* or *ἑFὸν* (*suum*) are used.

In verses of this kind, which are tolerably numerous (yet decidedly exceptional to the common usage), we have to decide between three probabilities, or to conclude that each of three causes has exercised some influence on our present texts; (1) Either the digamma was an arbitrary sound, and could be used or omitted according to metrical convenience; or (2) the verses which violate it have been altered and corrupted by grammarians who were displeased with the apparent *hiatus;* or (3) such verses are the interpolations of an age when the digamma had ceased to be in use.

The first view is that most commonly entertained, and certainly is the one which on the whole appears the most satisfactory, especially as it has some analogies in modern dialects, e. g. as the French pronounce *oiseau* nearly like *woiseau*, the Dutch *oyster* like *woyster*, the Yorkshire people *oats* like *wuts*. It is further confirmed by the fact, that a large class of words, such as *Ἥρα,*

[9] In Il. xxi. 286, it is obvious to read *ἐπιστώσαντο Fέπεσσιν* for *ἐπιστώσαντ' ἐπέεσσιν*. And generally it may be remarked, that a large number of apparent exceptions in the use of digammated words admit of an equally easy correction, so that the number of actual *violations* of the digamma is capable of being greatly reduced.

Ἴλιον, ἄστυ, ἀνὴρ, ὅσσα, ἠχὴ, ἰαχεῖν, ἱλάσκομαι, ἅλις, &c., seem to take or reject the initial digamma purely as a matter of metrical convenience[1]. The second opinion may be maintained on the ground that a large portion of the verses, where the digamma ought to occur, are susceptible of very easy and obvious correction, e. g. in a great number by the mere omission of the ν ἐφελκυστικὸν, as θέλουσι Ϝιδεῖν for θέλουσιν ἰδεῖν, while in others vestiges of the true reading have been preserved even in our existing MSS., of which interesting examples occur in Hes. Opp. 376. 382. 457. In the first of these the common reading is

μουνογενὴς δὲ πάϊς σώζοι πατρώιον οἶκον
φερβέμεν,

but the Gale MS. in Trinity library has πάϊς εἴη by the first hand, showing that the old and true reading was

μουνογενὴς δὲ πάϊς Ϝοῖκον πατρώιον εἴη
φερβέμεν·

In the second verse the vulgate is,

ὧδ' ἔρδειν, καὶ ἔργον ἐπ' ἔργῳ ἐργάζεσθαι.

But some MSS. give ἔργον δέ τ' ἐπ' ἔργῳ, whence Ϝέργον δ' ἐπὶ Ϝέργῳ Ϝεργάζεσθαι may easily be restored. In the third of the above verses,

τῶν πρόσθεν μελέτην δεῖ ἔχειν οἰκήϊα θέσθαι,

some copies retain the correct reading, μελέτην ἐχέμεν Ϝοικήϊα θέσθαι.

The third opinion, that those verses in which the usually digammated words have no digamma are interpolated, is also very plausible, and in a number of instances is probably true. Thus, for instance, Opp. 589,

εἴη πετραίη τε σκιὴ καὶ βύβλινος οἶνος,

is self-evidently a spurious verse. So perhaps are Opp. 738,

πρίν γ' εὖξῃ ἰδὼν ἐς καλὰ ῥέεθρα,

[1] "Boeckhius ostendit, digamma apud Pindarum non facere positionem, sed hiatus vitandi causa quibusdam esse vocibus præfixum, ea lege atque conditione, ut, quum inter meras dialecti varietates numeratum esset, pro arbitrio poetæ vel admitteretur vel omitteretur." Dr. Donaldson's Pindar, p. lv.

and Theog. 440,

καὶ τοῖς οἳ γλαυκὴν δυσπέμφελον ἐργάζονται.

And a closer investigation of this question would probably do a great deal in discriminating the additions of later rhapsodists from the genuine verses of Homer and Hesiod.

That the digamma could not have been wholly arbitrary, even as an initial letter, is proved by its occurrence in inscriptions unfettered by metre. Thus, in the brief but ancient and interesting *Tabula Eliaca* (of which a facsimile is suspended in the University library at Cambridge), we have not fewer than four words with the written digamma, viz. Ϝέτος (ἔτος, Lat. *vetus*[2]), Ϝέπος, Ϝάργον, and Ϝέτας (ἔτης). From Boeckh's *Corpus Inscriptionum*, early coins, bronzes, and bits of pottery, a few other words have been collected, which need not here be enumerated.

It has been stated, that one value of the Ϝ was probably our *w*. But it took so many Protean forms and changes, and passed into so many other vowel sounds, as *o*, *ι*, *υ*, *σφ*[3], or the simple aspirate, that it is not always easily recognised by those who have not paid attention to the subject.

Of *aspirated* words, which formerly took the digamma, we have a great many, e. g. ἕκαστος, ἑκών, ἕκας, ὅς, Ἑκάτη, ἑκατηβόλος, ἐλπίς (anciently so written). And yet the aspirate was not *identical* with the Ϝ, for ἕπομαι (Lat. *sequor*) has no Ϝ, nor has the relative ὅς, while the possessive ὅς was, generally at least, σϜὸς, or Ϝὸς, *suus*. So far indeed was the Ϝ from resembling the modern, or perhaps the Latin, F, that its primary power was that of an *aspirated labial*, *sv* or σϜ[4]. The σ, as is usual in Greek, was either evanescent or passed into ϵ, making ϵϜ for σϜ, as we shall presently see; or it was the Ϝ that

[2] This evident analogy between *vetus* and ἔτος throws considerable light on the difficult phrase ἔνη καὶ νέα, if we assume that there was an old word ἔνος, *annus*, retained in ἄφενος, ἐνιαυτὸς and in *Anna Perenna*, the feminine representative of *Annus*.

[3] Even into *qu*, as in *qualis* for ἡλίκος, and perhaps a similar transformation is to be traced between ἠχὴ (σϜηχὴ), 'a shrill sound,' and our word 'squeak.'

[4] See Dr. Donaldson's Larger Greek Grammar, § 18. *j*, and § 25.

vanished, leaving only the σ, which was ultimately represented by the aspirate. Not very many words remain, which exhibit the primary σF. But we may mention $\sigma\phi\grave{o}\varsigma$ (for $\sigma F\grave{o}\varsigma$), $\sigma\phi\epsilon$ for $\sigma F\epsilon = \hat{\epsilon}$, and the Latin *suavis* for $\sigma F\eta\delta\acute{\upsilon}\varsigma$. We know that in the old epic $\dot{\eta}\delta\grave{\upsilon}\varsigma$ took the digamma; but even at that early time the σ must have been dropped, for this would violate the metre, e. g. in Theog. 1021,

$\nu\tilde{\upsilon}\nu\ \delta\grave{\epsilon}\ \gamma\upsilon\nu\alpha\iota\kappa\tilde{\omega}\nu\ \phi\tilde{\upsilon}\lambda o\nu\ \grave{\alpha}\epsilon\acute{\iota}\sigma\alpha\tau\epsilon\ F\eta\delta\upsilon F\acute{\epsilon}\pi\epsilon\iota\alpha\iota\ \text{Μο}\tilde{\upsilon}\sigma\alpha\iota.$

But *suavis* must come from $\sigma F\eta\delta\grave{\upsilon}\varsigma$ (or rather $\sigma Fa\delta F\text{-}\varsigma$, *suad-vis*). The *d* was dropped euphonically; but it appears in *suad-eo*, 'to use honied words,' $\mu\epsilon\iota\lambda\acute{\iota}\sigma\sigma\epsilon\sigma\theta\alpha\iota$.

We may further compare the Latin with the Greek reflexive pronoun, which suggests some curious analogies:—

$\hat{\iota}$	*hic*	$o\hat{\iota}$	*sibi*[5]
$o\tilde{\upsilon}$	*sui*	$\hat{\epsilon}$	*se*.

Here it is easy to see that the genitive $o\tilde{\upsilon}$ has passed through the several forms $\sigma F\acute{\epsilon}o$, $\tilde{\epsilon}o$, $\epsilon\tilde{\iota}o$, $\acute{\epsilon}o\hat{\upsilon}$ (or $\tilde{\epsilon}ov$), besides which there is $\tilde{\epsilon}\theta\epsilon\nu$ for $\acute{\epsilon}\acute{o}\theta\epsilon\nu$. The original dative must have been $\sigma F\iota\phi\iota$ (*sibi*), and the accusative $\sigma F\epsilon$ or $\sigma\epsilon$, the latter however differently pronounced from $\sigma\epsilon$ the accusative of $\sigma\grave{\upsilon}$, while the former passed into $\sigma\phi\acute{\epsilon}$. In the plural we have *vos* by the side of $\sigma\phi\grave{\omega}$, and $\sigma\phi\hat{\alpha}\varsigma$ and $\sigma\phi\iota\sigma\grave{\iota}$ by the side of *se* and *sibi*; $\sigma\phi\acute{\epsilon}\tau\epsilon\rho\text{-}o\varsigma$ by the side of *vester* ($F\acute{\epsilon}\sigma\tau\epsilon\rho\text{-}o\varsigma$ by transposition).

What was the exact difference to the Greek ear between the original *H* or *h*; the sibilant-aspirate in $\hat{\epsilon}\xi$, $\acute{\epsilon}\pi\tau\grave{\alpha}$, $\tilde{\upsilon}\lambda\eta$, which produced the Latin *sex*, *septem*, *silva*; and the digamma presumed to exist in such words as $F\epsilon\kappa\grave{\omega}\nu$, $F\acute{\epsilon}\kappa\alpha\sigma\tau o\varsigma$, and the evanescence of which has left the rough breathing; this seems a difficult question, especially as there must have been some distinction of sound between $\acute{o}\varsigma$ *suus*, and $\acute{o}\varsigma$ the relative[6]; and between $\tilde{\epsilon}\pi o\mu\alpha\iota$, which does not admit of a hiatus before it[7],

[5] After the analogy of $o\acute{\iota}\kappa o\iota$ for $o\iota\kappa\acute{o}\phi\iota$, $\grave{\eta}\mu\grave{\iota}$ and $\tilde{\eta}$ for $\phi\eta\mu\grave{\iota}$ and $\tilde{\epsilon}\phi\eta$, $\upsilon\acute{\iota}\grave{o}\varsigma$ for $\phi\upsilon\iota\grave{o}\varsigma$ &c.

[6] The relative $\acute{o}\varsigma$ does not seem to take the digamma. Yet Homer has the form $\tilde{\epsilon}\eta\varsigma$, *cujus*, in Il. xvi. 208, and $\phi\tilde{\eta}$ in Il. ii. 144, may have been $F\tilde{\eta}$ for $\tilde{\eta}$.

[7] We have $\check{\alpha}\mu'$ $\tilde{\epsilon}\pi o\nu\tau\alpha\iota$ in Theog. 268, and in several passages of Homer.

though *sequor* is its Latin form, and ἕκαστος, which nearly always does. The sibilant-aspirate is well shown in our pronoun *she* from the Anglo-Saxon *heó*. Even here a local *patois* pronounced the latter word without the *s* sound, whence has arisen a modern vulgarism, which is often mistaken for an ignorant error of grammar, "*her* (or *hoo*) did it," for "*she* did it." A breathing ejected through compressed teeth, or what might be termed a "dental-guttural" sound, appears to be the basis of the sibilant-aspirate, which made *silva* from ὕλη [8].

The loss of the *σF* from the written language, while it was retained in pronunciation from the necessity of the metre, is singularly illustrated by such verses as Theogon. 819,

δῶκε δὲ Κυμοπόλειαν ὀπυίειν, θυγατέρα ἣν.

Also Scut. Herc. 59,

αὐτὸν καὶ πατέρα ὃν Ἄρην ἄτον πολέμοιο.

Where *σFὴν* and *σFὸν* must have been the original words, and do not happen to have passed into the written forms *σφὴν* and *σφὸν*, as in other places. In Il. vi. 358,

ἔνθα με κῦμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι,

compared with Il. xxi. 283,

ὃν ῥά τ' ἔναυλος ἀποέρσῃ χειμῶνι περῶντα,

and ibid. 329,

μή μιν ἀποέρσειε μέγας ποταμὸς βαθυδίνης,

we have an obscure aorist meaning 'to sweep away,' applied to a rapid current. In two of these places the metre shows that the *σF* must originally have existed. Hence we may infer a root *swer*, closely connected with *σύρ-ειν*, a verb which bears exactly the same sense, and perhaps with ἕρση, ἐέρση, 'dew.'

It has been stated above, that the original *σF*, or *F*, or *sv*, seems to have had the value, not merely of a *letter*, but of a

[8] There were local dialects of this word, several forms of which are known; *σύλη* or *Fύλη*, in *Scaptesula* for *σκαπτὴ ὕλη*, and *Sila*, a forest in South Italy; *ὕλFη* or *FύλFη*, *silva*; and *ὕλFη* or *ulva*, the reeds and sedge on river banks.

syllable, viz. ϵF (generally changed into ϵὐ), or Fϵ by transposition. The following considerations will make this point clear.

In words naturally short, as ἴσος, ἰδὼς (ἰδυῖα), ἴκελος, we often find them, not only not used as open syllables, but also *changed into long syllables*, as Fειδὼς, Fείκελος (in ἐπιείκελος), Fῖσος or ἐFῖσος (in νηὸς ἐΐσης). If we compare εἴκοσι with *viginti*, we shall see that the ει is a long syllable caused by the digamma with the ϵ, i. e. Fείκοσι for Fῖκοσι (Fίκατι). This, again, by a singular capability of reduplication, quite consistent with the genius of the Greek language, became Fε-Fε-ίκοσι. So we have in Od. xii. 78,

οὐδ' εἴ οἱ χεῖρές τε FεFείκοσι καὶ πόδες εἶεν.

There must have been an old aorist ἴσατο, 'it made itself like,' i. e. 'it appeared.' As in ἴσημι, it took the digamma (compare our *wise*); and thus from Fε-ίσατο arose ἐ-Fε-ίσατο. Compare Od. v. 398,

ὣς Ὀδυσῆϊ ἀσπαστὸν ἐFείσατο γαῖα καὶ ὕλη.

Where the initial F has vanished from the first Fε. Again, we have ἔειπε (ἐFειπε) by the side of εἶπε or Fεῖπε, ἐέλδωρ, ἐέργει, ἀν-ἐέλπτος, ἐΐσκω.

In all these it is evident that ϵϵ could not have been an open dissyllable. The Homeric ἐFέργει passed into εἴργει of the later Attic, ἔργει of the Ionic; while the aspirated εἵργει undoubtedly represents σFε-έργω. The Homeric FεFίσκω is evidently Fε-Fε-ίσκω. Hesiod too has εἰς ὥπα FεFίσκειν, Opp. 62.

The above facts appear most clearly from the transition of σFος (or ὃς), *suus*, into both Fεὸς and ἐFός[9]. Thus, in Theog. 467, we have

παῖδας ἐFοὺς κατέπινε, Ῥέην δ' ἔχε πένθος ἄλαστον.

But in Opp. 328,

ὅς τε κασιγνήτοιο Fεοῦ ἀνὰ δέμνια βαίνει.

Pindar, as well as Homer, uses the simpler form Fός. What

[9] Compare *meus* with ἐμός.

is rather remarkable, the still further curtailed form ὃς seems to have been used in early times; for we find in Od. v. 407,

ὀχθήσας δ' ἄρα Fεῖπε πρὸς ὃν μεγαλήτορα θυμόν.

And here indeed it would be easy to suppose the original reading was Fεῖπε Fεῷ μεγαλήτορι θυμῷ. But a little after the time of Peisistratus, if we may trust an apparently genuine epigram quoted by Thucydides (vi. 54), the word was used without any digamma:—

μνῆμα τόδ' ἧς ἀρχῆς Πεισίστρατος Ἱππίου υἱός.

That the digamma often represented Fε or εF, is also shown by the words ἔαρ, ἐαρινὸς, εἰαρινός. Comparing the Latin *ver*, we conclude that the old word was Fαρ. Hence we obtain Fε-αρ and εF-αρ, respectively ἔαρ and εἶαρ (*year*), and εἰαρινὸς for ἐF-αρινός. *Vernus* is evidently Fαρινὸς, just as *hornus* is ὡρινὸς, *nocturnus* is νυκτερινὸς, and *aeternus* is *aeviterinus*. Indeed, the words *aetas* (aevitas) and *aevum* compared with αἰὼν seem to show that the original Greek word was either ἀ-εF-ων or αἰFων. A good illustration of the facility with which εF became Fε by transposition, is ἔκηλος by the side of εὔκηλος, i. e. Fέκηλος and ἔFκηλος, both from ἑκών.

As in many words the initial F has left only an aspirate breathing[1], so it has passed into a vowel when employed, as it constantly was, in the middle of words, or even at the end of root-syllables. Thus we have βοῦς for βοFς, ἔχευα for ἔχεFα or ἔχεF-σα, χεύσω for χεF-σω, χυτὸς for χεF-τὸς (χεῦτός), κλυτὸς for κλεF-τὸς, ῥυτὸς for ῥεF-τὸς (compare ῥεῦμα). We have, even in Pindar, αὐάτα for ἄτα. So αὖλαξ is for Fάλοξ or ἀFλοξ. In other words the F became ι, as in λεῖος for λέFος (*levis*), καίω for κάFω; νειὸς for νέFος, εἶαρ for ἔFαρ, κλαίω for κλάFω (fut. κλαύσω), φατειὸς for φατέFος, Scut. Herc. 161,—a form which is seen in the Latin verbal adjective *sativus*, &c. So also ὁμοῖος for ὁμόFιος, ὁλώϊος and ὁλοιὸς for ὁλόFιος. Frequently the F was

[1] An example of this is ἔδνα for Fέδνα, which is also written ἔεδνα, i. e. ἔFεδνα. Hence ἀνέεδνον, not ἀνάεδνον, should be read in Il. ix. 146, and ἀνέελπτα for ἀναέλπτα in Theog. 660.

changed into *o*, as in *οἶκος* for *Fῖκος* (*vicus*), *οἶδα* for *Fίδα*, *οἶνος* for *Fῖνος* (*vinum*[2]), *ἐοικὼς* or *ϜεϜοικὼς* for *ϜεϜικώς*. In this last word the true form was *ἰκὼς* (compare *ἰδὼς*), the root being *ἰκ*, as in *ἵκελος*. The Attic form[3] *εἰκὼς* came from the unreduplicated *Fε-ικώς*.

It may be conjectured, that the true power of the *F* was first dropped in monosyllables, where it was not metrically necessary to avoid a hiatus. A comparison with the Latin shows that there were in the early Greek many digammated monosyllabic roots and crude forms, which became dissyllables in the Latin inflexion or vocalisation. Thus, *vaFς*, *βοFς*, *ὀFς*, *κλαFς* (root *vaF*, *βοF*, *beef*), were changed in Greek into *ναῦς*, *βοῦς*, *οἷς*, *κλεὶς*, and in Latin into *navis*, *bos*, *bovis*, *ovis*, *clavis*[4]. Other monosyllables might be cited, as *Far* (*ἦρ*) *ver*, *κλεFς* for *κλῆς* (whence *κλέα*, 'lays'), *λεFς*, *levis* (*λεῖος*), and probably *δρυFς* for *δρῦς*. The Greek termination of adjectives in *-ὺς* or *-εὺς* was probably also *-Fς*. Thus, *ἠὺς* or *ἐὺς* (whence *εὖ*, *bene*) was *ἐFς*, *Ἄρης* or *Ἀρεὺς* was *ἀρεFς*, *ἡδὺς* was *σFαδF-ς* (as shown by *suavis*).

It is a singular fact, that the *F* when represented by *υ* had not in itself the power of lengthening a syllable, even when it made a diphthong. Thus, *χυτὸς*, *κλυτὸς*, *ῥυτὸς*, for *χεFτὸς* &c., have the *υ* short, as is the *αυ* in the Pindaric *αὔάτα* for *ἄτα*. But in *ἔχευα*, *ἀλεύασθαι*, *ἐπιδευὴς* for *ἐπιδεὴς*, the *F* does make a long syllable. The inference from this is, that in *ῥέει*, *ῥέεθρον*, *ἔχεα*, *ἀλέασθαι*, *νέος*, and such words, the single digamma really did exist, by which the hiatus was avoided; while in the lengthened forms, *ἔχευα* &c., the *F* was *doubled*, *ἐχεFFα*, *ἀλέFFασθαι*, and so on.

The variation of the digamma between *ι*, *υ*, and *ο*, is a curious property, as showing how different from our F was the real

[2] The student will observe, that though these digammated words are commonly written *Foῖνος*, *Foῖκος*, *Feοικὼς* &c., this is not the really correct form of the words, in which the *o* has no place in combination with the *F*.

[3] Used also in Il. xxi. 254, *τῷ εἰκὼς ἤιξεν*. On the other hand, Thucydides uses the form *ἀπεοικότως*.

[4] That *κλεῖειν*, 'to shut,' was originally *κλέFειν* or *κλάFειν*, is proved by the Latin *claud-o*. Compare *καίω*, *καύσω*, *κλαίω*, *κλαύσω*.

power of the letter. We have *ῥεῖθρον* and *πνείω* by the side of *ῥεύσω, ῥυτὸς*, and *πνεύσω, πνεῦμα, ἄμπνυτο*. Hence *ῥέϝω, πνέϝω*, were the primary forms, like *χέϝω* = *χέω*, and *πλέϝω* = *πλέω*, fut. *πλεύσω*. Both *ἀείδειν* and *ἀοιδὴ* come from a digammated form closely connected with *αὐδᾶν, αὐδὴ*, viz. *ἀϝίδειν* or *ἀϝύδειν*. The written form *τραγαϝυδος* for *τραγῳδὸς* is found in an inscription [5]. Again, *κλείω* is another form of *κλέω*, and if we compare *κλύω* and *κλυτὸς*, we shall arrive at the conclusion that *κλέϝω* was the old verb. The first verse of the "Works" might therefore be given thus;—*Μοῦσαι Πιερίηθεν ἀϝυδῇσι κλέϝοντες*.

There are some words, however, as *κρειῶν* for *κρεῶν, κρείων* for *κρέων, ἐξείης* for *ἐξῆς* (*ἐξέης*), *εἰᾶν* for *ἐᾶν*, λείων for λέων, *χάλκειος* for *χάλκεος* &c., which would seem rather to depend on a different principle of arbitrary elongation, viz. the epic property of dwelling on a short syllable for metrical convenience. The large class of verbs in *-εύω*, evidently analogous to *-έω*, may originally have been digammated, just as *ἐπιδευὴς* and *δεύομαι* appear to represent *ἐπιδεϝὴς* and *δέϝομαι*.

In questions of Attic orthography, such as *ἀεὶ, κλάειν, κάειν, ἀετὸς*, for *αἰεὶ, κλαίειν*, &c., it is evident that the rejection of the *ι* is only a final effort to efface the lingering vestiges of the *ϝ*. On the other hand, a few words in the Attic retained the *ϝ* or its representative for metrical reasons, as *προυσελεῖν, φιάλλειν, ἀρχέλειος* (*λεϝὼς*, Aesch. Pers. 299), *κατέαγα* (*ϝάγνυμι*).

The above remarks are only intended as a popular exposition of an extremely interesting theory, and with the view of directing the attention of younger students to a subject which is not perhaps much taught in schools or public lecture-rooms. It would have been easy to go much further, and to have shown, for instance, how the inflexion of the perfect participle, *τετυφὼς, τετυφυῖα*, was a corruption of *-ϝοτς* and *-ϝια*, or how some substantives ending in *ως*, as *ἥρως, αἰδὼς, λεὼς*, are all later developments of digammated forms. I might also have considerably enlarged the list of words which took the digamma—in all pro-

[5] See Donaldson's Greek Grammar, § 18.

bability at least—in the text of Hesiod; but this was not necessary, and there is always a danger of (so to speak) riding a theory to death, as I must say I think Mr. Brandreth has done when he prefixes *F* to such words as *μέλας*, merely because a preceding short syllable is made long,—doubtless by the doubling of *μ* in the pronunciation. Mr. Payne Knight too, who professes to have restored to Homer not only the digamma, but with it the ancient orthography, has produced a text so strange to the eye, that it looks almost as much like Phoenician as Greek, e. g. Il. ix. 597,

ὡς ὁ μὲν αἰτωλοισιν απῆμυϝεν κακον ἡμαρ,
ϝεικσανς ὃ θυϝμῷ,—κακον δ' ἠμυϝνε και αϝτως.

And ibid. 612,

μη μοι γσυνχεϝε θυϝμον οδυϝρομενος και ἀχεϝων,
ἀτρεϝιδῇ ηροϝι φερων χαριν.

It is, of course, in a great measure conjectural to what extent the digamma was used in the epic language. But this I will venture to affirm; that there are hundreds of verses in the early epic writings where a *τε* or a *γε* has yet to be ejected, the *ν ἐφελκυστικὸν* to be removed, or some easy change to be effected either in the order of the words or in their cases or numbers[6]. The editors of Hesiod hitherto have paid no attention to the digamma in his language, and so have failed to discover numerous minor corruptions, which have either been removed or pointed out in the present work.

[6] e. g. In Il. iv. 516, we should read *ὅπου μεθιέντα ϝἰδοιτο* for *ὅπου μεθιέντας ἴδοιτο*, and in Il. xxi. 356, for *καίετο δ' ἴς ποταμοῖο*, we may restore *καίετο ϝἰς ποταμοῖο*. In Od. xv. 334, it is obvious to emend *καὶ οἴνου* for *ἠδ' οἴνου*. One very remarkable instance may be cited from Pindar, Isthm. v. 42, where the absurd reading *αὔδασε τοιοῦτόν γ' ἔπος* has been introduced in forgetfulness that Pindar used *τοιοῦτον ϝέπος*.

CAMBRIDGE,
January, 1861.

ΗΣΙΟΔΟΥ

ΕΡΓΑ ΚΑΙ ΗΜΕΡΑΙ.

EPITOME OF THE SUBJECT.

1—10, Address to the Muses and invocation of Zeus.—11—26, Distinction of two kinds of Contention, viz. jealousy and honourable emulation.—27—41, Complaint of the dishonest conduct of Perses in depriving his brother of part of his inheritance through the favour of corrupt judges.—42—53, Causes of woe and suffering on earth traced to the fraud of Prometheus.—54—89, Episode of Prometheus and the punishment of mankind by the creation of the woman Pandora.—90—105, Primitive happiness of man, and the present evils that issued from Pandora's casket.—109—201, The ages of the human race; golden (109—126), silver (127—142), brazen (143—155); the age of heroes (156—173). The present and greatly deteriorated age, and prospects of a yet worse (174—201).—202—211, Episode of the kite and the nightingale.—212—218, Its application to Perses, and advice to be honest.—219—247, Effects of practising justice and injustice on the prosperity of cities.—248—269, Appeal to the judges to decide impartially.—274—285, Reiterated address to Perses to desist from his evil ways, and place right before might.—286—292, The broad road to vice and the narrow road to virtue. 293—326, Advice to Perses to rely on his own industry; the consequences of industry and idleness contrasted; and the end of ill-gotten gains.—327—334, Examples of crimes that bring special vengeance from the gods.—335—341, The practice of piety recommended.—342—382, Maxims, chiefly relating to domestic economy. PART II. Precepts on Husbandry.—383—390, The proper times for reaping, ploughing, and sowing.—395—404, Threat to Perses that he shall have no further help if he continues idle.—405—413, Advice to get the required implements of husbandry ready in time.—414—447, Instructions for making a wain, a plough, a mortar and pestle,

&c.—448—454, Advice to keep cattle in good condition, and not to rely on the loan of them from others at a busy season.—458—492, The best times for first and second ploughing.—493—503, What is to be done, and what to be avoided in the cold season.—506—563, Description of winter and its effects on man and beast.—564—581, The season of pruning vines and gathering in the vintage.—582—596, Midsummer, and its permissible rest and enjoyments.—597—608, Winnowing and storing corn, and fodder for winter stock.—609—617, How to treat grapes when gathered, and how to store wine.—618—640, Precepts respecting navigation; how to keep boats and tackle in the winter.—632—640, How the poet's father came by sea from Cyme in Aeolis to Ascra.—641—662, The poet's own adventure from Aulis to Euboea, to be present at a musical contest.—663—677, The time for summer voyaging.—678—694, The time for spring voyaging, more hazardous than the other.—695—705, Advice touching marriage.—706—764, Religious and ceremonial obligations inculcated.—PART III. The Calendar, with the lucky and unlucky days.

ΕΡΓΑ ΚΑΙ ΗΜΕΡΑΙ.

Μοῦσαι Πιερίηθεν, ἀοιδῇσι κλείουσαι,

Title, Ἔργα καὶ Ἡμέραι. This means, 'Farming operations and lucky and unlucky days,' viz. both for such operations and for domestic matters generally. It is well explained by Tzetzes (iii. p. 17 Gaisf.) διδασκαλία γεωργίας καὶ ἡμερῶν, καθ' ἃς δεῖ τόδε καὶ τόδε ποιεῖν. How ancient the title is, or whether it has descended from the Author himself, it is impossible to say. In the MSS. generally, the Ἔργα is regarded as a distinct division of the poem (v. 383), the Ἡμέραι also forming a separate subject, from v. 765.

1—10. That this *prooemium* proceeded from the pen of Hesiod, was denied by Aristarchus and others of the learned Grammarians. Proclus (ap. Gaisf. iii. p. 3), ὅτι δὲ τὸ προοίμιόν τινες διέγραψαν, ὥσπερ ἄλλοι τε καὶ Ἀρίσταρχος ὀβελίζων τοὺς στίχους, καὶ Πραξιφάνης ὁ τοῦ Θεοφράστου μαθητὴς, μηδὲ τοῦτο ἀγνοῶμεν. Οὗτος μέντοι καὶ ἐντυχεῖν φησὶν ἀπροοιμιάστῳ τῷ βιβλίῳ καὶ ἀρχομένῳ χωρὶς τῆς ἐπικλήσεως τῶν Μουσῶν ἐντεῦθεν, Οὐκ ἄρα μοῦνον ἔην ἐρίδων γένος. It is highly probable that it was borrowed or adapted from some ancient Hymn to Zeus, and was prefixed as an Introduction to the genuine poem, after the usual custom of the later hymn-writers, ἐκ Διὸς ἀρχώμεσθα κ.τ.λ. Müller (Hist. Gr. Lit. p. 83) regards it as only one of several introductory strains which the Hesiodean rhapsodists could prefix to the 'Works and Days.' There is an important passage in Pausanias, ix. 31, 3, which shows that the prooemium had not much credit for genuineness, though it existed in his time:—Βοιωτῶν δὲ οἱ περὶ τὸν Ἑλικῶνα οἰκοῦντες παρειλημμένα δόξῃ λέγουσιν, ὡς ἄλλο Ἡσίοδος ποιήσαι οὐδὲν ἢ τὰ Ἔργα· καὶ τούτων δὲ τὸ ἐς τὰς Μούσας ἀφαιροῦσι προοίμιον, ἀρχὴν τῆς ποιήσεως εἶναι τὸ ἐς τὰς Ἐριδας λέγοντες· καί μοι μόλιβδον ἐδείκνυσαν, ᾗ ἔνθα ἡ πηγὴ, τὰ πολλὰ ὑπὸ τοῦ χρόνου λελυμασμένα· γέγραπται δὲ [ἐν] αὐτῷ τὰ Ἔργα.—It has no connexion with the subject of the poem, beyond the somewhat forced allusion to the law-suit with Perses, in the invocation to Zeus 'to set straight the decisions of judges.' Moreover, there is a double address, first to the Muses, to sing of Zeus, then to Zeus himself; and lastly, there is a rapid transition to Perses by the awkward antithesis? 'Do thou, O Zeus, set straight men's decisions, and I will address to Perses the truth.' The probable inference is, (as Goettling has well stated it,) that the first nine verses were prefixed as an introduction by some rhapsodist, while v. 10 was added by a grammarian to connect them with the direct purport of the poem, which commenced naturally and appropriately with οὐκ ἄρα μοῦνον ἔην Ἐρίδων γένος.

1. Πιερίηθεν, scil. ἐλθοῦσαι, like Virgil's *Pastor ab Amphryso*, Georg. iii. 2. Il. xiii. 363, Ὀθρυονῆα Καβησόθεν.—κλείουσαι, 'celebrating in lays,' viz. τά τε θεῖα καὶ τὰ ἀνθρώπινα. Cf. Theogon. 32. Od. xvii. 418, ἐγὼ δέ κέ σε κλείω κατ' ἀπείρονα γαῖαν. Theocr. xvi. 1, ἀεὶ τοῦτο

δεῦτε, Δι᾽ ἐννέπετε σφέτερον πατέρ᾽ ὑμνείουσαι·
ὅντε διὰ βροτοὶ ἄνδρες ὁμῶς ἄφατοί τε φατοί τε,
ῥητοί τ᾽ ἄρρητοί τε Διὸς μεγάλοιο ἕκητι.
ῥέα μὲν γὰρ βριάει, ῥέα δὲ βριάοντα χαλέπτει,
ῥεῖα δ᾽ ἀρίζηλον μινύθει καὶ ἄδηλον ἀέξει,
ῥεῖα δέ τ᾽ ἰθύνει σκολιὸν καὶ ἀγήνορα κάρφει

4. *Fέκητι*

2. δεῦτε δι᾽ K, Ald. δεῦτε δὲ EF. δεῦτε δὴ the rest. 5. ῥεῖα—ῥεῖα I. ῥεῖα — ῥέα ABCDEFGK. 7. δ᾽ ἔτ᾽ EF.

Διὸς κώραις μέλει, αἰὲν ἀοιδοῖς, ὑμνεῖν ἀθανάτους, ὑμνεῖν ἀγαθῶν κλέα ἀνδρῶν. Eur. Alc. 448, *ἐν ἀλύροις κλείοντες ὕμνοις.* Iph. A. 1046, *τὸν Αἰακίδαν Κενταύρων ἀν᾽ ὄρος κλέουσαι.* Ar. Pac. 777, *Μοῦσα— κλείουσα θεῶν τε γάμους ἀνδρῶν τε δαῖτας.* The verbal is *κλειτὸς*, as from *κλύω κλυτός*.

2. Most MSS. give *δεῦτε δή*. Of those I have collated, one only has *δεῦτε Δι᾽ ἐννέπετε*. It is clearly a better reading, and is found in some of Goettling's codices. Gaisford however retains *δή*.—*σφέτερον*, (though the word is etymologically connected with *vester*,) is scarcely used for *ὑμέτερον* in the early epic. See Buttmann, Lexil. p. 422, note. Theocritus (xxii. 67) has *πὺξ διατεινόμενος σφετέρης μὴ φείδεο τέχνης.*

3. *ὁμῶς κ.τ.λ.* 'are alike unmentioned and renowned.' Gloss. cod. Gal. *ἄδοξοι καὶ ἔνδοξοι.* The next verse is merely exegetical, and might be omitted without detriment to the sense. It is impossible to form any sure conclusion respecting repetitions of this kind; but they may often be merely amplifications or expansions of the context emanating from the early rhapsodists. Certain it is, they are very numerous in the writings of Hesiod as we now have them. Generally, words or deeds, rather than persons, are *ἄρρητα*, e. g. Demosth. p. 612, *τὸν δὲ ὁμοῦ ῥητὰ καὶ ἄρρητα κακὰ* (*ἔλεγεν*). Soph. Oed. Col. 1000, *ἅπαν καλὸν λέγειν νομίζων, ῥητὸν ἄρρητόν τ᾽ ἔπας.*

5. The reason why both obscurity and celebrity depend on Zeus, is declared in what follows: 'for easily he makes strong, and easily the strong one he brings low; easily too the illustrious he humbles, and the obscure one he exalts.' For the monosyllable *ῥέα* Goettling compares Il. xvii. 461—2, *ῥέα μὲν γὰρ φεύγεσκεν ὑπὲκ Τρώων ὀρυμαγδοῦ, ῥεῖα δ᾽ ἐπαΐξασκε πολὺν καθ᾽ ὅμιλον ὀπάζων*, adding that *ῥέα* ends the verse as a monosyllable in Il. xii. 381, and xx. 101. So also in xx. 263. *ῥέα διελεύσεσθαι κλισίας*, Il. xiii. 144. *νέα μέν μοι κατέαξε*, Od. ix. 283. Inf. v. 462, *ἔαρι πολεῖν*. It is singular that nearly all the MSS. agree in *ῥεῖα μὲν — ῥεῖα δὲ*, or *ῥεῖα—ῥέα δέ*. There may have been an old reading *ῥεῖά τε γὰρ βριάει, ῥεῖα βριάοντα χαλέπτει.*—The transitive use of *βριάω* and *μινύθω* is remarkable, especially as contrasted with the intransitive *βριάοντα* in the same verse. Cf. Theogon. 446, *πολίμας δ᾽ εἰροπόκων ὀΐων — ἐξ ὀλίγων βριάει.* Il. xv. 490, *ῥεῖα δ᾽ ἀρίγνωτος Διὸς ἀνδράσι γίγνεται ἀλκὴ— ὅτινα μινύθῃ.* xx. 242, *Ζεὺς δ᾽ ἀρετὴν ἀνδρεσσιν ὀφέλλει τε μινύθει τε.* More commonly *μινύθειν* is 'to dwindle,' as inf. v. 244. So *βαρύθει*, v. 215.— *βριάει*, gloss. Cod. Gal. *ἰσχυροποιεῖ.*—*χαλέπτει, ἐλαττοῖ*, id. Lat. *affligit, debilem reddit.* —The general doctrine is, that Zeus performs whatever he may will without effort or difficulty. Aesch. Suppl. 93, *πᾶν ἄπονον δαιμονίων.* Eum. 621, *οὐδὲν ἀσθμαίνων μένει.* The particular reference is to the fortunes of Perses and his brother. Horace appears to imitate this passage, Carm. i. 34, 12, 'valet ima summis Mutare, et insignem attenuat deus Obscura promens.'

6—7. Hesiod not unfrequently has three consecutive lines commencing with the same word; see inf. on v. 579.—*ἀρίζηλον*, for *ἀρισ-δηλον*, i. e. *ἀρίδηλον*. The *ζ* results from the union of *σδ*, and has nothing whatever to do with *ζῆλος*. This indeed is clearly shown by the antithesis to *ἄδηλον*. Buttmann regards *ἀρῑδηλον* as contracted from *ἀρι-ιδηλον*. But *ἄρις* for *ἄρι* may be compared with *ἀμφὶς* and *μέχρις.*—*ἀγήνορα κάρφει*,

Ζεὺς ὑψιβρεμέτης, ὃς ὑπέρτατα δώματα ναίει.
Κλῦθι ἰδὼν ἀΐων τε, δίκῃ δ' ἴθυνε θέμιστας
[τύνη· ἐγὼ δέ κε Πέρσῃ ἐτήτυμα μυθησαίμην]. 10
Οὐκ ἄρα μοῦνον ἦεν Ἐρίδων γένος, ἀλλ' ἐπὶ γαῖαν
εἰσὶ δύω· τὴν μέν κεν ἐπαινήσειε νοήσας,
ἡ δ' ἐπιμωμητή· διὰ δ' ἄνδιχα θυμὸν ἔχουσιν·

9. Διδὼν

10. Πέρσῃ all (but in a few the ι subscript is omitted). 12. ἐπαινήσειε A. ἐπαινέσσειε BDFGI. ἐπαινέσειε CEH. ἐπαινήσσειε K, Ald.

Proclus, τὸν αὐθάδη καὶ ὑπερόπτην εὐτελῆ ποιεῖ καὶ ταπεινόν. Inf. v. 575, ὅτε τ' ἠέλιος χρόα κάρφει. Od. xiii. 430, κάρψεν μὲν χρόα καλὸν ἐνὶ γναμπτοῖσι μέλεσσι. Properly, 'to shrivel up,' or contract; whence κάρφος, a bit of stick or straw.

8. This verse reads very tamely as the subject to the verbs which have preceded. Perhaps it was interpolated together with v. 10, or perhaps the first reading was κλῦθι ἰδὼν ἀΐων τε, δίκῃ δ' ἴθυνε θέμιστας, Ζεὺς ὑψιβρεμέτης, ὃς ὑπέρτατα δώματα ναίεις. The digamma in ἰδὼν is to be noticed, as an indication of antiquity. This clause is quoted by the Schol. Med. on Aesch. Suppl. 73.

9. θέμιστας, which the scholiasts refer to the divine law, must here mean the decisions of men, as inf. v. 221. Theogon. 85 (where see the note).—τύνη, an epic form for τὺ or σὺ, not uncommon in Homer. The quantity of the first syllable has an analogy in the Latin *tu*. Cf. Theog. 36, Τύνη, Μουσάων ἀρχώμεθα. Tzetzes compares ἐγώνη. Of course, Zeus is addressed, not Perses. That idea was entertained by some who found the vocative Πέρσῃ in place of the dative. Though an inferior reading (since σοὶ must thus be supplied) Goettling adopts it, with Gaisford, adding "Pauci codd. Πέρσῃ." All the MSS. I have collated give this latter reading.

11—26. 'There are, it seems, two distinct kinds of *contention* on earth; the one good, the other bad; the one a source of war and strife, the other the origin of an honourable emulation.' This is said as introductory to the subject immediately on the poet's mind, viz. the unjust quarrel raised against him by his own brother. To divert him from the bad kind of strife to the good, and to stimulate him to honest industry, the whole of the precepts in this didactic poem are directed. There is an interesting allusion to this twofold ἔρις in Soph. Oed. Col. 367—72, where the ἡ πρὶν (ἀγαθὴ) ἔρις μὴ χραίνεσθαι πόλιν, is contrasted with the ἡ νῦν κακὴ ἔρις ἀρχῆς λαβέσθαι. In the former verse most editors have adopted Tyrwhitt's conjecture ἔρως.—In Theog. 225 only one Ἔρις is spoken of, as the daughter of Night (inf. v. 17).

11. οὐκ ἄρα. Goettling would render this, 'To begin, then, there was not merely one kind of Contentions sent from the first to men, but two distinct kinds.' There seems however no good reason for departing from the common and idiomatic use of ἦν ἄρα, 'Well! it seems that, after all, Contention is of *two* kinds, not of one only, as we thought.' Schol. on Apoll. Rhod. ii. 440 (quoted by Gaisford), οὐκ ἦν, ὡς ἔοικε, μία ἔρις. Cf. Xen. Oecon. i. 20, αἱ προϊόντος τοῦ χρόνου — καταφανεῖς γίγνονται, ὅτι λῦταί ἄρα ἦσαν ἡδοναῖς περιπεπεμμέναι. Od. xvii. 454, ὦ πόποι, οὐκ ἄρα σοί γ' ἐπὶ εἴδεϊ καὶ φρένες ἦσαν. — ἐπὶ γαῖαν, 'over the earth,' with the notion of progress and wide dissemination, not of any fixed locality, which would be ἐπὶ γαίᾳ or γαίας. See on Theog. 95.

12. ἐπαινήσειε. The MSS. vary between this and ἐπαινέσσειε or ἐπαινήσσειε. For κεν perhaps τις was originally written. But see on v. 291.—νοήσας, 'on comprehending its true nature.' For at first sight, and without due reflection, all ἔρις might seem culpable.

13. διὰ δ' ἄνδιχα κ.τ.λ. Literally, 'And in two places apart they have their dispositions,' or natures; i. e. their dispositions are quite distinct. Or perhaps there is a *tmesis*, διέχουσι τὸν θυμόν, i. e. διίστανται.—τουτέστι δίχα, ἤγουν ἰδίᾳ καὶ χωρὶς ἀπ' ἀλλήλων ἔχουσι τὴν ζωὴν, τουτέστι διαφόρως ζῶσιν. *Moschop.*

ἡ μὲν γὰρ πόλεμόν τε κακὸν καὶ δῆριν ὀφέλλει, .
σχετλίη· οὔτις τήν γε φιλεῖ βροτὸς, ἀλλ' ὑπ' ἀνάγκης
ἀθανάτων βουλῇσιν Ἔριν τιμῶσι βαρεῖαν. 16
τὴν δ' ἑτέρην προτέρην μὲν ἐγείνατο Νὺξ ἐρεβεννὴ,
θῆκε δέ μιν Κρονίδης ὑψίζυγος, αἰθέρι ναίων
γαίης τ' ἐν ῥίζῃσι καὶ ἀνδράσι, πολλὸν ἀμείνω·
ἥτε καὶ ἀπάλαμόν περ ὁμῶς ἐπὶ ἔργον ἐγείρει. 20
εἰς ἕτερον γάρ τίς τε ἰδὼν ἔργοιο χατίζων
πλούσιον, ὃς σπεύδει μὲν ἀρόμμεναι ἠδὲ φυτεύειν,

20. ἐπὶ Ἔργον 21. Ἰδὼν Ἔργοιο

14. φθόνον τε κακὸν G (gl. τὸν ζῆλον). 15. τήνδε C. 17. ἑτέραν προτέρη I. 20. ἀπάλαμον BCHI. ἀπάλαμνον the rest. 21. τις ἰδὼν I. 22. ἀρόμμεναι BCG. ἀρόμεναι (ω superscr.) A. ἀρόμεναι DI. ἀρόμεναι (μ superscr.) H.

14. ὀφέλλει, "keeps up," 'fosters,' 'promotes.' A word often employed by Hesiod. So Il. xvi. 631, μῦθον ὀφέλλειν, 'to keep on talking,' 'make a parade of words.' Passow compares the Homeric Ἔρις, ὀφέλλουσα στόνον ἀνδρῶν, Il. iv. 445.

16. τιμῶσι, sc. ἄνθρωποι, 'maintain,' 'uphold it.' Schol. χρῶνται. The idea is, that they do not indeed love it, but still, by the will of the gods, they do not let it fall into disregard and neglect. Soph. Antig. 514, πῶς δῆτ' ἐκείνῳ δυσσεβῆ τιμᾶς χάριν; Eur. Bacch. 885, τοὺς τὰν ἀγνωμοσύναν τιμῶντας. Aesch. Ag. 686, τὸ νυμφότιμον μέλος ἐκφάτως τίοντας.

17. προτέρην μέν. He seems to say, that both kinds of ἔρις were born from Night, but the one was the elder, and for that reason the better of the two. "Nempe existimabant Graeci antiqui majores natu esse ceteris praestantiores." *Goettling.* Compare Scut. H. 260, τῶν γε μὲν ἀλλάων προφερὴς τ' ἦν πρεσβυτάτη τε. Goettling thinks 18, 19 an interpolation. Certainly, τὴν ἑτέρην — ἥτε forms a simpler and more connected construction; but on the other hand, the μὲν seems to require some antithesis. One ground of suspicion is, that Homer has Ζεὺς δέ σφι Κρονίδης ὑψίζυγος αἰθέρι ναίων, Il. iv. 166. The sense is, 'And the son of Cronos, seated aloft' (a metaphor from a pilot's high seat on the cross-beams of a trireme; see Dr. Donaldson on the Athenian Trireme, p. 12), 'having his abode in air, in the lowest regions of Earth (viz. Tartarus, Theog. 728), and among men, made it (caused it to be) much better,' viz. than the other ἔρις. According to this, the superiority of the one was not a quality inherent in its earlier birth, but was specially ordained by Zeus. The scholiasts agree in construing ναίων αἰθέρι καὶ ἐν ῥίζαις κ.τ.λ. Others (see Goettling) less correctly explain, ἔθηκέ μιν ἐν γαίῃ κ.τ.λ. ἀμείνω οὖσαν. Guietus omits the τε.

20. ἥτε. On the supposition that 18, 19 are spurious, we could hardly hesitate to read ἡ δὲ καὶ κ.τ.λ. As the text stands, ἥτε may represent ἥτις, as exegetical of ἀμείνω. Compare Il. xvii. 173, νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, οἷον ἔειπες, ὅς τέ με φῂς Αἴαντα πελώριον οὐχ ὑπομεῖναι.—καὶ ἀπάλαμον, even the helpless man, τὸν ἄπορον, τὸν ἀμήχανον. The MSS. generally give ἀπάλαμνον.—ἐπὶ ἔργον, 'to husbandry.' This, the proper sense of the word, is clearly intended, because of ἔργοιο χατίζων, 'when slack of work,' in connexion with ἀρομμέναι and φυτεύειν in the next line.

22. ὃς, for οὗτος. See inf. v. 429. Il. vi. 58, μηδ' ὄντινα γαστέρι μήτηρ κοῦρον ἑόντα φέροι, μηδ' ὃς φύγοι. Od. xvii. 172, καὶ τότε δή σφιν ἔειπε Μέδων, ὃς γάρ ῥα μάλιστα ἥνδανε κηρύκων. Ibid. i. 286 (quoted by Goettl.), ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων. 'It is only a strengthened form of the demonstrative or article ὁ. The feminine of it, ἥ for αὕτη, is used twice by Aeschylus,

οἰκόν τ' εὖ θέσθαι· ζηλοῖ δέ τε γείτονα γείτων
εἰς ἄφενον σπεύδοντ'· ἀγαθὴ δ' Ἔρις ἥδε βροτοῖσι.
Καὶ κεραμεὺς κεραμεῖ κοτέει καὶ τέκτονι τέκτων,
καὶ πτωχὸς πτωχῷ φθονέει καὶ ἀοιδὸς ἀοιδῷ.
Ὦ Πέρση, σὺ δὲ ταῦτα τεῷ ἐνικάτθεο θυμῷ,
μηδέ σ' Ἔρις κακόχαρτος ἀπ' ἔργου θυμὸν ἐρύκοι
νείκε' ὀπιπεύοντ' ἀγορῆς ἐπακουὸν ἐόντα.
ὥρη γάρ τ' ὀλίγη πέλεται νεικέων τ' ἀγορέων τε

23. Foῖκον (Fῖκον) 28. ἄFεργον θυμὸν ?

24. βροτοῖσιν B. 27. τεῷ ἐνὶ κάτθεο FH.

Theb. 17. Eum. 7.—ἀρυμμέναι, al. ἀρόμεναι. MS. Gale ἀρόμεναι with ω superscribed. Whether the double μ be written or pronounced, is of little moment. See on v. 392. On φυτεύειν, to plant fig-trees, vines, &c., see inf. 781.

23. ζηλοῖ, 'emulates,' endeavours to rival, his neighbour who is (as we say) on the high road to wealth. Cf. inf. v. 312. Plat. Resp. viii. p. 550, B, ἔπειτά γε, οἶμαι, ἄλλος ἄλλον ὁρῶν καὶ εἰς ζῆλον ἰὼν τὸ πλῆθος τοιοῦτον αὑτῶν ἀπειργάσαντο. Gloss. MS. Cant. μιμεῖται.—By ἄφενος, as distinct from πλοῦτος, the wealth of the farmer is meant. So *locuples* differs from *dives*. Cf. v. 120, ἀφνειοὶ μήλοισι. v. 308, ἐξ ἔργων δ' ἄνδρες πολύμηλοί τ' ἀφνειοί τε. There were two forms of the word, τὸ ἄφενος and ὁ ἄφενος, between which MSS. generally vary. The etymology of the word is uncertain; perhaps it is connected with ἀφύσσω. Buttmann (Lexil. in v.) derives it from ἄφθονος,—a most improbable conjecture. Some recognise an old word ἐνός, 'a year,' the root of which appears in ἐνιαυτὸς, *annus*, τετραένης Theocr. vii. 147, and ἔνη καὶ νέα. Thus ἄφενος would mean 'the year's produce,' *annona*.—It is a question if this verse (24) be not an interpolation. It breaks up the sentence awkwardly, and it repeats σπεύδοντ' inharmoniously after σπεύδει.

25—6. That these verses contain a sentiment scarcely consistent with the preceding, has been objected by Goettling after others. He thinks them therefore a later addition, and even extends his condemnation (much beyond the bounds of probability) as far as v. 41. The objection to this distich, that it illustrates the bad kind of ἔρις, is not altogether valid. Mendicity, as we know from the Odyssey, was a kind of trade or profession, as indeed was that of the bard or wandering minstrel. Hence one beggar may be said to be indignant with a more successful rival, and so to be stirred up to emulate and supplant him. Both Plato and Aristotle refer to these rather celebrated lines, Ar. De Rep. v. 8, and Plat. Lysid. p. 215, c. It is exceedingly probable, that the same objection which Goettling has raised caused the insertion of v. 24; and hence it has been marked in the text as doubtful.

27. ταῦτα, the true distinction between the good and the bad ἔρις.

28. κακόχαρτος, rejoicing in another's misfortune, viz. the bad kind of ἔρις.—ἀπ' ἔργου, from farm-work. See v. 20 and 299. But this verse is in some way corrupt, since ἔργον invariably takes the digamma in Hesiod. See inf. on v. 382. Bentley proposed ἀεργὸν θυμῷ ἐρύκοι.—ὀπιπεύοντα is given from one of Goettling's MSS. for the vulg. ὀπιπτεύοντα. 'Watching closely the progress of law-suits as a listener about court,' viz. the public tribunal in the agora. Gloss. MS. Gale, ἐπιτηροῦντα. Inf. v. 806, Δημήτερος ἱερὸν ἀκτὴν εὖ μάλ' ὀπιπεύοντας (MSS. ὀπιπτεύοντας) ἐϋτροχάλῳ ἐν ἁλωῇ βάλλειν. We have the compound παρθενοπίπης, said of Paris, Il. xi. 385, and πυροπίπης, 'corn-inspector,' Ar. Equit. 407. Photius, ὀπιπεύειν, παρατηρεῖν. In Il. iv. 371, vii. 243, and Od. xix. 67, Bekker has preferred the form ὀπιπεύειν.—As in the later times of the Attic Republic, so there was a clear distinction to be drawn in rural Boeotia between the active farmer and the idle loiterer in the agora.

30. ὥρη ὀλίγη. 'For that man can attend little to law-suits and law-courts, to

ᾧτινι μὴ βίος ἔνδον ἐπηετανὸς κατάκειται
ὡραῖος, τὸν γαῖα φέρει, Δημήτερος ἀκτήν·
τοῦ κε κορεσσάμενος νείκεα καὶ δῆριν ὀφέλλοις
κτήμασ' ἔπ' ἀλλοτρίοις· σοὶ δ' οὐκέτι δεύτερον ἔσται
ὧδ' ἔρδειν· ἀλλ' αὖθι διακρινώμεθα νεῖκος
ἰθείῃσι δίκαις, αἵτ' ἐκ Διός εἰσιν ἄρισται.
ἤδη μὲν γὰρ κλῆρον ἐδασσάμεθ', ἄλλα τε πολλὰ
ἁρπάζων ἐφόρεις, μέγα κυδαίνων βασιλῆας

31. ἐπιϝετανὸς

33. κεκορεσσάμενος all. 36. δίκῃσιν A. 37. ἐδάσσάμεθα K, which indicates a correction of ἐδάσσαμεν. ἐδασσάμεθα Ald.

whom substance sufficient for the year has not been stored up within, the produce of the year's crop which the earth bears, the bread of Demeter.' The scholiasts agree in explaining ὥρη by φροντίς. Some MSS. are said to give ὥρῃ, which might mean 'little time for.'

31. ἐπηετανός. As ἔτος was a digammated word (Lat. *vetus*), it took the forms ϝετος or εϝτος, (compare ϝεκηλος with εϝκηλος, εὔκηλος,) represented respectively by ἐπηετανὸς for ἐπι-ϝετανὸς, and ἐπηταvὸς for ἐπ-εϝτανὸς, inf. v. 607.

32. ὡραῖος, gathered in season, or the produce of the season. Cf. inf. v. 307. But this verse looks like the interpolation of a rhapsodist. If it had been genuine, the poet would probably have proceeded τῆς κε κορεσσάμενος κ.τ.λ. For the genitive cf. inf. v. 361', ἀρχομένου δὲ πίθου καὶ λήγοντος κορέσασθαι. Ib. 593, κεκορημένον ἦτορ ἐδωδῆς. Ar. Pac. 1283, ἐπεὶ πολέμου ἐκόρεσθεν. Eur. Hipp. 112, βορᾶς κορεσθείς. Goettling supposes an allusion to the saying τίκτει τοι κόρος ὕβριν. But the resemblance is probably accidental. 'When you have got your fill of *that*, you may promote quarrels and strife about the possessions of others,' i. e. as you now do about mine, even while you neglect your own means.—ὀφέλλοις, sup. 14. Gloss. MS. Gale αὔξανε.

34—5. δεύτερον κ.τ.λ. 'But it shall not again after this be in your power to act as you have done: rather let us at once get our dispute decided by an impartial award, such as coming from Zeus (not from corruptible judges) is best.' There is a kind of subtle irony in the hortative subjunctive, 'I call upon you to have the quarrel settled.' It was not the object of Perses to go before an impartial judge; but the poet says, 'let us make an end of these disputes, and this time let us have a fair hearing.' αὖθι is explained by the Schol. αὐτόθι and ἐν τῷ παρόντι. And so Hermann, followed by Goettling, *extemplo*, *illico*.

37. ἤδη μὲν κ.τ.λ. 'For we had just shared between us our patrimony (literally 'had each of us got our portion assigned'), when you began to plunder and carry off many other things (i. e. beside your just right), greatly extolling the kings, bribe-swallowers as they are, who are willing enough to decide this suit' (a suit of this kind). Gloss. MS. Gale, ἐκ πάλαι τὴν κληρονομίαν ἐμερίσαμεν. The aorist ἐδασσάμεθα and the imperfect ἐφόρεις are doubtless carefully employed; but the plundering of Perses would rather take place at the time of the distribution than after it. We might express the meaning thus; 'We had no sooner divided our inheritance than you began to rob me.' He wished to get back part of the property awarded to Hesiod. Perhaps there was some act of open violence on Perses' part; for there is a similar allusion inf. v. 356, δὼς ἀγαθῇ, ἅρπαξ δὲ κακῇ. v. 320, χρήματα δ' οὐχ ἁρπακτά, θεόσδοτα πολλὸν ἀμείνω. Cf. v. 275, βίης δ' ἐπιλήθεο πάμπαν. The τε seems to represent the more usual καὶ in the sense of 'when.' Gaisford, after Guietus, reads ἀλλὰ τὰ πολλὰ, for which we should rather have expected τὰ πλείω.

δωροφάγους, οἳ τήνδε δίκην ἐθέλουσι δικάσσαι·
νήπιοι, οὐδὲ ἴσασιν, ὅσῳ πλέον ἥμισυ παντός,
οὐδ' ὅσον ἐν μαλάχῃ τε καὶ ἀσφοδέλῳ μέγ' ὄνειαρ.
Κρύψαντες γὰρ ἔχουσι θεοὶ βίον ἀνθρώποισι.
ῥηϊδίως γάρ κεν καὶ ἐπ' ἤματι ἐργάσσαιο,
ὥστε σέ κ' εἰς ἐνιαυτὸν ἔχειν καὶ ἀεργὸν ἐόντα·

40. *Fίσασιν* 43. *Fεργάσσαιο* 44. *ἀFεργὸν*

39. δικάσσαι B. δικᾶσαι AK. δικᾶσαι DI, Ald. δικάσαι the rest. 43. ἐργάσσαιο BC. ἐργάσαιο the rest.

39. *ἐθέλουσι*. One might generalise the sentiment by reading *ἐθέλωσι*; 'praising those who may be willing,' &c. Hermann proposed *ἐθέλουσι δίκασσαν*, 'who decided this suit for us consenting to it.' We certainly should have expected *ἤθελον* rather than *ἐθέλουσι*. But he may mean, that these same judges are willing enough to hear the suit over again.—*δωροφάγους*, a strong and satirical expression for *δωροδόκους*. Cf. 221. 264.

40—1. These two lines embody some old adage; but whether the application of it is to the kings, who do not know the happiness of honest contentment, or to the poet himself, whom the corrupt judges wrongly supposed they could really injure, is not very clear. 'Fools that they are, neither do they know how much more the half is than the whole, nor how far on mallows and squills there is great blessedness.' These herbs were the food of the very poor, (Ar. Plut. 544,) and the poet probably means, that the kings do not know how much better it is to have a little with an easy conscience, than much gained by injustice. Moschopulus:—*οὐδ' ὅσον μέγα ὄφελός ἐστιν ἐν τῇ ζωῇ τῇ ἐν μαλάχῃ καὶ ἀσφοδέλῳ, ἀντὶ τοῦ εὐτελεῖ καὶ ἀπερίττῳ διαίτῃ, τῇ μετὰ δικαιοπραγίας δηλονότι, καὶ ἔξω πλεονεξίας*. Plato refers to this passage, De Rep. v. p. 466, B, *εἰ οὕτως ὁ φύλαξ ἐπιχειρήσει εὐδαίμων γίγνεσθαι, ὥστε μηδὲ φύλαξ εἶναι,—γνώσεται τὸν Ἡσίοδον ὅτι τῷ ὄντι ἦν σοφὸς λέγων πλέον εἶναί πως ἥμισυ παντός*. So also does Theophrastus, Hist. Plant. vii. 11, *πολλὰ δὲ εἰς τροφὴν παρέχεται χρήσιμα (ὁ ἀσφόδελος)· καὶ γὰρ ὁ ἀνθέρικος ἐδώδιμος σταθευόμενος, καὶ τὸ σπέρμα φρυγόμενον· πάντων δὲ μάλιστα ἡ ῥίζα κοπτομένη μετὰ σύκου (?) καὶ πλείστην ὄνησιν ἔχει καθ' Ἡσίοδον*.—The asphodel is a liliaceous plant, allied to the squill. There are many species; that alluded to grows wild in Greece and the Levant.

42. Goettling has an idea, in which it is difficult to acquiesce, (though it receives some countenance from Tzetzes, *ὁ δὲ νοῦς τοιοῦτος· ὦ Πέρση, μὴ ἀργὸς ἐν ταῖς ἀγοραῖς διάτριβε—οἱ θεοὶ γὰρ, ἤγουν ἡ εἱμαρμένη, ἀπέκρυψε καὶ δυσπόριστον ἐποίησε τὸν βίον τοῖς ἀνθρώποις*,) that the thread of the argument is here resumed from v. 24; as if the poet were now giving a reason why men require some stimulus to industry, viz. because the gods have made it hard to get a livelihood. He seems to have two theories on the subject; (1) That v. 25—41 is an interpolation; (2) That we should read *κακκρύψαντες ἔχουσι κ.τ.λ.*, to avoid the *γὰρ*, which seems to give as a reason *why* there is happiness in poverty, the fact that men live only by hard labour. "Quæ nullo modo," he objects, "componi possunt." One thing is clear; whatever be the point of the fable of Prometheus, as applicable to Perses, the present passage is introductory to it; cf. v. 47. Now both this fable and that which follows, addressed specially to Perses, (*ἕτερόν τοι ἐγὼ λόγον ἐκκορυφώσω*, v. 106,) are apparently meant to show the origin of evil on earth; and thus indirectly, how the poet has been made the victim of injustice. Since, then, he had just before dwelt on the wickedness of the unjust kings, he goes on to argue thus:—'The reason of all which wickedness is, that Zeus made life laborious through the fraud of Prometheus, and so men prefer to gain by injustice rather than by honest toil.'

43—4. *ἐπ' ἤματι. τουτέστιν ἐν μιᾷ ἡμέρᾳ*. Proclus. This is rather a rare use. Cf. Od. xii. 105, *τρὶς μὲν γάρ τ'*

αἶψά κε πηδάλιον μὲν ὑπὲρ καπνοῦ καταθεῖο, 45
ἔργα βοῶν δ' ἀπόλοιτο καὶ ἡμιόνων ταλαεργῶν.
ἀλλὰ Ζεὺς ἔκρυψε χολωσάμενος φρεσὶν ᾗσιν,
ὅττι μιν ἐξαπάτησε Προμηθεὺς ἀγκυλομήτης.
τοὔνεκ' ἄρ' ἀνθρώποισιν ἐμήσατο κήδεα λυγρά.

46. Ϝέργα βοϜῶν · ταλαϜέργων 47. φρεσὶ Ϝῆσιν?

48. ἀγκυλόμητ A. —μητις BCDGHI. —μήτης EF, Ald. 49. ἀνθρώποισι μήσατο EF. . μήδεα D. κύδεα K.

ἀνίησιν ἐπ' ἤματι, τρὶς δ' ἀναροιβδεῖ. Inf. v. 102, ἐφ' ἡμέρῃ ἠδ' ἐπὶ νυκτί. Soph. Oed. Col. 688, αἰὲν ἐπ' ἤματι ὠκυτόκος πεδίων ἐπινίσσεται (Κηφισός). It would be easy here to read γάρ κεν καὶ ἐν ἤματι. The sense is, 'You might easily make enough by your farm even in a single day, (or 'for a day,' with a view to no more than a day's maintenance,) so as to have subsistence for a year without working,' i. e. if Zeus had not made farming a slow and difficult process. Goettling proposes to read κεἰς for the vulg. κ' εἰς (κε εἰς). And the Aldine has κεἰς.

45—6. αἶψα κε. The Schol. on Ar. Av. 712 preserves a variant αὐτίκα. See on v. 12. 'Quickly (in that case, viz. if it had been easy to get a livelihood) would you store away your boat-paddle over the smoke (to dry and preserve it), and the fields tilled by oxen and by patient mules would go to ruin,' (or, 'there would soon be an end of ploughing with oxen and mules.') It was the custom to remove the rudder or paddle, with the other moveable tackle, until the ensuing sailing-season. Inf. v. 629, πηδάλιον δ' εὐεργὲς ὑπὲρ καπνοῦ κρεμάσασθαι, where Proclus adduces another explanation of this passage, κατακαῦσαι.

47. ἔκρυψε, scil. βίον ἀνθρώποις. The *general* difficulties which henceforth attended the lives of men are expressed by ἐμήσατο κήδεα λυγρὰ, while one of the chief evils *specifically* was the withdrawal of fire. Virgil evidently had this in view, Georg. i. 121—131; 'Pater ipse colendi Haud facilem esse viam voluit, primusque per artem Movit agros, curis acuens mortalia corda.—Mellaque decussit foliis *ignemque removit.*' This corresponds to the 'cursing of the earth,' in Genesis, iii. 17—19. It has been well remarked, that no creature except man makes any use of fire, but that to his existence it is essential. *Why* Zeus withdrew the use of fire is declared in a curious and evidently ancient legend about Prometheus, differing materially from the mythology employed by Aeschylus. Prometheus had cheated Zeus (as related in Theog. 535 seqq.) at a sacrifice, by persuading men to offer to him the bones and fat of slain oxen (the μηρία enveloped in δημὸς), and to reserve for themselves the meat. Zeus had taken from them, in consequence of this, the use of fire which they had hitherto enjoyed both for sacrifices and for other purposes. Deprived of fire, they could not mock him by a burnt-offering of the inferior parts, nor could they cook their own portion of the better parts. Prometheus however had again baffled Zeus by restoring the element stealthily to man. Zeus then devised a punishment to man by creating woman with all her arts of seducing cunning and irresistible grace. She is sent as a present to Epimetheus by Hermes. Prometheus had warned his brother not to accept any gift from Zeus; but Epimetheus, (who is a kind of mythological blunderer, always in the wrong at the time of acting, though accustomed to repair his errors by afterthought, as his name implies,) found out his mistake after he had felt the evil consequences of it (v. 89). It was by the agency of this woman, Pandora, that the κήδεα λυγρὰ (v. 49 compared with v. 95) were first let loose upon mankind. Plato, Protag. p. 320, D, seqq., varies this fable. He makes the mistake of Epimetheus to consist in giving away all the faculties of self-preservation to animals, and leaving none to man. To remedy this deficiency, Prometheus steals the fire, together with the handicraft, of Athena and Hephaestus, and confers it on man.

κρύψε δὲ πῦρ· τὸ μὲν αὖθις ἐΰς παῖς Ἰαπετοῖο
ἔκλεψ' ἀνθρώποισι Διὸς πάρα μητιόεντος
ἐν κοίλῳ νάρθηκι, λαθὼν Δία τερπικέραυνον.
τὸν δὲ χολωσάμενος προσέφη νεφεληγερέτα Ζεύς·
Ἰαπετιονίδη, πάντων πέρι μήδεα εἰδώς,
χαίρεις πῦρ κλέψας καὶ ἐμὰς φρένας ἠπεροπεύσας,
σοί τ' αὐτῷ μέγα πῆμα καὶ ἀνδράσιν ἐσσομένοισι·
τοῖς δ' ἐγὼ ἀντὶ πυρὸς δώσω κακὸν ᾧ κεν ἅπαντες
τέρπωνται κατὰ θυμὸν ἑὸν κακὸν ἀμφαγαπῶντες.
Ὣς ἔφατ'· ἐκ δ' ἐγέλασσε πατὴρ ἀνδρῶν τε θεῶν τε·
Ἥφαιστον δ' ἐκέλευσε περικλυτὸν ὅ ττι τάχιστα
γαῖαν ὕδει φύρειν, ἐν δ' ἀνθρώπου θέμεν αὐδὴν

54. Ϝειδὼς (Ϝιδὼς)

54. Ἰαπετεονίδη AEF. 55. χαίροις A (gl. ἀντὶ τοῦ χαῖρε) EF. In D οις superscr. in red ink. 58. τέρπονται I, Ald. τέρπονται D.

50. τὸ μὲν κ.τ.λ. '*That* indeed Prometheus on another occasion stole for men,'—the context suggesting the suppressed sentiment, 'but other ills resulted from the theft, which only aggravated the wrath of Zeus against men.'

52. νάρθηκι. "The *narthex* is the umbelliferous plant called *Kalámi* in modern Greek, the *Ferula communis* of Linnaeus, which grows abundantly about the bay of Phalerum. In the stalk is a pith, which makes good tinder when dry. Hence the story, that in it Prometheus brought down from heaven the 'fount of fire' which he gave to man." Clark, *Peloponnesus*, p. 111. See Aesch. Prom. 109.

54. On the patronymic Ἰαπετιονίδη see Theog. 528.—πέρι, scil. περισσῶς, ὑπὲρ πάντας.

55. χαίρεις, 'you exult,' you think to come off with impunity. Gaisford less correctly puts a question at the end of this verse. The MS. Gale, two of the Bodleian, and one of Goettling's, have χαίροις. Gloss. ἀντὶ τοῦ χαῖρε. This would be ironically said, 'I congratulate you on the success of your theft.'

57. ἀντὶ πυρὸς, in return for the fire they have got, and as a counterbalancing evil for the benefit they have fraudulently obtained. Cf. Theog. 570, αὐτίκα δ' ἀντὶ πυρὸς τεῦξεν κακὸν ἀνθρώποισι. Euripides made use of this fable to express his dislike of women; ἀντὶ γὰρ πυρὸς Πῦρ ἄλλο μεῖζον ἠδὲ δυσμαχώτατον Ἕβλαστον αἱ γυναῖκες.—ᾧ κεν τέρπωνται,' the epic use of the subjunctive, for which the Attics would have said ᾧ ἂν τέρποιντο.—ἀμφαγαπῶντες, '*hugging* their own misfortune.' This is the literal meaning of ἀγαπᾶν (as explained in the editor's note on Eur. Suppl. 764. Phoen. 1327). So Apoll. Rhod. iii. 1167, οἱ δέ μιν ἀμφαγάπαζον, ὅπως ἴδον. Gloss. MS. Cant. περισσῶς ἀγαπῶντες, περιθάλποντες. The meaning is, it shall be an evil to them, while they shall unknowingly delight in it.—ἑὸν for σφέτερον has been criticised by the Grammarian Apollonius (ap. Goettl.) and by Proclus. It is much more common in the later epic. In the earlier indeed it pretty regularly takes the digamma, (not however invariably in Homer,) and always in Hesiod, except here and Theog. 467. 472. Scut. H. 9. 454.

59. ἐκ δ' ἐγέλασσε. Zeus was pleased with his own conceit, and laughed outright as he uttered the threat. Origen (who quotes the passages 53—82 and 90—98, contra Cels. iv. 38, p. 187, pointed out by Gaisford) cites this verse with ἐκ δ' ἐτέλεσσε, i.e. he no sooner conceived than he executed it. Cf. inf. v. 83.

61. ὕδει. This dative is quoted from Theognis, v. 955, νῦν δ' ἤδη τεθόλωται,

καὶ σθένος, ἀθανάταις δὲ θεαῖς εἰς ὦπα ἐΐσκειν
[παρθενικῆς καλὸν εἶδος, ἐπήρατον· αὐτὰρ Ἀθήνην
ἔργα διδασκῆσαι, πολυδαίδαλον ἱστὸν ὑφαίνειν·]
καὶ χάριν ἀμφιχέαι κεφαλῇ †χρυσέην Ἀφροδίτην, 65
καὶ πόθον ἀργαλέον καὶ γυιοκόρους μελεδῶνας·

62. Fεϝίσκειν 64. Fέργα 65. ἀμφιχέϝαι

62. ἀθανάτῃς δὲ θεῇς AK, Ald. and (by correction) D. 63. παρθενικῆς A. παρθενικαῖς the rest. 65. χρυσὴν K.

ὕδωρ δ' ἀναμίσγεται ὕδει, and the nominative ὕδος from Callimachus, frag. 466. Perhaps its origin was a dialectic variety of the Boeotic speech. Compare the Attic δόρει for δόρατι, as if from τὸ δόρος. From this form, with the ῡ long, came the Latin *sudor*.—The separate creation of woman, as a partner for man, reminds us of the Mosaic account of the formation of Eve, as well as of the recorded production of the human race from the earth itself, Gen. ii. 7. There is no mention in the context of woman having hitherto existed at all, whatever ideas Hesiod may have had respecting the propagation of mankind without the double sex. Goettling contends that this was not a new creation of the female for man, but merely the adornment of her with graces and accomplishments hitherto not possessed by her; which accomplishments, being contributed by the gods generally, gave rise to the name *Pandora*. But the mixing water and earth evidently implies a plastic process, viz. the creation of a new and distinct individual.—φύρειν, like φυρᾶν, always has reference to this primary sense of mixing and kneading solid and liquid ingredients to form a paste. There is evidently an allusion to the primitive fictile statuettes, or to sculptors' clay models.

Ibid. αὐδήν. Not merely *voice*, φωνὴν, according to the Scholiasts, but the faculty of speaking articulately.—For καὶ σθένος Clement of Alexandria has καὶ νόον, which is a better reading in itself.—ἐΐσκειν, 'to liken it (the εἴδωλον) to immortal goddesses in face.' This word is Homeric, and takes the double digamma.

63—4. It is probable that this distich was introduced by some rhapsodist, who thought that it was necessary to express the object after ἐΐσκειν. But the short α in καλὸν is fatal to the genuineness of the verse; in the early epic it is invariably κᾱλός. We have indeed in Theog. 585, αὐτὰρ ἐπειδὴ τεῦξε καλὸν κακὸν ἀντ' ἀγαθοῖο, but there Hermann reads αὐτὰρ ἐπεὶ τεῦξεν. Here Goettling suggests καλὸν παρθένου εἶδος. But this involves another difficulty; εἶδος always has the digamma, except indeed inf. v. 714, σὲ δὲ μή τι νόον κατελεγχέτω εἶδος (where see the note). Again, nearly all the copies give παρθενικαῖς or -ικῆς. The word διδασκῆσαι is used by Pindar, Pyth. iv. 217, which perhaps exempts it from the charge of being a purely Ionic word. Origen however here has the variant διδασκέμεναι. But the gravest objection to the distich consists in this; that whereas Athena is here directed to teach Pandora to weave embroidery, the same goddess afterwards is described as dressing her with ornaments.

65. χρυσέην Ἀφροδίτην. No mention is made of this goddess performing the behests of Zeus. Hence Goettling proposes to read δῖ' Ἀφροδίτη for Παλλὰς Ἀθήνη in v. 76. The truth is, the insertion of 63—4 suggested that another goddess was here meant. The original reading was χρυσέης Ἀφροδίτης, 'that he (Hephaestus) should invest her with the beautiful face of Aphrodite.'

66. γυιοκόρους, satiating, rendering listless, the limbs. So Ἔρος is λυσιμελής, Theog. 121. 911. There seems no reason to derive the compound from κείρειν γυῖα, with Goettling. Gaisford adopts the conjecture of H. Stephens, γυιοβόρους, which Proclus appears to recognise, φροντίδας κατεσθιούσας τὰ μέλη.—μελεδῶνας Cant. Gale. Corp. Christ. and others for μελεδώνας. The latter is a later form, e. g. Theocr. xxi. 5, αἰφνίδιον θορυβεῦσιν ἐφιστάμεναι μελεδῶναι, but Od. xix. 517, ὀξεῖαι μελεδῶνες. The meaning here is determined by the context, 'the wasting cares of love.' The old commentators strangely

ἐν δὲ θέμεν κύνεόν τε νόον καὶ †ἐπίκλοπον ἦθος
Ἑρμείαν ἤνωγε, διάκτορον Ἀργειφόντην.
Ὣς ἔφαθ'· οἱ δ' ἐπίθοντο Διὶ Κρονίωνι ἄνακτι.
αὐτίκα δ' ἐκ γαίης πλάσσε κλυτὸς Ἀμφιγυήεις
παρθένῳ αἰδοίῃ ἴκελον Κρονίδεω διὰ βουλάς·
ζῶσε δὲ καὶ κόσμησε θεὰ γλαυκῶπις Ἀθήνη·
ἀμφὶ δέ οἱ Χάριτές τε θεαὶ καὶ πότνια Πειθὼ
ὅρμους χρυσείους ἔθεσαν χροΐ· ἀμφὶ δὲ τήνγε
Ὧραι καλλίκομοι στέφον ἄνθεσιν εἰαρινοῖσι·
[πάντα δέ οἱ χροῒ κόσμον ἐφήρμοσε Παλλὰς Ἀθήνη.]
ἐν δ' ἄρα οἱ στήθεσσι διάκτορος Ἀργειφόντης
ψεύδεά θ' αἰμυλίους τε λόγους καὶ †ἐπίκλοπον ἦθος
[τεῦξε Διὸς βουλῇσι βαρυκτύπου· ἐν δ' ἄρα φωνὴν]

67. ἐπίκλοπα Ήθη? 69. Ἄνακτι 71. Ἴκελον, 73—6—7. Οἱ
75. ἄνθεσι Ϝειαρινοῖσι 78. ἐπίκλοπα Ήθη?

77. στήθεσφι A. 79. omitted in C, but added in the margin by a later hand.

explained it 'care for adorning the person.'

67. *ἐπίκλοπον ἦθος*, 'a deceitful disposition.' Theognis, v. 959, *πολλοί τοι κίβδηλον ἐπίκλοπον ἦθος ἔχοντες*. But *ἦθος* takes the digamma (see Buttm. Lexil. p. 245), so that we should probably read, with Bentley, *ἐπίκλοπα ἤθη* both here and inf. v. 78. This very repetition of the words, and the fact that v. 70—72 occur also in Theog. 571—3, have given rise to a suspicion, that the whole passage from v. 69 to v. 80 was added by the rhapsodists. If however we omit v. 76, (which seems clearly another version or recension of v. 72,) there is nothing in these repetitions inconsistent with the genius of the old epic. The difficulty on which Goettling dwells, that no mention is made of what was conferred by Aphrodite on Pandora, is removed by the correction suggested on v. 65.

71. *ἴκελον*. The very nature of the word suggests some such noun as *εἴδωλον*. Compare Theog. 572. Moschopulus:—*ἔπλασεν—πλάσμα ὅμοιον παρθένῳ αἰδοῦς ἀξίᾳ*.

72. *ζῶσε καὶ κόσμησε*. This may mean, she affixed the girdle, *ζώνη*, to the stola, and put on the peplus. So *κόσμος* seems used in Eur. Hipp. 631, with reference to the embroidered peplus of Athena Polias;—

γέγηθε κόσμον προστιθεὶς ἀγάλματι
καλὸν κακίστῳ, καὶ πέπλοισιν' ἐκπονεῖ.

Perhaps however *κόσμος* includes all the minor articles of female ornament, as bracelets, chaplet, brooch, hems and borders of embroidery, which are alluded to also in Theog. 574—582.

75. *στέφον ἄνθεσι*. In Theog. 576 the chaplets of flowers are said to have been added by Athena. But in the Homeric hymn to Aphrodite (ii. 5 seqq.) the Hours act as the attiring maidens of the goddess.

76. See on v. 67.

77. *στήθεσσι*. MS. Gale has *στήθεσφι*.

78. Inf. v. 789, *ψεύδεά θ' αἰμυλίους τε λόγους κρυφίους τ' ὀαρισμούς*.

79. This verse was condemned both by Bentley and by Heyne. Proclus:—*τοῦτό τινες περιττὸν φασιν· ἤδη γὰρ ὁ Ἥφαιστος δέδωκεν αὐδὴν τῇ γυναικί· εἰ δὲ καὶ τοῦτο γνήσιον εἴη τοῦ Ἡσιόδου, κ.τ.λ.* (he adds, that we must understand by it 'the gift of eloquence.') And so Goettling defends the verse. But its weakness is apparent, and the distinction between *φωνὴ* and *αὐδὴ* is forced and

θῆκε θεῶν κῆρυξ· ὀνόμηνε δὲ τήνδε γυναῖκα
Πανδώρην, ὅτι πάντες Ὀλύμπια δώματ' ἔχοντες
δῶρον ἐδώρησαν, πῆμ' ἀνδράσιν ἀλφηστῆσιν.
Αὐτὰρ ἐπεὶ δόλον αἰπὺν ἀμήχανον ἐξετέλεσσεν,
εἰς Ἐπιμηθέα πέμπε πατὴρ κλυτὸν Ἀργειφόντην
δῶρον ἄγοντα, θεῶν ταχὺν ἄγγελον· οὐδ' Ἐπιμηθεὺς
ἐφράσαθ', ὡς οἱ ἔειπε Προμηθεὺς μήποτε δῶρον
δέξασθαι πὰρ Ζηνὸς Ὀλυμπίου, ἀλλ' ἀποπέμπειν
ἐξοπίσω, μή πού τι κακὸν θνητοῖσι γένηται.
αὐτὰρ ὃ δεξάμενος, ὅτε δὴ κακὸν εἶχ', ἐνόησε.
Πρὶν μὲν γὰρ ζώεσκον ἐπὶ χθονὶ φῦλ' ἀνθρώπων
νόσφιν ἄτερ τε κακῶν καὶ ἄτερ χαλεποῖο πόνοιο,
νούσων τ' ἀργαλέων, αἵτ' ἀνδράσι κῆρας ἔδωκαν.
[αἶψα γὰρ ἐν κακότητι βροτοὶ καταγηράσκουσι.]
ἀλλὰ γυνὴ χείρεσσι πίθου μέγα πῶμ' ἀφελοῦσα

86. Foι ἐFειπε

80. κῆρυξ AG. al. κήρυξ. ὀνόμησε EF (f. ὀνόμασσε). 89. ἐνόησεν GI. 91. ἄτερ τε κακοῦ A. ἄτερ κακῶν E (by the first hand) DHK. 92. γῆρας AG and D by correction, but with gloss θανάτου. 93. omitted in A, but added in the margin by a later hand.

arbitrary. So inf. v. 104, φωνὴ is clearly a synonym of αὐδή.

80. κήρυξ *vulgo*. MSS. Gale and Cant. κῆρυξ, rightly. For this epexegesis of Ἀργειφόντης (if v. 79 be spurious) cf. ταχὺν ἄγγελον in v. 85.

82. The active δωρεῖν occurs also in Pind. Ol. vi. 131, ἐδώρησαν θεῶν κάρυκα λιταῖς θυσίαις.

86. οὐκ ἐφράσατο, he had not remembered, or observed, how that Prometheus had charged him to beware of the threat of Zeus, δώσω κακὸν, v. 57. For his name implies *after-thought* in contrast with *fore-thought*. Proclus:—Θεός τίς ἐστι καὶ οὗτος, λογισμοῦ μὲν αἴτιος, ἀλλ' οὐ τοῦ προνοητικοῦ τῶν ἐκβησομένων, ὡς ὁ Προμηθεὺς, ἀλλ' ἐκείνου τοῦ μόλις ἐκ τῶν ἀποβάντων πρὸς ἑαυτὸν ἐπιστρέφοντος. Hence the poet adds, ὅτε δὴ κακὸν εἶχ', ἐνόησε.—Plutarch, De audiend. Poet. p. 23, E, (quoted by Gaisford,) interprets Διὸς δῶρα as the great and splendid gifts of fortune, such as wealth, illustrious marriages, high offices, &c., which often bring unhappiness to those who do not know how to use them.

90. πρὶν μὲν γάρ. These particles introduce the cause and the reason of mankind now first suffering calamity.—ἄτερ τε κακοῦ Cod. Gal. ἄτερ κακῶν several others. Brunck proposed ἄτερθε. See on v. 113.

93. This verse (and possibly the preceding one also) must be regarded as spurious. A false reading γῆρας for κῆρας led to the addition of v. 93, by way of illustration, from Od. xix. 360. The former verse (92) may have been suggested by v. 102 inf. In MS. Gale v. 93 is omitted, but added in the margin by a later hand. On the form ἔδωκαν see inf. v. 741.

94. The abruptness of the narrative following is remarkable. No definite mention is made of human ills having hitherto been shut up in a chest; it is only stated that Pandora (out of feminine curiosity, we must suppose) opened it and let all out except *Hope*, which was at the bottom, and so had not time to escape

ἐσκέδασ'· ἀνθρώποισι δ' †ἐμήσατο κήδεα λυγρά. 95
μούνη δ' αὐτόθι Ἐλπὶς ἐν ἀρρήκτοισι δόμοισιν
ἔνδον ἔμιμνε πίθου ὑπὸ χείλεσιν, οὐδὲ θύραζε
ἐξέπτη· πρόσθεν γὰρ ἐπέμβαλε πῶμα πίθοιο

96. Ἐλπὶς

97. ἔμεινε BCDEFHI.

before the lid was closed upon it. Goettling thinks a single verse may have dropped out, like πάντα γὰρ εἰς πίθον εἶρξε Προμηθεὺς ἀγκυλομήτης, but suggests that a larger *lacuna* is more probable. Otherwise, the poet must presume on a knowledge of the Homeric account, Il. xxiv. 527, δοιοὶ γάρ τε πίθοι κατακεῖνται ἐν Διὸς οὐδεῖ Δώρων, οἷα δίδωσι, κακῶν, ἕτερος δὲ ἑάων. According to this view, Pandora brought with her from heaven one of these chests, which we may further suppose was given her as a gift by one of the gods, or by Zeus himself, with the express intention of injuring mortals. There is yet another explanation; that Prometheus had imprisoned human evils in a chest placed in the house of Epimetheus, where Pandora found them. And this is supported by the comment of Proclus;—φησὶν, ὅτι Προμηθεὺς τὸν τῶν κακῶν πίθον παρὰ τῶν Σατύρων λαβὼν, καὶ παραθέμενος τῷ Ἐπιμηθεῖ, παρήγγειλε τὴν Πανδώραν μὴ δέξασθαι. If the poet had this legend in view, he probably enlarged upon it in some verses now lost.

95. ἐμήσατο, 'she designed.' This reading seems rather doubtful, first, because the very same words occurred at v. 49, used of the deliberate intention of Zeus to punish man; secondly, because this implies that the sending evils among men was an act of malice in Pandora; thirdly, because there are variants μήδεα and κέρδεα, and Plutarch is said to have read μήδετο. Qu. ἐλύσατο κήδεα λυγρά? The middle λύσασθαι is very often used where we should have expected λῦσαι. See on Aesch. Prom. 243. Theog. 523.

96. Ἐλπὶς. The point of the legend is, that Hope still remains to man even under the most grievous afflictions: that he may always be able to find Hope as a final resource. But it is objected, that Hope is a blessing, and had no place amongst the ills incident to humanity. Goettling truly replies, that ἐλπὶς has its unfavourable as well as its favourable meaning. In the bad sense, it is that motive which incites men to vain and wrong enterprises. (Soph. Ant. 615, ἃ γὰρ δὴ πολύπλαγκτος ἐλπὶς πολλοῖς μὲν ὄνασις ἀνδρῶν, πολλοῖς δ' ἀπάτα κουφονόων ἐρώτων.) But, being left, it became a blessing to man in its good sense. When Prometheus (in Aesch. Prom. 258) declares that among the benefits to man τυφλὰς ἐν αὐτοῖς ἐλπίδας κατῴκισα, the reply of the chorus is, μέγ' ὠφέλημα τοῦτ' ἐδωρήσω βροτοῖς.—In ἔνδον ἔμιμνε and ἀρρήκτοισι δόμοισι Heinsius (ap. Gaisford) finds an allusion to the custom of maidens staying at home, παρθενευομένας. Rather, one would say, there is the notion of a strong prison-house, from which there is no escape. Gloss. MS. Cant. ἐν ἀσφαλεστάτῳ ὄϊκῳ. Thus Hope was left an involuntary benefactress to mankind.

97. πίθου ὑπὸ χείλεσιν. 'Under the (inner) rim of the casket,' or earthen jar. The χεῖλος or *lip* is often mentioned, apparently as a mark of the proper fulness in vessels of capacity. Hence Ar. Equit. 814, ὃς ἐποίησεν τὴν πόλιν ἡμῶν μεστὴν, εὐρὼν ἐπιχειλῆ. Aesch. Agam. 790, τῷ δ' ἐναντίῳ κύτει ἐλπὶς προσῄει· χεῖλος οὐ πληρουμένῳ (MS. χειφός). The idea is, that Hope took up her abode, not at the bottom of the jar, but immediately beneath the lid, the closing of which intercepted her escape.

98. ἔπτην, πτῆναι, πτὰς, are somewhat rare in the earlier epic. We may compare ἔτλην, τλῆναι, τλὰς, where τλῆμι was not more in use than πτῆμι or πέτημι. —ἐπέμβαλε κ.τ.λ. Either Pandora was frightened at the sudden escape of the rest, or (if v. 95 be correct) she designedly enclosed Hope as a counterbalance to the mischief she had let loose upon the world. The scholiasts were aware of this difficulty. Moschopulus asks; 'How, having come as for mischief, did she stay her hand as if sparing?' And he suggests several answers; as, that she thought all the evils had escaped, and so shut in Hope inadvertently; or that the lid shut of itself; but the real reason, he adds, was, that

[αἰγιόχου βουλῇσι Διὸς νεφεληγερέταο.]
ἄλλα δὲ μυρία λυγρὰ κατ' ἀνθρώπους ἀλάληται. 100
πλείη μὲν γὰρ γαῖα κακῶν, πλείη δὲ θάλασσα·
νοῦσοι δ' ἀνθρώποισιν ἐφ' ἡμέρῃ ἠδ' ἐπὶ νυκτὶ
αὐτόματοι φοιτῶσι κακὰ θνητοῖσι φέρουσαι
σιγῇ, ἐπεὶ φωνὴν ἐξείλετο μητίετα Ζεύς.
οὕτως οὔτι πῃ ἔστι Διὸς νόον ἐξαλέασθαι. 105
[Εἰ δ' ἐθέλεις, ἕτερόν τοι ἐγὼ λόγον ἐκκορυφώσω

105. ἐξαλέϝασθαι

102. αἳδ' ἐπὶ νυκτὶ I and (with γρ. ἠδ' ἐπὶ νυκτὶ) BCH. 103. omitted in H, but added at the bottom of the page by a later hand. 105. πῃ AEF. που the rest. 106. εἰ δὲ θέλεις AEI.

this was done by the counsels of Zeus. Now this very verse (99) is enclosed in brackets by Gaisford and Goettling as spurious. It is wanting in some MSS., and in Plutarch, who quotes v. 94—104, Consol. ad Apollon. vii. p. 326 (p. 105, E). It does not however appear that (as Goettling alleges) it is incompatible with v. 105. For Zeus may be represented as a partial benefactor, though desirous to punish mankind. One might indeed suggest the transposition of v. 99 after v. 100, by which the passage would better suit v. 49 seqq.

102. *νοῦσοι.* See v. 92. Hence Hor. Carm. i. 3, 29, 'Post ignem aetheria domo subductum macies et nova febrium terris incubuit cohors.' Some good copies give *αἳδ' ἐπὶ νυκτί.* So also Stobaeus (vol. iii. p. 228, ed. Teub.), who cites v. 100—102.

104. *σιγῇ.* The idea is, that diseases give no warning of their approach. Compare *σιγῶν ὄλεθρος*, Aesch. Eum. 895. According to Proclus, this verse was rejected by some of the ancient critics (*ἀθετεῖται ὁ στίχος ὁ λέγων ὅτι ἄφωνοι αἱ νόσοι*). Plutarch however recognises it, De San. Tuend. ii. p. 127, D (ap. Gaisford).

105. *ἐξαλέασθαι*, which Moschopulus rightly compares with *ἔχεα* from *χέω*, undoubtedly, like it, took the digamma, whence the other forms *ἔχευα, ἀλεύασθαι* (inf. v. 505).—For *πῃ* many MSS. give *που.*—*οὕτως*, viz. as was shown by the unsuccessful attempt of Prometheus to cheat Zeus.

106—201. The celebrated episode respecting the gradual degeneration of man appears to be an integral part of the poem, and to have this connexion with what precedes, that it still further explains and illustrates, not indeed specially but in a general way, the proposition enunciated at v. 42 seqq., viz. that human life is less happy than it was in primitive times. The three introductory verses 106—8 are probably due to the rhapsodists, who wished to distinguish as *ἕτερος λόγος* the account of the Cycles or Ages of man from the story of Pandora. There is a tendency in all poets, and generally in those of sentimental and imaginative temperament, to exaggerate the blessings of primitive times, to the disparagement of the present. Hence, though the Hesiodic account is not inconsistent either with the record of Scripture or the conclusions of modern science respecting the real degeneracy of many tribes on earth from a nobler type or stock, it seems safer to attach no further weight to it (viz. as possibly representing very remote and authentic traditions) than as an ancient opinion. At the same time, some passages will be noticed which perhaps bear more than an accidental resemblance to the Mosaic writings.

106. *ἐκκορυφώσω.* Tzetzes, *κεφαλαιώσω καὶ ἐκπληρώσω, εἰς κορυφὴν αὐτὸν καὶ τέλος ἀγαγὼν, ἢ ἀπὸ κορυφῆς καὶ ἐξ ἀρχῆς ἀρξάμενος.* Gloss. MS. Cant. *ἀνακαλύψω ἐξ ἀρχῆς.* Cf. Aesch. Cho. 519, *καὶ ποῖ τελευτᾷ καὶ καρανοῦται λόγος;* Ibid. v. 692, *τοιόνδε πρᾶγμα μὴ καρανῶσαι*

εὖ καὶ ἐπισταμένως (σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν),
ὡς ὁμόθεν γεγάασι θεοὶ θνητοί τ' ἄνθρωποι.]
Χρύσεον μὲν πρώτιστα γένος μερόπων ἀνθρώπων
ἀθάνατοι ποίησαν Ὀλύμπια δώματ' ἔχοντες.
οἱ μὲν ἐπὶ Κρόνου ἦσαν, ὅτ' οὐρανῷ ἐμβασίλευεν·
ὥστε θεοὶ δ' ἔζωον ἀκηδέα θυμὸν ἔχοντες,
νόσφιν ἄτερ τε πόνων καὶ ὀϊζύος· οὐδέ τι δειλὸν
γῆρας ἐπῆν, αἰεὶ δὲ πόδας καὶ χεῖρας ὁμοῖοι
τέρποντ' ἐν θαλίῃσι κακῶν ἔκτοσθεν ἁπάντων·
θνῆσκον δ' ὡς ὕπνῳ δεδμημένοι· ἐσθλὰ δὲ πάντα

108. A full stop at ἄνθρωποι in BC and others. 111. ἐβασίλευεν A. 113. ἄτερ πόνων A (with τε erased) EFGH. ἄτερ τε DIK, Ald. οὐδ' ἔτι A.

φίλοις. But one can hardly suppose Hesiod himself to have used so quaint a word to express 'I will relate in full.' Rather perhaps the meaning is, 'I will give the heads of the legend,' i. e. briefly recount it.

108. ὁμόθεν, 'from the same source.' Gloss. MS. Cant. ἀπὸ τῆς αὐτῆς ῥίζης ἐγεννήθησαν, viz. from mother Earth. Pind. Nem. vi. 1, ἓν ἀνδρῶν, ἓν θεῶν γένος· ἐκ μιᾶς δὲ πνέομεν ματρὸς ἀμφότεροι. The meaning is, 'I will show you how men were once equal to the gods, but have degenerated and become wicked.' In Gaisford's and the ordinary editions, ὡς ὁμόθεν κ.τ.λ. commences the new paragraph. But thus ὡς γεγάασι should have been ἐπεὶ ἐγένοντο, 'when they were born.' Tzetzes appears to have understood it rightly, ὅτι ἐκ τῆς αὐτῆς αἰτίας καὶ ὕλης ὁμοῦ οἱ θεοὶ — καὶ οἱ ἄνθρωποι γεγόνασιν.—Hesiod however, in the following narrative, says nothing whatever about the origin of men and gods being the same. He merely compares the happy life of primitive men with that of the gods. It is therefore more than probable that the passage is spurious.

111. ἐβασίλευεν MS. Gale. Goettling thinks this verse must be an interpolation, because Kronos is no where reckoned by Hesiod among the Olympian gods. This appears rather a doubtful point; for in Theog. 634. 648, the Olympian gods born from Kronos are contrasted with the Titans; while ibid. v. 851 the Titans are described as ὑποταρτάριοι Κρόνου ἀμφὶς ἐόντες. Compare Il. xiv. 274. Aesch. Prom. 228. The later writers, especially the Roman, placed the golden age under Saturn's reign, as Tibullus, 'Quam bene Saturno vivebant rege' &c., and Virgil, Ecl. iv., 'Jam redit et Virgo, redeunt Saturnia regna.' It is, of course, by no means impossible that this suggested the presumed interpolation of v. 111. It is to be observed, that with the Olympian dynasty in heaven Man, the especial object of its care, first comes upon earth. Diodorus Siculus, in citing v. 111—120, acknowledges this verse.

112. ὡς δὲ θεοὶ ζώεσκον Gaisford, from a var. lect. in Diodorus; where however the best edition (Teubner) gives the vulgate.

113. ἄτερ πόνων MS. Cant. with three of the Bodleian and Cod. Gale, which has τε (or θε) erased. Goettling gives the same readings from other MSS. Compare v. 91. It is singular that Tzetzes should recognise this strange reading, for he says, τὸ ΠΟ κοινή ἐστι συλλαβή. —οὐδ' ἔτι δειλὸν Cod. Gale.

114. ὁμοῖοι. The first symptoms of age were thought to be failure of the knees and tremour of the hands. Hence such expressions as 'dumque virent genua,' οἷς γόνυ χλωρὸν, 'viridis senectus,' &c. Cf. Od. xi. 497, οὕνεκά μιν κατὰ γῆρας ἔχει χεῖράς τε πόδας τε.

116. θνῆσκον, they used to die without pain or bodily decay, but as if falling asleep. This is so far consonant with the Mosaic account, that with sin came death (Gen. iii. 19), that it implies an easy passage from this world.

τοῖσιν ἔην· καρπὸν δ' ἔφερε ζείδωρος ἄρουρα
αὐτομάτη πολλόν τε καὶ ἄφθονον· οἱ δ' ἐθελημοὶ
†ἥσυχοι ἔργ' ἐνέμοντο σὺν ἐσθλοῖσιν πολέεσσιν,
[ἀφνειοὶ μήλοισι, φίλοι μακάρεσσι θεοῖσι.] 120
αὐτὰρ ἐπεὶ †καὶ τοῦτο γένος κατὰ γαῖα κάλυψεν, (120)
τοὶ μὲν δαίμονές εἰσι Διὸς μεγάλου διὰ βουλὰς
ἐσθλοί, ἐπιχθόνιοι, φύλακες θνητῶν ἀνθρώπων·

119. ἥσυχα Fέργ' ?

121. ἐπεί κε A. ἐπεί κεν the rest. κάλυψε A.

118. *αὐτομάτη*. Virg. Georg. i. 127, 'ipsaque tellus Omnia liberius, nullo poscente, ferebat.' Ibid. ii. 500, 'Quos rami fructus, quos ipsa volentia rura Sponte tulere sua, carpsit.' The diet on *καρπὸς*, *fruges*, viz. corn and fruits (*σῖτος*), is opposed to the diet on meat in the brazen age, v. 146. So Ovid, Met. i. 103, writing of the golden age, says, 'Contentique cibis nullo cogente creatis Arbuteos fetus montanaque fraga legebant.'

Ibid. *ἐθελημοί*, 'tranquil.' Both *θελεμὸς* and *ἐθελημὸς* have the same relation to *θέλω* as *ἕκηλος* and *εὔκηλος* to *ἑκών*. It is remarkable that Hesychius and Photius explain *θελεμὸς* or *θελημὸς* by *ἥσυχος*, while in this place *ἥσυχοι* seems to violate the metre on account of the digamma in *Fέργα*. (See on v. 28, *ἀπ' ἔργου*.) Bentley's reading is probably correct, *ἥσυχα ἔργα νέμοντο*. Apollon. Rhod. ii. 655, *οὐδέ οἱ ὕβρις ἤνδανεν, ἀλλ' ἐθελημὸς ἐφ' ὕδασι πατρὸς ἑοῖο μητέρι συνναίεσκεν*. Aesch. Suppl. 1005, *ποταμούς θ' οἳ διὰ χώρας θελεμὸν πῶμα χέουσιν.—ἔργα ἐνέμοντο* is, 'occupied their cultivated lands.'

120. This verse is added from Diodor. Sic. v. 66. It is wanting in all the MSS. of Hesiod. Robinson, following Graevius, places it after v. 115. Spohn would insert two others from Origen, contra Cels. iv. p. 216, *ξυναὶ γὰρ τότε δαῖτες ἔσαν, ξυνοὶ δὲ θόωκοι Ἀθανάτοισι θεοῖσι καταθνητοῖς τ' ἀνθρώποις*. Goettling observes, that Homer (Od. i. 22—5, and vii. 201 seq.) speaks of the gods as associating with men even in the heroic age, and therefore that this can hardly have been regarded by Hesiod as a distinctive characteristic of the golden age. That many alterations in this poem were introduced by the early rhapsodists, is but too evident. The very next verses (122—123) are twice cited by Plato (Cratyl. p. 397, and De Rep. v. p. 469), with remarkable variants, *οἱ μὲν δαίμονες ἀγνοὶ ἐπιχθόνιοι* (*ὑποχθ.*) *τελέθουσι* (*καλέονται*), *ἐσθλοί, ἀλεξίκακοι*, and *μερόπων* for *θνητῶν*. The reading *ἀγνοὶ* is supported by Plutarch, De Defectu Orac. § 39, and perhaps by Aesch. Pers. 630, *ἀλλὰ χθόνιοι δαίμονες ἀγνοὶ Γῆ τε καὶ Ἑρμῆ*, who probably also here read *ὑποχθόνιοι*.

121. *ἐπεί κεν* MSS. *ἐπειδὴ* Plato, Cratyl. p. 397, and so Gaisford and Goettling. But Cod. Gale has *ἐπεί κε* with *καὶ* superscribed. This may indeed have come from v. 140, where the sense is *καὶ τοῦτο γένος*. Yet *ἐπεὶ καὶ* is in itself a very common combination, like *ἐπεί τοι καί*.

123. *φύλακες*. This passage may be called a *locus classicus* on the early Greek notions of *δαίμονες*. If *ἐπιχθόνιοι* be the right reading (and it is supported by *πάντῃ φοιτῶντες ἐπ' αἶαν*), the poet's idea must have been, that the invisible spirits of the departed attend men in all their actions like guardian angels. According to a later view, the *δαίμονες* as well as the *ἥρωες* were Chthonian powers both to be feared and to be propitiated. Here they are beneficent genii more nearly allied to the Olympian gods. There is an obvious resemblance between this and the doctrine of guardian angels and spirits who are supposed to be conscious of and to take interest in the affairs of man upon earth. Goettling considers that the opinion was not one of Greek origin, but was borrowed from the east. Rather, it was one of the many doctrines respecting the invisible world which, held by nearly all nations of all times in common, seem fairly referable to some universal instinct of man.

οἵ ῥα φυλάσσουσίν τε δίκας καὶ σχέτλια ἔργα,
ἠέρα ἑσσάμενοι πάντῃ φοιτῶντες ἐπ' αἶαν,
πλουτοδόται· καὶ τοῦτο γέρας βασιλήϊον ἔσχον.
Δεύτερον αὖτε γένος πολὺ χειρότερον μετόπισθεν
ἀργύρεον ποίησαν Ὀλύμπια δώματ' ἔχοντες,
χρυσέῳ οὔτε φυὴν ἐναλίγκιον οὔτε νόημα.
ἀλλ' ἑκατὸν μὲν παῖς ἔτεα παρὰ μητέρι κεδνῇ
ἐτρέφετ' ἀτάλλων, μέγα νήπιος, ᾧ ἐνὶ οἴκῳ·
ἀλλ' †ὅτ' ἂν ἡβήσειε καὶ ἥβης μέτρον ἵκοιτο,
παυρίδιον ζώεσκον ἐπὶ χρόνον, ἄλγε' ἔχοντες

124. *Ἑργα* 125. *Ϝεσσάμενοι* 130. *Ϝέτεα* 131. *Ϝοίκῳ*

124. φυλάσσουσί τε ADK, Ald. 131. ἀτάλλων A, Ald. ἀττάλλων EFH. ἀττάλων BCGI. ἀτιτάλλων K, with "al. ἀτάλλων" in the margin.

125. ἑσσάμενοι takes the digamma. Compare *vestis*, and see inf. v. 536.—πάντῃ φοιτῶντες, cf. Plat. Symp. p. 203, A, where he has very similar sentiments on the intermediate ministry of these angelic powers, οὗτοι δὴ οἱ δαίμονες πολλοὶ καὶ παντοδαποί εἰσιν.

126. τοῦτο γέρας βασιλήϊον. This royal prerogative, viz. of rightly administering justice and of punishing unjust deeds, σχέτλια ἔργα, as well as of conferring wealth and honour on whomsoever they pleased. The scholiasts find an allusion to the βασιλεῖς δωροφάγοι of v. 39. The poet may mean, that they retain this office of kings even after this life, as Aeschylus taught that kings on earth were kings in Hades, Cho. 348 seqq. Moschopulus;—ἤγουν ταῖς ἑαυτῶν δωρεαῖς πλουτίζοντες τοὺς ἀνθρώπους· καὶ τοῦτο, ἤγουν τὸ πλουτοδόται εἶναι, ἔσχον τιμὴν βασιλικὴν, ἤγουν βασιλεῦσι πρέπουσαν. The words καὶ τοῦτο κ.τ.λ. are rather obscure. Bentley regarded 124—126 as an interpolation.

127. χειρότερον. See inf. v. 158.

128. ποίησαν. Cf. v. 110. Hesiod seems to speak of the successive races as new creations consequent on the extinction of the preceding. Cf. vv. 121. 140. 156. The blessedness of the silver race seems to have consisted in the long period of happy and innocent childhood. The latter part of life was a declension towards the next step in degeneracy; men became quarrelsome, indifferent to religion, and full of cares and griefs. We are forcibly reminded of the immensely long lives assigned in Scripture to the primitive generations of man.

131. ἀτάλλων, in childish sport. Soph. Ajac. 558, τέως δὲ κούφοις πνεύμασιν βόσκου, νέαν ψυχὴν ἀτάλλων. The α is properly short, as in Il. xiii. 27, βῆ δ' ἐλάαν ἐπὶ κύματ', ἄταλλε δὲ κήτε' ὑπ' αὐτοῦ πάντοθεν ἐκ κευθμῶν. The repetition of the dental in pronunciation (ἀττάλλων) may be compared with τιταίνοντας in Theog. 209. It is much more common with a labial, as ἀπάλαμον sup. v. 20. Ἀπόλλωνα Theog. 14. ἀποπέσῃσιν Od. xxiv. 7. ἀπονέεσθαι ib. xviii. 260. ἔπει xxi. 25, &c. Bentley and Heyne thought this couplet spurious, perhaps because the ᾧ does not take the aspirated digamma, σϜῷ.—μέγα νήπιος, 'very childish,' like μέγα νήπιε Κροῖσε, in the oracle ap. Herod. i. 85. So μέγα νήπιε Πέρση in v. 286. μέγ' ἀμείνων Scut. H. 51. μέγ' ἄνακτι Theog. 486.—Tzetzes;—εἰκὸς δὲ καὶ τοὺς ἐν γυναικωνίτιδι τεθραμμένους καὶ οἰκοσίτους καὶ ἀταλοὺς καὶ μὴ δυναμένους τλῆναί τι, βραχυβίους εἶναι καὶ οὕτω τελευτᾶν· ὅθεν καὶ μεγαλονηπίους αὐτοὺς λέγει, διὰ τὴν τοιαύτην ἀνατροφήν.

132. ὅταν. The Attic idiom would reject the ἄν, and perhaps the construction is not easily defended by Epic examples. Probably we should read ὁπότ' ἡβήσειε, 'whenever any one of them came to his full growth.' Boissonade proposed ὅτ'

ἀφραδίῃς· ὕβριν γὰρ ἀτάσθαλον οὐκ ἐδύναντο
ἀλλήλων ἀπέχειν, οὐδ' ἀθανάτους θεραπεύειν 135
ἤθελον, οὐδ' ἔρδειν μακάρων ἱεροῖς ἐπὶ βωμοῖς, (135)
ἣ θέμις ἀνθρώποισι κατ' ἤθεα. τοὺς μὲν ἔπειτα
Ζεὺς Κρονίδης ἔκρυψε χολούμενος, οὕνεκα τιμὰς
οὐκ ἐδίδουν μακάρεσσι θεοῖς οἳ Ὄλυμπον ἔχουσιν.
αὐτὰρ ἐπεὶ καὶ τοῦτο γένος κατὰ γαῖα κάλυψε, 140
τοὶ μὲν ὑποχθόνιοι μάκαρες θνητοὶ καλέονται, (140)
δεύτεροι, ἀλλ' ἔμπης τιμὴ καὶ τοῖσιν ὀπηδεῖ.
Ζεὺς δὲ πατὴρ τρίτον ἄλλο γένος μερόπων ἀνθρώπων
χάλκειον ποίησ', οὐκ ἀργυρέῳ οὐδὲν ὁμοῖον,
ἐκ μελιᾶν δεινόν τε καὶ ὄμβριμον· οἷσιν Ἄρηος 145

137. ἀνθρώποις κατὰ Ϝήθεα.

134. ἀφραδίῃσιν A. In D the whole passage 134—155 is omitted by the first hand, and added afterwards in the space of four verses originally left vacant. The transcriber mistook v. 156 for v. 140. 139. ἐδίδων AEF. θεοῖσιν A. 141. τοὶ μέν τοι χθόνιοι A, but ὑπὸ in the margin. ὑποχθόνιοι the rest, but τοὶ μὲν οὗτοι πολυχθόνιοι I. 144. ἀργυρῷ all. 145. ὄβριμον ABCHI.

ἄρ' ἠβήσειε, which Gaisford gives as the reading of MS. Par. 2771.

134. ἀφραδίῃσιν Cod. Gale.

137. κατ' ἤθεα, throughout their settlements, κατὰ πόλεις, each nation in their respective city. As ἦθος takes the digamma, Bentley's reading is probably correct, (and it had occurred to the present editor also,) ἣ θέμις ἀνθρώποις κατὰ Ϝήθεα.

138. Ζεὺς Κρονίδης. This marks the period of the silver age. Those of the golden age ἐπὶ Κρόνου ἦσαν, v. 111.

139. ἐδίδων Cod. Gale, perhaps rightly, for ἐδίδοσαν. So also Par. 2771. But διδόω occurs inf. 225. διδοῦναι Il. xxiv. 425.

141. ὑποχθόνιοι the MSS. and Proclus. ἐπιχθόνιοι Gaisford, with Tzetzes and some copies (ap. Goettl.) τοὶ μέν τοι χθόνιοι Cod. Gale, but with ὑπὸ in the margin. The poet appears to distinguish the 'blessed spirits of men' in Hades from the δαίμονες, the genii or angelic powers who lived and moved on the earth, sup. v. 123, and to regard the ὑποχθόνιοι as one grade below the ἐπιχθόνιοι. The latter were immortals; the μάκαρες θνητοὶ more resembled the Latin *Manes*, or 'good spirits' of the departed, and had not the divine attribute of immortality. Of these the poet says, that although of the second class (δεύτεροι), nevertheless they had honour paid to them, viz. commemorations and propitiatory sacrifices from men on the earth.

145. Goettling construes ἐκ μελιᾶν δεινὸν, *timendum propter arma*, while the common interpretation is ποίησεν ἐκ μελιᾶν, 'fashioned out of ashen-wood.' It was the idea of Proclus that the Μελίαι Νύμφαι were meant (Theog. 187). But to construe ποίησεν ἐκ μελιᾶν, is certainly the best, as being the most natural. The race was made out of a tough material, and hence they were tough warriors and carried tough arms; while their implements generally being of bronze (v. 149) gave them the name of χάλκειον γένος. We know from Homer how much the μείλινον ἔγχος was used in war. Virgil, Aen. viii. 315, supports the above explanation; 'Gensque virum truncis et *duro robore nata*.' Ovid leaves the matter ambiguous, Met. i. 125, 'Tertia post illas successit aenea proles, Saevior ingeniis et ad horrida promptior arma.'

ἔργ' ἔμελε στονόεντα καὶ ὕβριες· οὐδέ τι σῖτον (145)
ἤσθιον, ἀλλ' ἀδάμαντος ἔχον κρατερόφρονα θυμὸν,
ἄπλητοι· μεγάλη δὲ βίη καὶ χεῖρες ἄαπτοι
ἐξ ὤμων ἐπέφυκον ἐπὶ στιβαροῖσι μέλεσσιν.
τοῖς δ' ἦν χάλκεα μὲν τεύχεα, χάλκεοι δέ τε οἶκοι, 150
χαλκῷ δ' εἰργάζοντο· μέλας δ' οὐκ ἔσκε σίδηρος. (150)
καὶ τοὶ μὲν χείρεσσιν ὕπο σφετέρῃσι δαμέντες
βῆσαν ἐς εὐρώεντα δόμον κρυεροῦ Ἄϊδαο
νώνυμνοι· θάνατος δὲ καὶ ἐκπάγλους περ ἐόντας

146. Fέργ' 150. Foῖκοι 151. χαλκῷ Feιργάζοντο? 153. AFίδαο

148. ἄπλατοι (γρ. ἄπλαστοι) A. ἄπλαστοι GK, Ald. ἄπλατοι B. ἄπλατοι CDHI. 149. στιβαροῖσι μέλεσσιν BCDEF. στιβαροῖς μελέεσσιν AGK, Ald. στιβαροῖσι μελέεσσιν H. στιβαροῖσι μέλεσιν I. 150. τῶν δ' AEF. χάλκεοι δέ τ' A. χάλκεοι δὲ οἶκοι D. χάλκεοι οἶκοι (with a syllable erased between, and οὖν superscr. before τεύχεα) E, and F has the same readings. 151. εἰργάζοντο ABCDHI, and G with the ρ superscr. ἐργάζοντο EFK, Ald. 152. σφετέροισι G. 154. νώνυμνοι ABCG. νώνυμοι DEFHIK, Ald.

146. *σῖτον, fruges*, corn and vegetable products, as opposed to a diet on meat, which was thought to render men ferocious.—*ἀδάμαντος*, probably *basalt*, the material from which the primitive celts or axe-heads were often made,—'facta ex *adamante* securi,' Ovid, Fast. iii. 805. It has the appropriate epithet *χλωρὸς* in Scut. Herc. 231.

148. The MSS., as usual, vary between *ἄπλητοι*, *ἄπλατοι*, and *ἄπλαστοι*. Goettling prefers the first in the sense of 'unapproachable' (*πελάω*, *πλάω*). See Theog. 151. Tzetzes read *ἄπλαστοι*, but explains it by *ἀπροσπέλαστοι, οἷς οὐδεὶς πλησιάζει. —ἄαπτοι, ἤγουν ἄψαυστοι*, Moschopulus. 'Not to be grappled with,' from *ἅπτεσθαι*. In pronouncing it, some vowel-sound probably represented the aspirate. So *ἀάατος* in Homer was perhaps *ἀFαύατος*.

149. *ἐπέφυκον*. Some take this form for *ἐπεφύκεσαν*, (like *ἔδον* or *ἔδων* for *ἔδοσαν*, Theog. v. 30,) others as the imperfect of a secondary present *πεφύκω*. See on Scut. H. 228.—*στιβαροῖσι μέλεσσιν* Goettl. with some MSS. Others *στιβαροῖς μελέεσσιν*.

150. *τοῖς δ'*. Cod. Gale *τῶν δ'*.

151. *εἰργάζοντο* the best MSS. with Cod. Gale. *ἐργάζοντο* others. If this distich be genuine (and Bentley rejected 150—1), we must conclude the original reading to have been *χαλκῷ Feιργάζοντο*, 'they tilled the ground with copper' or bronze. Whether by this term the simple or the compound metal is meant, or whether either of them was really in use before iron, seems difficult to determine. Such however was the common tradition. Ovid, Fast. iv. 405, 'Aes erat in pretio, Chalybeïa massa latebat.' Lucret. v. 1286, 'Et prior aeris erat quam ferri cognitus usus.' The most recent researches of scientific men, all tending to confirm the opinion of the immense antiquity of the human race, discriminate four periods of implements in primitive use,—the flint age, the stone age, the bronze age, and the iron age (*Athenaeum*, Dec. 31, 1859).

154. *νώνυμνοι* Cod. Gale and many others; vulg. *νώνυμοι*. Il. xii. 70, *νωνύμνους ἀπολέσθαι*. Od. i. 222, *οὐ μέν τοι γενεήν γε θεοὶ νώνυμνον ὀπίσσω θῆκαν*. The euphonic insertion of *ν* is compared with *ἀπάλαμνος* for *ἀπάλαμος*.—This ignominious descent of the brazen race into Hades is contrasted with the honour which their predecessors of the silver age obtained, v. 142.—*ἐκπάγλους*, 'formidable,' 'monstrous,' *δεινούς*, for *ἐκπλάγλους*, the termination being as in *σιγηλὸς*, *ῥιγηλὸς*, &c.

εἶλε μέλας, λαμπρὸν δ' ἔλιπον φάος ἠελίοιο. 155
Αὐτὰρ ἐπεὶ καὶ τοῦτο γένος κατὰ γαῖα κάλυψεν, (155)
αὖθις ἔτ' ἄλλο τέταρτον ἐπὶ χθονὶ πουλυβοτείρῃ
Ζεὺς Κρονίδης ποίησε δικαιότερον καὶ ἄρειον,
ἀνδρῶν ἡρώων θεῖον γένος, οἳ καλέονται

157. αὖτις BCDGH. αὖθις AEF. αὖθις ἐπ' Ald. At this verse another hand commences in A.

157. ἄλλο τέταρτον. We do not find that the iron age immediately succeeds to the brazen, nor that the degeneration of man is continuous. For here we have an interval between the brazen and the iron, which is occupied by a race who are an improvement on the last; and what appears at first still more singular, these are not named after any of the metals. This is rather difficult to explain. Goettling's theory is somewhat involved, that the poet describes three great cycles, each commencing better than it closes; and so cycle 1 comprehends the *golden*, the *silver*, and the *brazen*; cycle 2 the *heroic*, ending with the poet's own age; cycle 3 commences with the better era which he hints at in ἔπειτα γενέσθαι, v. 175. He says (on v. 109) that there were in the first cycle (1) 'aureum saeculum, innocentiae humanae tempus;' (2) 'argenteum, desidiae humanae tempus;' (3) 'aeneum, quo impietati hominum accedebant facinora.' In the second cycle he places (4) 'aetas heroica insignis justitia, sed bellicosa;' (5) the age of Hesiod, 'quam ipsa Justitia et Pudor relicturae sunt.' The third cycle he supposes is yet to follow. All this however is too artificial, though to a certain extent plausible. A simpler explanation is this:—Having mentioned the δαίμονες on earth and the Spirits in Hades, the poet was bound to find some place for the *heroes*, the cultus of whom formed so prominent a feature in the religion of Hellas. As these were famed on earth as warriors, it was natural, and indeed necessary, to connect them with the warlike race (v. 145) of the brazen age, while it was not less necessary to speak of their virtues and justice as qualities far superior to the ὕβριες of their compeers. To these accordingly he assigns a happy abode after death in the Isles of the Blest, as Homer does to Menelaus in the Odyssey, iv. 562, and Euripides in the Helena, v. 1677.

158. ἄρειον. Proclus;—ἢ βέλτιον, ἢ πολεμικόν. Tzetzes;—ἢ πολεμικὸν ἢ ἀντὶ ὑπερθετικοῦ, ἄριστον καὶ βέλτιστον. The word is here a synonym of ἄμεινον, and the comparative of an old word ἀρεύς, of which ἄριστος is the superlative (as ἡδύς, ἡδίων, ἥδιστος). We have χερεύς (rather than χέρης) in Homer, from which the forms χέρηϊ, χέρηα, χέρηες, χέρεια, are inflected, after the analogy of ὀξύς. Hence χειρότερος (sup. v. 127), χείρων by hypothesis for χερίων (ῑ), χερειότερος from a by-form of the positive, χέρειος, and a later Attic superlative χείριστος. It is remarkable that χέρηα stands for χείρονα in Od. xiv. 176, οὔ τι χέρηα πατρὸς ἑοῖο φίλοιο, but apparently for κακὰ in Od. xv. 324. xviii. 229. With ἀρείων we may compare the Epic form χερείων. In both perhaps the ει comes from the termination -εύς (ἀρε and χερε being the roots).

159. καλέονται. Proclus;—οἱ καλέονται ἡμίθεοι κατὰ σύγκρισιν πρὸς ἡμᾶς, ὑστέρους ὄντας ἐκείνων.—προτέρῃ δὲ, ἤτοι προτέρων ἀνθρώπων. Hesiod, speaking with respect to his own time, the fifth age, (v. 174,) might have said καλέοντο, especially as προτέρῃ γενεῇ means in the generation preceding his own. It seems best however, with Aldus and Robinson, to put a comma after ἡμίθεοι, so that προτέρῃ γενεῇ refers to their existence in by-gone times. Hermann compares the similar expression ἡμιθέων γένος ἀνδρῶν, in Il. xii. 23. Cf. Plat. Cratyl. p. 398, c, οὐκ οἶσθα ὅτι ἡμίθεοι οἱ ἥρωες;—Τί οὖν;—Πάντες δήπου γεγόνασιν ἐρασθέντος ἢ θεοῦ θνητῆς ἢ θνητοῦ θεᾶς. Gaisford cites Eustathius on Il. A. p. 17, τοὺς ἀνθρώπους (διαιρεῖ) εἴς τε ἥρωας καὶ εἰς αὐτὸ τοῦτο, ἀνθρώπους. Καὶ ὑποβεβηκέναι μέν φησι θεοῖς δαίμονας, ἀνθρώπους δὲ ἥρωσιν, οὓς καὶ ἐκ θείου καὶ ἀνθρωπίνου σώματος φῦναι λέγουσι· διὸ καὶ Ἡσίοδος ἡμιθέους αὐτοὺς λέγει. Simonides (frag. 1) remarks that the ἡμίθεοι did not attain old age ἄπονον οὐδὲ ἄφθιτον οὐδ' ἀκίνδυνον βίον τελέσαντες.

ἡμίθεοι, προτέρῃ γενεῇ κατ' ἀπείρονα γαῖαν. 160
καὶ τοὺς μὲν πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ (160)
τοὺς μὲν ἐφ' ἑπταπύλῳ Θήβῃ, Καδμηΐδι γαίῃ,
ὤλεσε μαρναμένους μήλων ἕνεκ' Οἰδιπόδαο,
τοὺς δὲ καὶ ἐν νήεσσιν ὑπὲρ μέγα λαῖτμα θαλάσσης
ἐς Τροίην ἀγαγὼν Ἑλένης ἕνεκ' ἠϋκόμοιο. 165
ἔνθ' ἤτοι τοὺς μὲν θανάτου τέλος ἀμφεκάλυψε· (165)
τοῖς δὲ δίχ' ἀνθρώπων βίοτον καὶ ἤθε' ὀπάσσας
Ζεὺς Κρονίδης κατένασσε πατὴρ ἐς πείρατα γαίης
[τηλοῦ ἀπ' ἀθανάτων· τοῖσιν Κρόνος ἐμβασιλεύει.]
καὶ τοὶ μὲν ναίουσιν ἀκηδέα θυμὸν ἔχοντες 170
ἐν μακάρων νήσοισι παρ' Ὠκεανὸν βαθυδίνην,
ὄλβιοι ἥρωες, τοῖσιν μελιηδέα καρπὸν (170)
τρὶς ἔτεος θάλλοντα φέρει ζείδωρος ἄρουρα.
Μηκέτ' ἔπειτ' ὤφελλον ἐγὼ πέμπτοισι μετεῖναι

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167. *Ϝήθε'* 173. *πρὶς Ϝέτεος*

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161. Omitted in E, but inserted by the first hand. 165. *τροίαν* D. 166. *ἀμφεκάλυψεν* ADI. 167. *ὀπάσας* ACG, Ald. *ὀπάσας* K. This and the two next verses are wanting in H. 169. omitted in ABCEGI, and in F, but added in the last after 173, with *βασίλευε*. 172. *τοῖσι* ADEFGH. *τοῖσι δὲ* I. 173. *τρὶς ἔτεος* AEF. *τρὶς τοῦ ἔτους* the rest. 174. *ωφειλον* A. *ὤφελον* DK, Ald. *ἐγὼ* omitted in H by the first hand.

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162. This verse, not without good reason, was regarded by Heyne as spurious. It is not indeed improbable that the whole passage 161—9 was added by the rhapsodists in consequence of the celebrity of the Iliad. Compare inf. v. 653.

165. *ἀγαγών*. War itself is said *ἀγαγεῖν ἥρωας ἐν νήεσσι*, though more properly *νῆες ἤγαγον ἥρωας ἐς πόλεμον*.

166. *ἤτοι*. The meaning seems to be, *ἢ ἀπώλοντο ἢ ἐσώθησαν ἐς μακάρων νήσους*,—for *οἱ μὲν—οἱ δέ*.

167. *τοῖς δέ*. This alludes primarily to the legend about Menelaus. See on v. 156 ad fin.—*ἤθεα* (*Ϝήθεα*), see v. 137.

168. *κατένασσε, κατῴκισε*. See Theog. 329. 620.

169. *ἐμβασιλεύει* Buttmann for *ἐμβασίλευε*. Gaisford omits this verse, which appears to be wanting in nearly all the MSS., as well as the early editions.

171. *παρ' Ὠκεανόν*. Near, or extending along, the outer ocean stream, which was supposed to environ the earth. Horace had this passage in view, Epod. 16, 63, 'Jupiter illa piae secrevit litora genti, Ut inquinavit aere tempus aureum; Aere, dehinc ferro duravit saecula.'

173. MS. Cant. and many others give *τρὶς τοῦ ἔτους*, which arose from ignorance of the digamma.

174. *μηκέτι κ.τ.λ.*. 'Would that, after this, it had not been *my* lot to live among men of the fifth race.' The sense virtually is, *ἔπειτα δὲ ἔτι πέμπτον γένος ἦν, ἐν οἷς εἴθε μὴ ἐγενόμην ἐγώ*. The form *ὤφειλον* (so MSS. and edd.) seems doubtful. Rather, perhaps, *ὤφελλον*, (an Homeric form,) which is quoted by Goettling from Cramer's Anecdota, iii. p. 221. And Cod. Gale has *ωφειλον*, Corp. Christ. *ὤφελον*.

ἀνδράσιν, ἀλλ' ἢ πρόσθε θανεῖν ἢ ἔπειτα γενέσθαι. 175
νῦν γὰρ δὴ γένος ἐστὶ σιδήρεον· οὐδέ ποτ' ἦμαρ
παύσονται καμάτου καὶ ὀϊζύος, οὐδέ τι νύκτωρ (175)
φθειρόμενοι· χαλεπὰς δὲ θεοὶ δώσουσι μερίμνας·
ἀλλ' ἔμπης καὶ τοῖσι μεμίξεται ἐσθλὰ κακοῖσιν.
Ζεὺς δ' ὀλέσει καὶ τοῦτο γένος μερόπων ἀνθρώπων, 180
εὖτ' ἂν γεινόμενοι πολιοκρόταφοι τελέθωσιν.

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176. οὐδέτ' ἦμαρ D by the first hand, corrected to οὐδέ τι. οὐδέποτ' οἶμαι I. 177. added in the margin in A. καμάτοιο G. 181. γινόμενοι BCDEFH.

In fragm. clxxii. ὤφελες is found, but perhaps the same correction should be made, since ὤφελα is the form of the first aorist. Probably ὤφελον was only used in the debased period; thus the Byzantine Schol. on Aesch. Pers. 773 has ὤφελον γὰρ τῷ Ἀρταφρένῃ, ὡς φίλοι, πρὸς πάνθ' ὑπηρετεῖν αὐτῷ.

175. ἔπειτα γενέσθαι. Either the poet foresaw a better age yet to come, as Goettling supposes, or he used a phrase which merely means 'it would have been better to be born in any age rather than in this.' Hesiod however does not drop any further hint about this supposed amelioration; generally, his mind seems to have been impressed with the regular and progressive decadence towards evil. See on v. 156. It was this view of the sense which Juvenal must have taken, Sat. xiii. 28, 'Nona aetas agitur, pejoraque saecula ferri Temporibus; quorum sceleri non invenit ipsa Nomen, et a nullo posuit Natura metallo.'

177. παύσονται. As the poet uses the future uniformly in his account of the iron and post-iron age (down to v. 201), we must conclude that he regards his own lifetime as but the commencement of the former, and the transition period, as it were, between it and the preceding. Bad as matters now are, he says, they will be yet worse. Hence Goettling has little ground for making a difficulty about μεμίξεται in v. 179. He says, there is no meaning in the future tense if we interpret, with Proclus, 'Yet nevertheless even to these some good shall be mixed up with bad,'—badness has not entirely prevailed, for there shall still be some respect for virtue,—i. e. the fifth race shall not prove wholly evil. And he encloses 179—81 within brackets as spurious. The poet seems to have had in view a doctrine of which frequent glimpses appear in later times, that there was a tolerably equal balance between good and evil in the world. Cf. Eur. Suppl. 195:—

ἄλλοισι δὴ 'πόνησ' ἀμιλληθεὶς λόγῳ
τοιῷδ'· ἔλεξε γάρ τις ὡς τὰ χείρονα
πλείω βροτοῖσίν ἐστι τῶν ἀμεινόνων.

Those who explain the text as if it were κακὰ ἐσθλοῖς μεμίξεται, 'evil shall be mixed up with good,' fail to notice the qualifying ἀλλ' ἔμπης, 'yet nevertheless.' The meaning is, that matters shall not as yet be wholly bad: but, when Zeus shall have destroyed this race also, another shall succeed which will be utterly depraved, v. 182—201. On the whole, there seem very sufficient grounds for Hermann's suspicion, that after v. 181 several lines have been lost. It is clear from v. 273, where the poet expresses a hope that not all justice has vanished in his time, compared with καὶ τότε δὴ κ.τ.λ. (v. 197), where he predicts that all respect for another's rights (αἰδὼς) will depart, that he is there speaking of a distinct and subsequent age, viz. the sixth, or that of the utmost depravity.

181. εὖτ' ἂν κ.τ.λ. 'When it shall come to pass that at their birth they have hoary temples.' The meaning of this is rather obscure. Goettling supposes an allusion to some oracle which had predicted the arrival of a nation having light hair from early youth, e. g. after the Teutonic type. But this is very far-fetched. Probably the phrase merely expresses premature old age, one of the certain signs of physical degeneration. So conversely the silver age had a childhood of a hundred years (v. 130). By κρόταφοι the Greeks meant the part of the head in the region

οὐδὲ πατὴρ παίδεσσιν ὁμοίιος οὐδέ τι παῖδες (180)
οὐδὲ ξεῖνος ξεινοδόκῳ καὶ ἑταῖρος ἑταίρῳ,
οὐδὲ κασίγνητος φίλος ἔσσεται, ὡς τὸ πάρος περ.
αἶψα δὲ γηράσκοντας ἀτιμήσουσι τοκῆας· 185
μέμψονται δ' ἄρα τοὺς χαλεποῖς βάζοντε ἔπεσσι,
σχέτλιοι, οὐδὲ θεῶν ϝόπιν εἰδότες· οὐδέ κεν οἵγε (185)
γηράντεσσι τοκεῦσιν ἀπὸ θρεπτήρια δοῖεν,
χειροδίκαι· ἕτερος δ' ἑτέρου πόλιν ἐξαλαπάξει.

186. Fέπεσσι

184. ἔσσεται φίλος ὥστε πάρος περ I. 186. βάζοντες ἐπέεσσιν CEFGHIK, Ald. βάζοντες ἔπεσσι A (γρ. βάζοντ' ἐπέεσσι). βάζοντες ἔπεσσιν D. βάζοντ' ἐπέεσσιν B. 187. οὔτε θεῶν all (?) but Ald.

near the ear and eye (the temple). Old age first shows itself in the upper part of the whisker becoming grey, and then it descends to the beard, according to Theocritus, xiv. 68, *ἀπὸ κροτάφων πελόμεσθα πάντες γηραλέοι, καὶ ἐπισχερὼ ἐς γένυν ἕρπει λευκαίνων ὁ χρόνος.* Ibid. xv. 85, *πρᾶτον ἴουλον ἀπὸ κροτάφων καταβάλλων.* Moschopulus:—*ἀπὸ τῶν κροτάφων γὰρ ὡς ἐπὶ τὸ πλεῖστον ἄρχονται πολιοῦσθαι οἱ ἄνθρωποι.*

182. Before this verse (as remarked above) something seems lost which introduced the depravity of the sixth and last age, yet to come.—*παῖδες*, scil. *πατρὶ ὅμοιοι ἔσονται.* Physical resemblance is meant, which was deemed a proof of marital fidelity. So Theocr. xvii. 63, *ὁ δὲ πατρὶ ἐοικὼς παῖς ἀγαπατὸς ἔγεντο.* Inf. v. 235, *τίκτουσιν δὲ γυναῖκες ἐοικότα τέκνα γονεῦσιν.* Hor. Carm. iv. 5, 23, 'laudantur simili prole puerperae.' Catullus, lxi. 221, 'sit suo similis patri Manlio, et facile insciis Noscitetur ab omnibus, Et pudicitiam suae Matris indicet ore.'

185. *αἶψα*, soon afterwards, viz. as the next step in wickedness. The Greeks regarded insult to aged parents as one of the most heinous of crimes. Thus *γονεῖς τιμᾶν* was one of the decrees of the Draconian *θεσμοί*. There is a very similar verse in Theognis, 819; *οἵ δ' ἀπογηράσκοντας ἀτιμάζουσι τοκῆας.*

186. *μέμψονται*, they will express their dislike of them, or grumble at them.—*βάζοντε ἔπεσσι* (*Fέπεσσι*) is clearly the true reading. Goettling gives *βάζοντες ἔπεσσι*, Gaisford *βάζοντ' ἐπέεσσιν*. Tzetzes distinctly recognises the dual; *βάζοντε, ἀντὶ τοῦ βάζοντες, τὸ δυϊκὸν ἀντὶ τοῦ πληθυντικοῦ.* So perhaps Aesch. Pers. 418, *αὐτοὶ—παίοντ' ἔθρανον πάντα κωπήρη στόλον*, where the Schol. Med. observes, *παράλογον τὸ δυϊκόν.* The MSS., as might be expected, vary between the two. as MS. Cant. has *βάζοντ' ἐπέεσσιν*. Cod. Gale *βάζοντες ἔπεσσι*, with *γρ. βάζοντ' ἐπέεσσι* in the margin. The meaning is, *ὀνειδίζοντες, καθαπτόμενοι.* So with a dative Aesch. Theb. 567, *κακοῖσι βάζει πολλὰ Τυδέως βίαν.*

187. *οὐδὲ θεῶν*. Cod. Gale *οὔτε θεῶν*, and so Tzetzes, Moschopulus, and the majority of the MSS.—*ὄπιν*, the cognizance or regard of the gods towards human affairs. Cf. inf. v. 251. 706. But, as *εἰδότες* takes the digamma, the true reading is perhaps *ὄπα εἰδότες*. Tzetzes *τὴν ἐντολὴν τῶν θεῶν*, who perhaps found *ὄπα*.—*οὐδέ κεν* Goettl., apparently with some MSS. Those I have collated give *οὐδὲ μὲν*, i. e. *οὐδὲ μήν*. Cf. v. 214.

188. *γηράντεσσι*. From *γήρημι*, *γηράω*, *γηράσκω*, an aorist *ἔγηραν* was formed (like *ἔδραν* from *διδράσκω*), whence *ἐγήρασαν* (transitively) in Aesch. Suppl. 870. The participle *γήρας*, anciently *γήραντς*, occurs Il. xvii. 197, *ὁ δ' ἄρα ᾧ παιδὶ ὕπασσεν γηράς.* The old dative plural was formed by adding *εσσιν* (for *ισιν*) to the root *γήραντ*. See Donaldson, Gr. Gr. § 153. We have similar forms *κλαιόντεσσι* Od. xii. 311. *ἀκουόντεσσι* i. 352. *σπευδόντεσσι* Il. xxii. 745.

189. *χειροδίκαι*, taking the law into their own hands. Tzetzes; *οἱ μὴ κρίσει*

οὐδέ τις εὐόρκου χάρις ἔσσεται οὔτε δικαίου
οὔτ' ἀγαθοῦ, μᾶλλον δὲ κακῶν ῥεκτῆρα καὶ ὕβριν
ἀνέρα τιμήσουσι· δίκη δ' ἐν χερσὶ καὶ αἰδὼς
οὐκ ἔσται· βλάψει δ' ὁ κακὸς τὸν ἀρείονα φῶτα
μύθοισι σκολιοῖς ἐνέπων, ἐπὶ δ' ὅρκον ὀμεῖται.
ζῆλος δ' ἀνθρώποισιν ὀϊζυροῖσιν ἅπασιν
δυσκέλαδος κακόχαρτος ὁμαρτήσει στυγερώπης.
καὶ τότε δὴ πρὸς Ὄλυμπον ἀπὸ χθονὸς εὐρυοδείης
λευκοῖσιν φαρέεσσι καλυψαμένω χρόα καλὸν
ἀθανάτων μετὰ φῦλον ἴτον προλιπόντ' ἀνθρώπους

190. οὐδὲ δικαίου A. 195. ἅπασι D. 198. λευκοῖσι EG. λευκοῖσιν ἐν A. 199. ἴτην AEFI. ἴτον BCD(by correction in D)GHK, Ald.

καὶ νόμοις πειθόμενοι, ἀλλὰ χερσὶ καὶ ἰσχύϊ πάντα δρῶντες. The 'justice of hands' (lynch law, or what the Germans call 'fist-law') is contrasted with the justice of regular tribunals. To be ἐν χειρῶν δίκῃ or νόμῳ was to be summarily dealt with. So inf. v. 192, δίκῃ δ' ἐν χερσί. See Eur. Bacch. 738. Suppl. 431. Aesch. Prom. 194.

190. χάρις. No favour shall be shown to the man of honour; there will be no return, no gratitude, for his virtuous conduct.—οὐδὲ δικαίου Cod. Gale, with Stobaeus, Serm. ii. p. 30, who quotes 190—6.

191. ὕβριν. This is taken for an adjective; but as such it is ἅπαξ λεγόμενον. Moschopulus and gloss. Cod. Gale ὑβριστήν. Conversely, ἅρπαξ is used for ἁρπαγὴ inf. v. 356. Some regard ὕβριν as truly a substantive, and an example of the thing put for the person, as Soph. Ant. 320, οἵμ' ὡς λάλημα δῆλον ἐκπεφυκὸς εἶ. But probably either the true reading is ὕβρεων, by *synizesis*, or the poet wrote μᾶλλον δὲ κακὰ ῥέξουσι καὶ ὕβριν, the next three verses, which contain several peculiarities, being interpolated. The word ῥεκτὴρ, 'a doer,' probably does not elsewhere occur.

192. δίκη ἐν χερσί. This seems a mere repetition of χειροδίκαι above. Goettling translates, 'in eorum manibus neque justitia neque pudor agnoscetur.' But it is better to join καὶ αἰδὼς ('fellow-feeling') οὐκ ἔσται, with Dindorf and Gaisford.

193. ὁ κακὸς τὸν ἀρείονα. The use of the article, not at all common in the older epic, is here to be noticed. So inf. v. 703, τῆς ἀγαθῆς,—τῆς κακῆς. Bentley read κακός. On ἀρείων see v. 158.

194. ἐπὶ δ' ὅρκον ὀμεῖται. Tzetzes:—βλάψει, φησὶ, τὸν ἀγαθὸν ἀφαιρούμενος τὰ αὐτοῦ, καὶ αὐτὸν λοιδορῶν· καὶ πρὸς τούτοις καὶ ὅρκῳ χρήσεται, ὀμνύων αὐτοῦ εἶναι τὰ ἀφαιρεθέντα. Those who (with H. Stephens) suppose a *tmesis* for καὶ ἐπίορκον ὀμεῖται, 'and will swear a false oath,' as inf. v. 282, ἐπίορκον ὀμόσσας, appear to be mistaken. Cf. Il. ix. 132, ἐπὶ δὲ μέγαν ὅρκον ὀμοῦμαι, μήποτε τῆς εὐνῆς ἐπιβημέναι. Ib. xxi. 373, ἐγὼ δ' ἐπὶ καὶ τόδ' ὀμοῦμαι. It would be better, perhaps, to read ἔπι δ' ὀ. ὀμ.

195. ζῆλος, 'jealousy;' the epithets to which are singularly appropriate, 'evil-speaking, exulting in mischief, sour-faced.'

198. φαρέεσσι καλυψαμένω, viz. to conceal the unwelcome spectacle of man's wickedness. If φαρέεσσι be right, the α is short, as occasionally in Euripides. Hermann would read φάρεσσι, (like ἔπεσσι in v. 186,) Cod. Gale λευκοῖσιν ἐν φαρέεσσι, which implies a variant λευκοῖς ἐν φ. sc. ἐγκαλυψαμένω. MS. Cant. λευκοῖσι.

199. ἴτον, 'will depart.' So MS. Cant. and other good copies, the former with the marginal gloss ἐνταῦθα ἐπὶ μέλλοντος, ἀντὶ [τοῦ] ἐλεύσονται (from Moschopulus). Cod. Gale has ἴτην, the imperfect, which is adopted by Gaisford, but is clearly against the sense. The MSS. appear to vary between the two. The sentiment is nearly that expressed

Αἰδὼς καὶ Νέμεσις· τὰ δὲ λείψεται ἄλγεα λυγρὰ
θνητοῖς ἀνθρώποισι· κακοῦ δ' οὐκ ἔσσεται ἀλκή.
Νῦν δ' αἶνον βασιλεῦσιν ἐρέω φρονέουσι καὶ αὐτοῖς.
ὣδ' ἴρηξ προσέειπεν ἀηδόνα ποικιλόδειρον, (201)
ὕψι μάλ' ἐν νεφέεσσι φέρων ὀνύχεσσι μεμαρπώς·
ἡ δ' ἐλεὸν γναμπτοῖσι πεπαρμένη ἀμφ' ὀνύχεσσι
μύρετο· τὴν δ' ὄγ' ἐπικρατέως πρὸς μῦθον ἔειπε·
Δαιμονίη, τί λέληκας; ἔχει νύ σε πολλὸν ἀρείων· (205)
τῇδ' εἷς ἣ σ' ἂν ἐγώ περ ἄγω καὶ ἀοιδὸν ἐοῦσαν·
δεῖπνον δ', αἴ κ' ἐθέλω, ποιήσομαι, ἠὲ μεθήσω.

202. βασιλεῦσι Ϝερέω 203. προσέϜειπεν.

205. γναπτοῖσι A. γναπτοίσι G. γναπτοῖσι B. γαμπτοῖσι I. γναμπτοῖσι CDEFHK, Ald. 207. λέλακας GK, Ald. 208. καὶ ἀηδόν' A (gl. καίπερ οὖσαν ἀηδόνα). καὶ ἀηδὼν I. 209. αἴκε θέλω A.

by Ovid, 'Ultima caelestum terras Astraea reliquit,' viz. 'When matters have come to the worst, then finally fellow-feeling and Retributive Justice will leave mankind.'—προλιπόντε, the masculine for the feminine, which the nominative dual has a tendency to assume in all its forms, e. g. καλυψαμένω above, τούτω for ταύτα Aesch. Pers. 190. So Soph. Oed. Col. 1113, ἐρείσατ', ὦ παῖ, πλευρὸν ἀμφιδέξιον ἐμφύντε τῷ φύσαντι. Ibid. v. 1676, ἰδόντε καὶ παθούσα. Il. viii. 455, πλαγέντε κεραυνῷ, said of Athena and Hera. More unusual is κεφαλαὶ ὄφιος—λελειχμότες, Theog. 826.

202. αἶνον, a tale, a story; a fable involving a moral. The *kings* are the unjust judges who have decided the suit in favour of Perses, and who are said φρονεῖν καὶ αὐτοὶ, to be themselves aware of what is right and what is wrong, or (which is the same thing in effect) what is the point and purport of the story addressed to them. Goettling would omit this verse. But some introduction seems necessary for the purpose of connexion: otherwise we must acquiesce in the unsatisfactory conclusion that such myths and fables are but fragments of more complete poems, strung together in their present form by the rhapsodists. Rightly read, the verse bears its own evidence of genuineness in the use of the digamma and synizesis, βασιλεῦσι Ϝερέω. The MSS. give βασιλεῦσ' ἐρέω. Goettling βασιλεῦσιν ἐρέω, after Thiersch.

203. ποικιλόδειρον. Some explained this ποικιλόγηρυν, as if δέρη were the vocal organ. And so Aesch. Agam. 319, οὐκέτ' ἐξ ἐλευθέρου δέρης ἀποιμώζουσι φιλτάτων μόρον. But the meaning probably is 'spotted-necked.' So the nightingale was called ξουθὰ, and hence, like those on the swallow, certain marks, taken for blood-drops, suggested the legend about Tereus, Procne, and Philomela.

204. μεμαρπώς. See on Scut. H. 245.

205. ἐλεὸν, a remarkable form for ἐλεεινόν.—πεπαρμένη, (πείρω,) 'pierced,' 'transfixed.'

206. ἐπικρατέως, gloss. Cod. Gale ἀπηνέως καὶ ἰσχυρῶς. Perhaps ἐπικρατέων, 'tightly grasping.' But the adverb occurs Scut. H. 321. 419. 461.

207. λέληκας Cod. Gale. λέλακας MS. Cant. and Corp. Christ. The former is the Epic, the latter the Attic form.

208. εἷς, 'you shall go.' See on v. 199. The order of the next words is a little disarranged for ἣ περ ἂν ἐγὼ ἄγω σε. —καὶ ἀοιδὸν, said in banter, as if that faculty would exempt her from injury. There is a remarkable reading in Cod. Gale, ἀηδόν' for ἀοιδὸν, with the gloss καίπερ οὖσαν ἀηδόνα.

ἄφρων δ' ὅς κ' ἐθέλῃ πρὸς κρείσσονας ἀντιφερίζειν, 210
νίκης τε στέρεται πρός τ' αἴσχεσιν ἄλγεα πάσχει.
Ὡς ἔφατ' ὠκυπέτης ἶρηξ, ταναυσίπτερος ὄρνις. (210)
ὦ Πέρση, σὺ δ' ἄκουε δίκης, μηδ' ὕβριν ὄφελλε·
ὕβρις γάρ τε κακὴ δειλῷ βροτῷ· οὐδὲ μὲν ἐσθλὸς
ῥηϊδίως φερέμεν δύναται, βαρύθει δέ θ' ὑπ' αὐτῆς 215
ἐγκύρσας ἄτῃσιν· ὁδὸς δ' ἑτέρηφι παρελθεῖν
κρείσσων, ἐς τὰ δίκαια· δίκη δ' ὑπὲρ ὕβριος ἴσχει (215)

210. ἐθέλῃ BCG. ἐθέλοι EFK, and by correction DH. ἐθέλει A. ὡς κ' ἐθέλῃ I. 213. ὕβριν δ' A. 215. δὲ ὑπ' A. 216. ἑτέρηφι CEK and others, rightly. ἑτέρῃφι vulg. 217. κρείσσων, ἐς τὰ δ. H.

210—11. Goettling includes these lines in brackets, after the opinion of Aristarchus, who pronounced them spurious. Proclus;—*τούτων δὲ τῶν στίχων ὁ Ἀρίσταρχος ὀβελίζει τοὺς τελευταίους, ὡς ἀλόγῳ γνωμολογεῖν οὐκ ἂν προσῆκον.* The objection was first raised by Graevius, that in fables of this kind the moral (*τὸ ἐπιμύθιον*) is commonly added by the author of the fable, not by one of the characters in it. We may reply, that the custom of Aesop and the later fable writers may have been different from that of Hesiod.—*ἀντιφερίζειν*, gloss. Cod. Gale. *πολεμεῖν, ἀντιλέγειν.* The word occurs Theog. 609, and Il. xxi. 357.—There are variants *ἐθέλῃ, ἐθέλοι, ἐθέλει*, and *ὅς κε θέλῃ*.

213. *ὄφελλε*, 'pursue,' keep up. Cf. v. 14. The Codex Galeanus has the remarkable reading *μηδ' ὕβριν δ' ὄφελλε*. Was there an old variant *ὕβριδ' ὄφελλε*, as we have both *ὄπιν* and *ὄπιδα*, *ἄψιν* and *ἀψῖδα* (inf. v. 426)?

214. *οὐδὲ μέν*, i. e. *οὐδὲ μήν*. Cf. v. 187. 'Overbearing conduct is bad for a poor wight, nay, not even a gentleman can bear the weight of it easily, but he is borne down by it when he has fallen into the mischiefs it causes.' Goettling explains *φέρειν οὐ δύναται* differently, 'a petulantia se abripi patitur,' 'gives way to it.' Rather the sense is, 'A rich and noble person is unable to stand against the consequences of pride and insolence.' This is a doctrine propounded by Aeschylus, Agam. 451. 744, and Theognis, v. 151—2. The metaphor is derived from a crushing burden, as inf. v. 762. —*βαρύθει*, like *μινύθει*, in a neuter sense, for *βαρύνεται*. Cf. Il. xvi. 519, *βαρύθει δέ μοι ὦμος ὑπ' αὐτοῦ*. Apoll. Rhod. i. 43, *βαρύθεσκέ οἱ ἤδη γυῖα*, and *βαρύθοιεν* ib. ii. 47.

216. *ἄτῃσι*, viz. the misfortunes enumerated inf. v. 239 seqq.—*μετελθεῖν*, 'to pursue,' MS. Par. 2771.—It seems best to take *ἐς τὰ δίκαια* as exegetical of *ἑτέρηφι*, 'the road to pass in the other direction is better, that towards justice.' A comma has therefore been placed after *κρείσσων*. Similarly Soph. Ant. 990, *τοῖς τυφλοῖσι γὰρ αὕτη κέλευθος, ἐκ προηγητοῦ, πέλει*. The notion is that of avoiding *ὕβρις* by stepping aside from it into the path of justice. By a somewhat similar figure Justice herself is said to cross over from one side to the other, *μεταβαίνειν*, Aesch. Cho. 300. Goettling: "*ἑτέρηφι* est *contrario modo*." He should have said, *diversa via*. Proclus; —*κρείσσων ἐστὶν ἡ εἰς τὰ δίκαια ὁδός, ἑτέρα οὖσα τῆς ὕβρεως. κρείσσων δὲ εἰς τὸ* (f. *κρεῖσσον δ' ἐστὶ τὸ*) *δι' αὐτῆς παρελθεῖν μᾶλλον, ἢ διὰ τῆς ἐναντίας τῆς κατὰ τὴν ὕβριν.*

217. *ὑπὲρ—ἴσχει, ὑπερέχει*, gets the better of injustice when it comes to the final issue. Tzetzes:—*κἂν μὴ παραυτίκα φανῇ τῆς δικαιοσύνης ἡ δύναμις, ἀλλὰ χρόνῳ ποτὲ ὕστερον δρᾶται, περιπιπτόντων συμφοραῖς τῶν ἀδίκων.—πάθὼν κ.τ.λ.*, when a man has suffered the consequence of his folly and avarice, he knows it to his cost; he learns it by experience. Goettling compares Il. xvii. 32, *ῥεχθὲν δέ τε νήπιος ἔγνω*. Possibly this verse is the addition of some rhapsodist; but it seems to have existed in Plato's time. Sympos. p. 222, B, *μὴ κατὰ τὴν παροιμίαν ὥσπερ νήπιον παθόντα γνῶναι,*— unless indeed he merely quotes a proverb from which this verse was made up.

ἐς τέλος ἐξελθοῦσα· παθὼν δέ τε νήπιος ἔγνω.
αὐτίκα γὰρ τρέχει Ὅρκος ἅμα σκολιῇσι δίκῃσι.
τῆς δὲ δίκης ῥόθος ἑλκομένης ᾗ κ' ἄνδρες ἄγωσι
[δωροφάγοι, σκολιαῖς δὲ δίκαις κρίνωσι θέμιστας.]
ἣ δ' ἕπεται κλαίουσα πόλιν καὶ ἤθεα λαῶν,
ἠέρα ἑσσαμένη, κακὸν ἀνθρώποισι φέρουσα,
οἵτε μιν ἐξελάσωσι καὶ οὐκ ἰθεῖαν ἔνειμαν.
οἳ δὲ δίκας ξείνοισι καὶ ἐνδήμοισι διδοῦσιν

222. *Ἥθεα* 223. *Ἑσσαμένη*

219. δίκησι AK. δίκησιν vulg. 220. ἄγωσιν DI. 222. πόλιν καὶ ἤθεα D. πόλιν τε καὶ ἤθεα the rest. 224. ἐξελάσωσι A. ἐξελάουσι the rest. 225. οἳ—διδῶντες (γρ. διδοῦσι) A.

219. *αὐτίκα γάρ.* 'For forthwith Retribution for Perjury attends crooked decisions.' The *γὰρ* introduces the reason why the unjust and insolent man suffers in the end. The poet again addresses the kings, i. e. the judges, whom he had before remonstrated with (v. 202 seqq.), but had interposed a few lines to his brother, warning him that he may perchance share in their fate.—*Ὅρκος* is the avenging genius that punishes violated oaths. See Buttm. Lexil. p. 434. Hence it is said *ἅμα τρέχειν*, i. e. *ἀκολουθεῖν*, to keep close behind and attend them. Cf. Theog. 231, *Ὅρκον θ' ὃς δὴ πλεῖστον ἐπιχθονίους ἀνθρώπους πημαίνει, ὅτε κέν τις ἑκὼν ἐπίορκον ὀμόσσῃ.* Inf. v. 804, *Ὅρκον—τὸν Ἔριδες τέκε πῆμ' ἐπιόρκοις.*

220. *ῥόθος*, a murmur of dissatisfaction. See the note on Aesch. Theb. 7, *φρουμίοις πολυρρόθοις*, and on the use of the article with *δίκη*, ibid. Eum. 209. The general meaning is, that the people are dissatisfied when justice is outraged by the corrupt judges. But the poet expresses this by the figure of a woman being dragged forcibly along the streets. There is a similar passage on the secret murmur of discontent against the Atridae for undertaking the Trojan war, in Aesch. Agam. 436—8. Tzetzes rightly paraphrases thus; *τῆς δὲ δικαιοσύνης ἑλκομένης,—ῥόθος καὶ ἦχος καὶ θόρυβος γίνεται τῶν ἀδικουμένων, δηλονότι ὀδυρομένων καὶ θρηνούντων.* The other scholiasts do not seem to have comprehended the sense of *ῥόθος*, nor did Goettling, who explains it by "ruit justitia eo quo ab injustis hominibus rapta trahitur." But *δίκης* is the genitive absolute.—The next verse is probably spurious, as Heyne perceived. It is perhaps adapted from v. 39. The repetition of *σκολίῃς δίκῃς* from v. 219, especially with *δίκης* in the intervening verse, is at least awkward and unpleasing. There is no need of an epithet to *ἄνδρες*, which means *males* as contrasted with the *παρθένος δίκη*, inf. v. 256.

221. *σκολιῇς δὲ δίκῃς* Goettling, apparently against all the MSS.

222. *καὶ ἤθεα.* Some copies (all those I have collated with one exception) give *πόλιν τε καὶ ἤθεα*, an alteration resulting from the dropped digamma. Gloss. MS. Cant. *τοὺς τρόπους τῶν λαῶν τῶν χαιρόντων τοιούτοις δικασταῖς.* It might also signify, 'haunts,' 'settlements,' which is the earlier epic meaning of the word. The usual interpretation is hardly satisfactory, 'bewailing the city and the manners of the people.' Perhaps, *κατὰ ἤθεα λαῶν*, 'through the abodes of men.'

223. *ἠέρα ἑσσαμένη*, clothed in mist. See on v. 125. Men do not see her, and do not know that she is the author of the calamities they are conscious of.

224. *ἐξελάουσι* Gaisford, and so the majority of the copies. *ἐξελάσωσι* Goettling, and so Cod. Gale. Other MSS. give *ἐξελάσουσι.—οὐκ ἰθεῖαν ἔνειμαν*, 'do not award it (justice) fairly and uprightly.' The sense is, 'Who shall have expelled her from her own tribunals through the habit, or practice, of deciding unjustly.' There is a very similar passage in Il. xvi. 386 seqq., where the anger of Zeus is denounced against those who *βίῃ εἰν ἀγορῇ σκολιὰς κρίνωσι θέμιστας, ἐκ δὲ δίκην ἐλάσωσι θεῶν ὅπιν οὐκ ἀλέγοντες.*

225. The *ξένοι* and *ἔνδημοι* are coupled,

ἰθείας, καὶ μή τι παρεκβαίνουσι δικαίου,
τοῖσι τέθηλε πόλις, λαοὶ δ' ἀνθεῦσιν ἐν αὐτῇ· (225)
εἰρήνη δ' ἀνὰ γῆν κουροτρόφος, οὐδέ ποτ' αὐτοῖς
ἀργαλέον πόλεμον τεκμαίρεται εὐρύοπα Ζεύς·
οὐδέ ποτ' ἰθυδίκῃσι μετ' ἀνδράσι λιμὸς ὀπηδεῖ, 230
οὐδ' ἄτη, θαλίῃς δὲ μεμηλότα ἔργα νέμονται.
τοῖσι φέρει μὲν γαῖα πολὺν βίον, οὔρεσι δὲ δρῦς (230)
ἄκρη μέν τε φέρει βαλάνους, μέσση δὲ μελίσσας·

231. *Ἔργα*

230. *ἰθυδίκησι μέν τ' ἀνδράσι* D. *ἰθυδικοῖσι* A. *ἰθυδίκοισι* K. *ἰθυδίκαισι* the rest. 233. *ἄκρη—μέσση* CDEGI. *ἄκρῃ—μέσσῃ* ABH and perhaps F.

because in a suit between a native and an alien partiality might be shown to the former.—Cod. Gale *οἱ—διδῶντες*, with γρ. *διδοῦσι*. Perhaps *διδῶσι* and *παρεκβαίνωσι*, especially as *μὴ* is used on account of the indefinite *οἵ*. Cf. Aesch. Cho. 633, *τὸ πᾶν Διὸς σέβας παρεκβάντος οὐ θεμιστῶς*.

228. *κουροτρόφος*. Peace is so called because she brings to full age those who would be destroyed in war, and because she encourages marriage. Eur. Suppl. 488:—

πολέμου κρεῖσσον εἰρήνη βροτοῖς,
ἢ πρῶτα μὲν μούσαισι προσφιλεστάτη,
γόοισι δ' ἐχθρὰ, τέρπεται δ' εὐπαιδίᾳ.

In Eur. Bacch. 420, Εἰρήνη is likewise called *κουροτρόφος θεά*.

229. *τεκμαίρεται, δείκνυσι, ὁρίζει, πιφαύσκει*, 'ordains.' Cf. v. 239, and 398, *ἔργα, τά τ' ἀνθρώποισι θεοὶ διετεκμήραντο*. Il. vii. 70, *ἀλλὰ κακὰ φρονέων τεκμαίρεται ἀμφοτέροισιν* (Κρονίδης). See Buttmann, Lexil. in v., who derives it from *τέκμωρ*, 'an end.'

231. *ἄτη*, calamity in a general sense, but especially such as affects the mind, as contrasted with *λιμὸς*, an evil pertaining to the body.—*ἔργα νέμονται*, see v. 119. —*μεμηλότα*, here in a neuter sense, whereas Homer generally uses it actively, as *πολέμοιο μεμηλὼς*, Il. xiii. 297. The farms (*ἔργα*) are said *μέλειν θαλίαις*, to be a care to festive meetings, by a kind of poetical inversion for *ἔργα οἷς θαλίαι μέλουσι*. Cf. inf. v. 238. So Eur. Hel. 196, *Ἰλίου κατασκαφὰν πυρὶ μέλουσαν δαΐῳ*.

233. *ἄκρῃ* Cod. Gale, (gloss. *τοῖς κλάδοις*,) and *μέσσῃ*.—By *βαλάνους* the poet may mean *chestnuts*, which to this day form an important part of the diet of the poor in the southern parts of Europe. The same perhaps were meant by *ἀκρόδρυα*, though this term seems to include figs and olives, Xen. Oecon. xix. 12. Cf. Theocr. xv. 112, *πὰρ δέ οἱ ὥρια κεῖται, ὅσα δρυὸς* (qu. *δρύες*?) *ἄκρα φέροντι*. It is difficult to place any belief in the supposed primitive diet of man, acorns, said to be the fruit of *quercus esculus*; yet we cannot be sure that the early Greeks had the chestnut-tree, though the Romans had. Plato cites this passage, De Rep. ii. p. 363, *ὁ γενναῖος Ἡσίοδός τε καὶ Ὅμηρός φασιν, ὁ μὲν τὰς δρῦς τοῖς δικαίοις τοὺς θεοὺς ποιεῖν Ἄκρας μέν τε φέρειν βαλάνους, μέσσας δὲ μελίσσας· εἰροπόκοι δ' ὄιες, φησίν, μαλλοῖς καταβεβρίθασι*. And he adds Od. xix. 109—13, a very similar sentiment to the present.—It has been thought, with some probability, that v. 232—7 are a kind of duplicate, or different recension, in place of v. 227—31.

Ibid. μελίσσας. The meaning is, that the bees shall make honey in the hollows of the tree or the bark. This is repeatedly mentioned by the poets as a sign of felicity. Ovid, Met. i. 112, 'Flavaque de viridi stillabant ilice mellæ.' Virg. Ecl. iv. 30, 'Et durae quercus sudabunt roscida mella.' Tibullus, i. 3, 45, 'Ipsae mella dabant quercus, ultroque ferebant Obvia securis ubera lactis oves.' But some of the ancients appear to have interpreted this of what is called *honey-dew*, which is really a deposit from the exudation of sap through the stomates of the leaves. Theophrast. Hist. Plant. iii. 6, ad fin. *οὐδὲν*

εἰροπόκοι δ' ὄϊες μαλλοῖς καταβεβρίθασι·
τίκτουσιν δὲ γυναῖκες ἐοικότα τέκνα γονεῦσιν· 235
θάλλουσιν δ' ἀγαθοῖσι διαμπερές· οὐδ' ἐπὶ νηῶν
νίσσονται, καρπὸν δὲ φέρει ζείδωρος ἄρουρα. (235)
οἷς δ' ὕβρις τε μέμηλε κακὴ καὶ σχέτλια ἔργα,
τοῖς δὲ δίκην Κρονίδης τεκμαίρεται εὐρύοπα Ζεύς.
πολλάκι καὶ ξύμπασα πόλις κακοῦ ἀνδρὸς ἀπηύρα, 240
ὅστις ἀλιτραίνῃ καὶ ἀτάσθαλα μηχανάαται.
τοῖσιν δ' οὐρανόθεν μέγ' ἐπήγαγε πῆμα Κρονίων, (240)
λιμὸν ὁμοῦ καὶ λοιμόν· ἀποφθινύθουσι δὲ λαοί.
οὐδὲ γυναῖκες τίκτουσιν· μινύθουσι δὲ οἶκοι,

234. ὄϝιες 235. ἐϝοικότα. qu. τοκεῦσι ϝεϝοικότα τέκνα γυναῖκες 238. ϝέργα 244. ϝοῖκοι

235. τίκτουσι ADK, Ald. 236. θάλλουσι AG. 237. νείσονται (γρ. νίσσονται) A. νήσσονται I. νείσσονται the rest. 238. κακὴ om. A, but added by a later hand in marg. 240. ἀπηύρα A. ἀπαυρεῖ G, and by correction H. ἐπαυρεῖ BCEFIK, Ald., and by correction D. 242. τοῖσι δ' AEFHI, Ald. 243. ἀποφθινοῦσι A (not ἀποφθίνουσι). 244. τίκτουσι AI.

ἧττον, ὥσπερ ἐλέχθη, πλειστοφόρον ἐστὶν ἡ δρῦς· εἴ γε δὴ καθ' Ἡσίοδον φέρει μέλι καὶ μελίττας, ἔτι μᾶλλον. φύεται δ' οὖν καὶ ὁ μελιττώδης οὗτος χυλὸς ἐκ τοῦ ἀέρος ἐπὶ ταύτῃ μάλιστα προσίζων. The poets feigned that the bees collected honey from this saccharine juice; whence Virgil says that Jupiter 'Mellaque decussit foliis, ignemque removit,' Georg. i. 131.

235. ἐοικότα. See on v. 182. The reading of this verse is doubtful, since ἔοικα takes the digamma. Perhaps, γονεῦσι (or τοκεῦσι, with one MS.) ϝεϝοικότα (ϝεϝικότα) τέκνα γυναῖκες. But see Theog. 295.

236. ἐπὶ νηῶν. They are not compelled to go long voyages in ships, because their own land satisfies all wants. Gaisford and Dindorf prefer νείσονται, with most of the MSS.—νείσονται Cod. Gale, but γρ. νίσσονται.

239. τεκμαίρεται. See sup. v. 229.

240. πολλάκι κ.τ.λ. 'Often even a whole city in common suffers from a bad man, who is a sinner and who devises arrogant plans.' On ἀπαυρᾶν, which Buttmann (Lexil. p. 150) considers a genuine separable form from ἐπαυρεῖν (inf. v. 419), see Scut. Herc. v. 173. Theog. 423. Aesch. Prom. 28, τοιαῦτ' ἀπηύρω τοῦ φιλανθρώπου τρόπου. Pers. 929, Ἰάνων γὰρ ἀπηύρα, Ἰάνων ναύφρακτος Ἄρης ἑτεραλκής. Eur. Androm. 1026, αὐτά τ' ἐναλλάξασα φόνον θανάτῳ | πρὸς τέκνων ἀπηύρα. There is a variant ἐπαυρεῖ in many good copies. MS. Cant. ἀπαυρεῖ, (gloss. ἀπέλαβεν ποινήν.) Aeschines, who quotes 240—7, (omitting however 244—5,) gives ἀπηύρα, in Ctesiph. p. 427.

241. ὅς κεν ἀλιτραίνῃ Aeschines. Vulg. ὅστις ἀλιτραίνει. Goettling contends that the subjunctive is necessary, because μηχαναᾶται can only stand for μηχανήται. The correctness of this view is questionable. See inf. on v. 392 and v. 698. The short α may be inserted before the long α of the contraction, just as we have καρηκομοῶντες, &c. These and similar forms are principally euphonic, being so many efforts of the epic language to reduce inconvenient inflections to a metrical use. So ἰχθυάᾳ, Od. xii. 95.

242. ἐπήγαγε. Plutarch, De Stoic. Repugn. § 15, gives ἐπήλασε.

244—5. This couplet must be regarded as of dubious authenticity. Not only does Aeschines omit it (see on v. 240), but Proclus expressly says, δεῖ δὲ συνάπτειν

Ζηνὸς φραδμοσύνῃσιν Ὀλυμπίου· ἄλλοτε δ' αὖτε
ἢ τῶνγε στρατὸν εὐρὺν ἀπώλεσεν ἢ ὅγε τεῖχος,
ἢ νέας ἐν πόντῳ Κρονίδης ἀποτίνυται αὐτῶν.
Ὦ βασιλεῖς, †ὑμεῖς δὲ καταφράζεσθε καὶ αὐτοὶ
τήνδε δίκην· ἐγγὺς γὰρ ἐν ἀνθρώποισιν ἐόντες
ἀθάνατοι †φράζονται ὅσοι σκολιῇσι δίκῃσι
ἀλλήλους τρίβουσι θεῶν ὄπιν οὐκ ἀλέγοντες.
τρὶς γὰρ μύριοί εἰσιν ἐπὶ χθονὶ πουλυβοτείρῃ
ἀθάνατοι Ζηνὸς φύλακες θνητῶν ἀνθρώπων·

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247. ἀποτίνυται BCGHI, and D by the first hand. ἀποτίννυται the rest. 248. ὑμεῖς δ' ὦ βασιλεῖς καταφράζεσθε E by the first hand, altered to the vulgate, which is found in all the rest, including F. 250. φράζονται D. λεύσουσιν G, Ald. λεύσσουσιν the rest. δίκῃσιν GK.

τὸ Λιμὸν ὁμοῦ κ.τ.λ. τοῖς ἐν πολλοῖς φερομένοις, ὑπερβάντα δύο στίχους, ἢ τῶν γε στρατὸν κ.τ.λ. Οὕτω Πλούταρχος. Which seems to mean, that in many of the then MSS. v. 246 followed next after v. 243, though others contained the disputed verses.

247. ἀποτίνυται, avenges himself upon, viz. by striking them with lightning. The ν is doubled in the pronunciation, as in ὀπωρινὸς (ῑ) v. 677, σῖνεται inf. v. 318. So δὶς τόσα τίνυσθαι, inf. v. 711. Il. xvi. 398, πολέων δ' ἀπετίνυτο ποινήν. See on Theog. 209. Both τίνειν and τίνεσθαι are occasionally long in Homer. Here the MSS. generally give ἀποτίννυται.

248. ὑμεῖς καὶ αὐτοί. He continues to address the unjust judges; 'Do you also yourselves,' he says, 'mind this vengeance,' which I have described as certain to overtake the unjust. Gloss. Cod. Gale, ταύτην τὴν τιμωρίαν. It might, perhaps, be questioned, if καταφράζεσθε be not rather the indicative, and καὶ αὐτοὶ added as in v. 202, φρονέουσι καὶ αὐτοῖς. The sense would thus be, 'You well know, even without my telling you, how the gods punish the unjust in this way.' So Od. xxi. 257, Εὐρύμαχ', οὐχ οὕτως ἔσται· ᾠφέεις δὲ καὶ αὐτός. Il. xxiii. 305, μυθεῖτ' εἰς ἀγαθὰ φρονέων νοέοντι καὶ αὐτῷ. If however καταφράζεσθε be the imperative, then τήνδε δίκην may have the same sense as in v. 39 and 269, viz. 'consider well this kind of justice which you administer.' On account of the unusual vocative βασιλεῖς (see inf. on v. 261), and because one MS. gives ὑμεῖς δὲ βασιλεῖς κ.τ.λ., Hermann proposed ὑμεῖς δ', ὦ βασιλῆες, ἐπιφράζεσθε καὶ αὐτοί. This is confirmed by the reading of one of the Bodleian MSS., ὑμεῖς δ' ὦ βασιλεῖς κ.τ.λ.—The compound καταφράζεσθαι is not common. Herod. iv. 76, καὶ τῶν τις Σκυθέων καταφρασθεὶς αὐτὸν ταῦτα ποιεῦντα ἐσήμηνε τῷ βασιλέϊ.

250. φράζονται. So Goettling. Gaisford gives λεύσσουσιν with the majority of the copies. Certainly the former is the less pleasing to the ear so closely after καταφράζεσθε.

251. θεῶν ὄπιν. See v. 187. Inf. v. 706.

252–3. By τρισμύριοι an indefinite number is meant, as Goettling observes. So τρὶς χίλιαι Ὠκεανῖναι, Theog. 364. Plato, Symp. p. 175, E, ἐν μάρτυσι τῶν Ἑλλήνων πλέον ἢ τρισμυρίοις (viz. the people in the theatre at Athens, probably a very exaggerated expression). The ἀθάνατοι φύλακες are the δαίμονες of v. 122, who are there also called φύλακες θνητῶν ἀνθρώπων. Clemens, citing this passage, Protrept. p. 35, read δαίμονες ἀθάνατοι, φύλακες μερόπων ἀνθρώπων. The two following verses are repeated from the same passage above, (v. 124–2,) whence it appears that φύλακες are not so much 'protectors,' as 'observers,' ἐπίσκοποι, of men's actions.

οἳ ῥα φυλάσσουσίν τε δίκας καὶ σχέτλια ἔργα,
ἠέρα ἑσσάμενοι πάντῃ φοιτῶντες ἐπ' αἶαν.
ἡ δέ τε παρθένος ἐστὶ Δίκη, Διὸς ἐκγεγαυῖα,
κυδρή τ' αἰδοίη τε θεοῖς οἳ Ὄλυμπον ἔχουσιν.
καί ῥ' ὁπότ' ἄν τίς μιν βλάπτῃ σκολιῶς ὀνοτάζων,
αὐτίκα πὰρ Διὶ πατρὶ καθεζομένη Κρονίωνι
γηρύετ' ἀνθρώπων ἄδικον νόον, ὄφρ' ἀποτίσῃ
[δῆμος ἀτασθαλίας βασιλέων, οἳ λυγρὰ νοεῦντες
ἄλλῃ παρκλίνωσι δίκας σκολιῶς ἐνέποντες.
ταῦτα φυλασσόμενοι, βασιλεῖς, ἰθύνετε μύθους,
δωροφάγοι, σκολιῶν δὲ δικῶν ἐπὶ πάγχυ λάθεσθε.]
οἳ αὐτῷ κακὰ τεύχει ἀνὴρ ἄλλῳ κακὰ τεύχων,

254. *Fέργα* 255. *Fεσσάμενοι* 256. *ἐκγεγαFια* 265. *Fοἳ*

254. *φυλάσσουσί τε* ADI. 256. *δίκη* om. A and E, where it is added by a later hand. 257. *κέδνη* K. *κυδνή τ'* EFI. *ἔχουσι* AEF. In A a different hand and on thicker parchment commences here. 260. *ἀδίκων* AE. 261. *βασιλήων* all. 262. *παρακλίνουσι* AGK. *παρκλίνουσι* the rest. 263. *βασιλῆες* all. *ἰθύνετε δίκας* E. 265. *οἳ θ' αὐτῷ* AE.

256. *Δίκη*. Whether the predicate is *φύλαξ* (Goettling), or *παρθένος* (Tzetzes), or *κυδρή τ' αἰδοίη τε* (Moschopulus), is a matter of some uncertainty. The natural order of the words points to the second explanation: 'Now Justice, the child of Zeus, is a maiden, well-bred and respected by the gods who dwell in Olympus.' The purity and unsullied character of Justice is described; and this is the point of *ἑλκομένης* in v. 220, viz. that *ὕβρις* or unseemly outrage is offered to her. She is *αἰδοίη θεοῖς*, and therefore not to be insulted with impunity by man. —*Διὸς κ.τ.λ.*, so in Theog. 901—3 Zeus is said to have married Themis, and by her to have had Justice, with other sisters, who superintend (*ὠρεύουσι*) the deeds of men.—For *κυδρὴ* the Corp. Christ. MS. has *κέδνη*. "Pauci *κυδνή*." Goettl.

258. *σκολιῶς ὀνοτάζων*, 'unrighteously disparaging,' viz. in her character of *παρθένος*, but with reference to unjust decisions. Compare *τὰ δίκαι' ἀγορεύειν*, inf. 280.—*βλάπτῃ*, *ὑβρίζῃ*, *ἐξεντελίζῃ*. See v. 263.

260. *ἄδικον*. Cod. Gale *ἀδίκων*.

261—4. These verses cannot be considered certainly genuine, even though there is some difficulty in making *Ζεὺς* the subject to *ἀποτίσῃ*, 'that he may pay back to them their injustice,' i. e. make them suffer for it; and though Horace may seem to have found the passage as it stands when he wrote 'Quicquid delirant Reges plectuntur Achivi,' Epist. i. 2, 14. The forms *βασιλέων* and the vocative *βασιλεῖς* are not epic: *βασιλήων* and *βασιλῆες* would have been used; and it is remarkable that almost all the MSS. as well as Tzetzes recognise the unmetrical forms *βασιλήων*, *βασιλῆες*, and some *παρακλίνουσι* (—*ωσι*). Besides these difficulties, *σκολιῶς ἐνέπειν* 'to decide unjustly,' and *ἰθύνειν μύθους* 'to set straight words,' for 'legal decisions,' are unusual phrases. The address too to the kings, with the oft-repeated *δωροφάγοι* and *σκολιαὶ δίκαι*, is quite out of place. Goettling agrees with Lehrs in thinking the passage came from a later hand. In defence of v. 263—4, we might compare *τὰ δίκαι' ἀγορεύειν*, inf. v. 280, and *διορθεύειν λόγους*, Eur. Suppl. 417.—*λυγρὰ νοεῦντες*, 'intending evil.' Cf. *ἐσθλὰ νοέων*, inf. v. 286.

265. *οἳ θ' αὐτῷ* Cod. Gale. This distich enunciates a proverb, which means that honesty is the best policy. Plutarch, De

ἡ δὲ κακὴ βουλὴ τῷ βουλεύσαντι κακίστη.
πάντα ἰδὼν Διὸς ὀφθαλμὸς καὶ πάντα νοήσας (265)
καί νυ τάδ', αἴ κ' ἐθέλῃσ', ἐπιδέρκεται, οὐδέ ἑ λήθει,
οἵην δὴ καὶ τήνδε δίκην πόλις ἐντὸς ἐέργει.
νῦν δὴ ἐγὼ μήτ' αὐτὸς ἐν ἀνθρώποισι δίκαιος 270
εἴην μήτ' ἐμὸς υἱός· ἐπεὶ κακὸν ἄνδρα δίκαιον
ἔμμεναι, εἰ μείζω γε δίκην ἀδικώτερος ἕξει· (270)
ἀλλὰ τάγ' οὔπω ἔολπα τελεῖν Δία τερπικέραυνον.
Ὦ Πέρση, σὺ δὲ ταῦτα μετὰ φρεσὶ βάλλεο σῇσι,
καί νυ δίκης ἐπάκουε, βίης δ' ἐπιλήθεο πάμπαν. 275
τόνδε γὰρ ἀνθρώποισι νόμον διέταξε Κρονίων,
ἰχθύσι μὲν καὶ θηρσὶ καὶ οἰωνοῖς πετεηνοῖς (275)
ἔσθειν ἀλλήλους, ἐπεὶ οὐ δίκη ἐστὶν ἐν αὐτοῖς·

267. *Fιδὼν* 268. *Fε* 269. *ἐFέργει* 273. *ἔFολπα* (*οὔ τι FεFολπα* ?)

268. After ἑ an erasure in D. ἑ om. I. There may have been a variant *ἐπιλήθει*. 270. *νῦν δὴ ἐγὼ* A. *νῦν δὲ ἐγὼ* BCEFGK. *νῦν δ' ἐγὼ* DHI, Ald. 272. In G another hand from this verse to the end. 273. *μητιόεντα* (gl. *τὸν βουλευτικὸν*) A. 277. *πετεεινοῖς* K, Ald. *πετεοινοῖς* I. 278. *ἐν αὐτοῖς* D. *ἐπ' αὐτοῖς* the rest.

Sera Num. Vindicta, § ix., *τὰ λοιπὰ δὲ Ἡσιόδου χρὴ νομίζειν ἀκροᾶσθαι, λέγοντος —Ἡ γὰρ κακὴ βουλὴ τῷ βουλεύσαντι κακίστη, καὶ Ὃς δ' ἄλλῳ κακὰ τεύχει, ἑῷ κακὸν ἥπατι τεύχει.* Goettling thinks this reading of v. 265 savours more of antiquity, though Aristotle, Rhet. iii. § 9, quotes the vulgate.

267—73. Some have thought these verses spurious, as Proclus tells us of Plutarch:—*Ὁ Πλούταρχος τοὺς ἑπτὰ τούτους στίχους ἐκβάλλει, ἀπὸ τοῦ Πάντα ἰδὼν κ.τ.λ. ἕως τοῦ Ἀλλὰ τάγ' οὔπω* ——, *ὡς ἀναξίους τῆς Ἡσιόδου περὶ δικαίων καὶ ἀδίκων κρίσεως.* And Goettling agrees with this criticism. The truth is, the objectors have missed the irony of the passage. Hesiod says, that the Eye of Zeus is on the corrupt administration of justice which prevails in his native city; that it is no use trying to be just, since a man only loses by it; though he hopes Zeus will not let matters as yet become quite so bad as that. Compare Plat. De Rep. i. p. 343, D, *σκοπεῖσθαι δέ, ὦ εὐηθέστατε Σώκρατες, οὑτωσὶ χρή, ὅτι δίκαιος ἀνὴρ ἀδίκου πανταχοῦ ἔλαττον ἔχει. πρῶτον μὲν ἐν τοῖς πρὸς ἀλλήλους ξυμβολαίοις, ὅπου ἂν ὁ τοιοῦτος τῷ τοιούτῳ κοινωνήσῃ, οὐδαμοῦ ἂν εὕροις ἐν τῇ διαλύσει τῆς κοινωνίας πλέον ἔχοντα τὸν δίκαιον τοῦ ἀδίκου, ἀλλ' ἔλαττον κ.τ.λ.* Ibid. p. 344, init. *τοῦτον οὖν σκόπει, εἴπερ βούλει κρίνειν ὅσῳ μᾶλλον ξυμφέρει ἰδίᾳ αὐτῷ ἄδικον εἶναι ἢ τὸ δίκαιον.* There is a very similar sentiment in Theognis, 745—50, in Ar. Plut. 36—8, and in Od. ii. 230, *μήτις ἔτι πρόφρων ἀγανὸς καὶ ἤπιος ἔστω σκηπτοῦχος βασιλεύς, μηδὲ φρεσὶν αἴσιμα εἰδὼς, ἀλλ' ἀεὶ χαλεπός τ' εἴη καὶ αἴσυλα ῥέζοι.*

268. On *καί νυ* see Theog. 22. The sense is, *οὐκ ἔσθ' ὅπως οὐ καὶ τάδε ἐπιδέρκεται.—τήνδε δίκην*, cf. v. 39. 'He well knows what sort of justice this is which the city contains within itself,' i. e. what corrupt judges.

270. *νῦν δὲ* Cant. and others, *νῦν δὴ* Cod. Gale, *νῦν δὲ* Moschopulus.

273. *οὔπω*, viz. not in my time.—*μητιόεντα* Cod. Gale (gloss. *τὸν βουλευτικόν*). This reading, found in a few other MSS., is also recognised by Proclus.

275. *βίης ἐπιλήθεο*. Cf. v. 37, *ἄλλα τε πολλὰ ἁρπάζων ἐφόρεις.*

278. *ἔσθειν*, Aesch. Ag. 1575. inf. v. 306. *ἐσθέμεν* Clemens.

ἀνθρώποισι δ' ἔδωκε δίκην, ἢ πολλὸν ἀρίστη
γίγνεται. εἰ γάρ τίς κ' ἐθέλῃ τὰ δίκαι' ἀγορεύειν 280
γιγνώσκων, τῷ μέν τ' ὄλβον διδοῖ εὐρύοπα Ζεύς·
ὃς δέ κε μαρτυρίῃσιν ἑκὼν ἐπίορκον ὀμόσσας (280)
ψεύσεται, ἐν δὲ δίκην βλάψας νήκεστον ἀασθῇ,
τοῦ δέ τ' ἀμαυροτέρη γενεὴ μετόπισθε λέλειπται.
ἀνδρὸς δ' εὐόρκου γενεὴ μετόπισθεν ἀμείνων. 285
Σοὶ δ' ἐγὼ ἐσθλὰ νοέων ἐρέω, μέγα νήπιε Πέρση.
τὴν μέν τοι κακότητα καὶ ἰλαδὸν ἔστιν ἑλέσθαι (285)
ῥηϊδίως· λείη μὲν ὁδὸς, μάλα δ' ἐγγύθι ναίει.
τῆς δ' ἀρετῆς ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν

282. Fεκὼν? 286. Fερέω

279. ἀνθρώποισι δέδωκε A. 280. ἐθέλει A. εἰ γάρ τις ἐθέλοι H, by the first hand. 284. τοῦδ' ἔτ' ἀμ. A. ἀκαιροτέρη I. 285. om. I, but added in marg. by the same hand.

280. ἐθέλῃ κ.τ.λ. 'If a man is willing to say what is right, knowing that it is so, to him the far-seeing Zeus gives prosperity.' The meaning is much the same as ἐθέλῃ δίκαιος εἶναι, and γιγνώσκων is added, as Tzetzes says, because many practise justice unwillingly and from self-interest.

282. ὃς δέ κε. 'But whosoever by deliberately forswearing himself in giving evidence shall have proved false, and by doing wrong to justice shall have been incurably deluded, of him the family is left after him more obscure; but of a man who observes his oath the family after him is more thriving.' This is pretty plainly levelled at Perses, who had forsworn himself before the judges in the matter of the disputed inheritance.—The reading ἀάσθη (ἀάω) was corrected by Schaefer, ψεύσεται being the old epic for ψεύσηται.—ἐν δὲ, apparently for πρὸς δὲ, as there is no ground for supposing a *tmesis*. Moschopulus:—ἡ Ἐν περισσὴ, ἀντὶ τοῦ δίκην δὲ βλάψας ἀνιάτως ἐβλάβη. For βλάπτειν δίκην, to impede the course of justice, see v. 258.

284. τοῦδ' ἔτ' ἀμαυροτέρη Cod. Gale.

285. This verse is cited in Herod. vi. 86, as delivered in an oracle to Glaucus.

286. μέγα νήπιε. See on v. 131.

287. The particle τοι introduces a proverbial saying, as it so often does in Attic tragedy. Xenophon (Mem. ii. 1, 20) gives τὴν μὲν γὰρ, and Plato (who cites 287—9, De Rep. p. 364, c), ὡς τὴν μέν. But these are not various readings. They are adaptations of the verse to the narrative. —καὶ ἰλαδὸν, *vel affatim*, 'even in abundance.' Perhaps a metaphor from capturing animals in great numbers together, ἑλεῖν being changed to ἑλέσθαι when the phrase took an ethical meaning. Gaisford remarks on this passage (287—92), "Locus amplissimis antiquorum testimoniis celebratus;" and he cites a long list of authors who have quoted or referred to it. Its resemblance to the 'broad road' of the wicked and the 'narrow road' of the just, as spoken of in Scripture, is not a little remarkable.

288. ναίει. Not ὁδὸς, but κακότης is the subject.—λείη, for ὀλίγη of the MSS., was restored from Plato and Xenophon ut supra.

289. προπάροιθεν, 'in front of,' viz. as something to be undergone and overcome before the desired object can be reached. The form ἔθηκαν, though found in the Homeric writings, seems to savour of a later age. Here it would be easy to read θεὸς προπάροιθεν ἔθηκεν ἀνθρώποις. See inf. v. 741. Plato however has θεοὶ ἔθηκαν. See also Scut. Herc. 465.

ἀθάνατοι· μακρὸς δὲ καὶ ὄρθιος οἶμος ἐς αὐτὴν . 290
καὶ τρηχὺς τοπρῶτον· ἐπὴν δ' εἰς ἄκρον ἵκηται,
ῥηϊδίη δὴ ἔπειτα πέλει, χαλεπή περ ἐοῦσα. (290)
Οὗτος μὲν πανάριστος, ὃς αὐτῷ πάντα νοήσῃ,
[φρασσάμενος τά κ' ἔπειτα καὶ ἐς τέλος ἦσιν ἀμείνω·]
ἐσθλὸς δ' αὖ κἀκεῖνος, ὃς εὖ εἰπόντι πίθηται· 295
ὃς δέ κε μήτ' αὐτὸς νοέῃ μήτ' ἄλλου ἀκούων
ἐν θυμῷ βάλληται, ὁ δ' αὖτ' ἀχρήϊος ἀνήρ. (295)
Ἀλλὰ σύ γ' ἡμετέρης μεμνημένος αἰὲν ἐφετμῆς
ἐργάζευ, Πέρση, δῖον γένος, ὄφρα σε Λιμὸς

295. *Ξειπόντι* 299. *Ξεργάζευ*

290. ἦμος (gl. ὁδὸς) ἐς αὐτὴν A. ἐπ' αὐτὴν the rest. ὄρθριος οἶνος I. 291. τραχὺς H. ἵκηται all. 293. αὐτῷ πάντα νοήσει all. 296. μήθ' αὐτῷ νοέῃ all, but αὐτὸς νοέει D, μήτ' αὐτοῦ νοέει I.

290. ἦμος ἐς αὐτὴν Cod. Gale. Vulgo *ἐπ' αὐτήν.*

291. ἵκηται, scil. *τις*, or *ὁ πορευόμενος.* Cf. v. 12. Plato and one or two MSS. (ap. Goettl.) give *ἵκηαι*, which is preferred by Gaisford. But Plato also quotes the passage in Protag. p. 340, D, with *ἵκηται*: —*ἴσως ἂν φαίη Πρόδικος ὅδε καὶ ἄλλοι πολλοί, καθ' Ἡσίοδον, γενέσθαι μὲν ἀγαθὸν χαλεπὸν εἶναι· τῆς γὰρ ἀρετῆς ἔμπροσθεν τοὺς θεοὺς ἱδρῶτα θεῖναι· ὅταν δέ τις αὐτῆς εἰς ἄκρον ἵκηται, ῥηιδίην δῆπειτα πέλειν, χαλεπήν περ ἐοῦσαν.* Hence we might conjecture that *ἐπὴν δέ τις ἄκρον ἵκηται* was the original reading; that *τις* was ejected from the insertion of *εἰς*, and lastly that *ἵκηται* was in consequence changed to *ἵκηαι.*—*ῥηϊδίη, comparatively* easy, as the addition of *χαλεπή περ ἐοῦσα* shows. The spondaic followed by a dactylic verse seems intentionally to express laborious ascent and easy descent. Compare the well-known lines about the stone of Sisyphus, Od. xi. 595—8.

293. πανάριστος, ἐκ πάντων ἄριστος. "Sensum expressit Livius, xxii. 29, laudatus Graevio:—'Saepe ego audivi, milites, eum primum esse virum (i. e. maxima laude dignum) qui ipse polleat ingenio, ut consulere sibi optime possit, qui ipse consulat, quid in rem sit; secundum eum, qui bene monenti obediat; qui nec ipse consulere nec alteri parere sciat, esse extremi ingenii . . .' Et Cicero pro Cluent. c. 31:—'Sapientissimum esse eum dicunt, cui quod opus sit veniat in mentem; proxime accedere illum, qui alterius bene inventis obtemperet.'" *Goettling.* Gaisford prefers *ὃς αὐτὸς πάντα νοήσει*, which is given by some of the authors who quote the verse, e. g. Aristotle, Eth. Nic. i. 4. This is rather confirmed by *μήτ' αὐτὸς νοέῃ* in v. 296 (though here there is a variant *μήθ' αὐτῷ*), and by Livy's *qui ipse consulat.* Goettling gives *αὐτῷ—νοήσῃ*, but the MSS. generally have *αὐτῷ—νοήσει.* Tzetzes has *ὅς τις ἀφ' ἑαυτοῦ καὶ αὐτοδιδάκτως τὸ πρέπον νοεῖ*, Moschopulus *ὃς δι' ἑαυτοῦ πάντα νοήσει.* Again, Moschopulus explains v. 296 by *ὃς δ' ἂν μήτε δι' ἑαυτοῦ νοῇ.* Hence they might seem to have read *αὐτοῦ* or *αὐτοῦ* in both places, and one of the Bodleian MSS. gives *μήτ' αὐτοῦ νοέει.*—This passage also was very celebrated in antiquity, as the citation of it by several other writers proves. All of them, except Aristotle, ignore v. 294, which in all probability is an interpolation.

296. μήθ' αὐτῷ vulg. *μήτ' αὐτὸς* Goettling.

299. ἐργάζευ, go on tilling your land, or working at your farm. The primary meaning of *ἐργάζεσθαι.* Cf. v. 20—1. The word *ἔργον* in some form or other is repeated in this sense in a remarkable manner, inf. 302—16, where within fourteen lines it occurs not less than thirteen times.—*δῖον γένος*, as remotely descended from Zeus, from whom *Perseus* boasted

ἐχθαίρῃ, φιλέῃ δέ σ' ἐϋστέφανος Δημήτηρ
αἰδοίη, βιότου δὲ τεὴν πιμπλῆσι καλιήν.
λιμὸς γάρ τοι πάμπαν ἀεργῷ σύμφορος ἀνδρί. (300)
τῷ δὲ θεοὶ νεμεσῶσι καὶ ἀνέρες, ὅς κεν ἀεργὸς
ζώῃ, κηφήνεσσι κοθούροις εἴκελος ὀργὴν,
οἵτε μελισσάων κάματον τρύχουσιν ἀεργοὶ
[ἔσθοντες· σοὶ δ' ἔργα φίλ' ἔστω μέτρια κοσμεῖν,
ὥς κέ τοι ὡραίου βιότου πλήθωσι καλιαί.] (305)

302. ἀϝεργῷ 303. ἀϝεργὸς 304. ϝείκελος 305. ἀϝεργοὶ

300. φιλέῃ δέ σ' ABCDGHI. φιλέῃ δέ σε K. φιλέῃ δὲ τοι EF.
302. τοι om. I. 304. εἴκελος (or ἴκελος) ὁρμὴν all. 307. ὡς καί ὡρ. H. πλήθουσι EF.

his origin. This is the simplest explanation. Some of the ancients seem to have read Δίου γένος, 'son of Dius,' as in the Ἡσιόδου καὶ Ὁμήρου ἀγών, Ἡσιόδ', ἔκγονε Δίου, ἐκόντα με ταῦτα κελεύεις Εἰπεῖν. Goettling thinks nothing more is meant than 'a probo patre natus,' and he compares the Homeric δῖος Εὐμαῖος, said of the honest goatherd. See Müller, Hist. Gr. Lit. p. 81. The MS. Cant. has this marginal gloss:—δῖον γένος· ἢ διότι παῖδες δίου τινὸς ἦσαν, ἢ ὅτι εἰς θεοὺς ἀνέφερον τὴν γένεσιν. εἰς γὰρ ὀρφέα καὶ καλιόπην (sic) τὸ γένος ἀνῆγον. Tzetzes hesitated between the two interpretations; υἱὲ Δίου, ἢ εὐγενὲς γένος.

300. φιλέῃ δέ σ' Cod. Gale. φιλέῃ δέ σε or φιλέῃ δὲ others.—ἐϋστέφανος, in allusion to her crown of wheat-ears. A fresco-painting of Ceres so attired may be seen in Plate 40 of *Raccolta* of the Museo Borbonico, from Pompeii.

301. καλιὴν, your garner or homestead. Cf. v. 411. 503. Photius, καλιά· νοσσία· ἢ οἶκος ξύλινος κυρίως· κάλα (κᾶλα) γὰρ τὰ ξύλα. The etymology is uncertain, the *a* in κᾶλον (from καίω) being long.—πιμπλῆσι is the subjunctive, but is wrongly written with the iota subscript, πιμπλῆσι. In all such words, e. g. ἔλθησι (for ἔλθητι), the form ἔλθῃ or ἔλθῃ arises from the omission of the σ. The contraction in πιμπλῆσι is from πιμπλέω, like τιθέω, διδόω, &c., whereas πίμπλησι, which is the MSS. reading corrected by Spohn, is the third person of πίμπλημι, like τίθησι. We have πιμπλεῦσαι in Theog. 880, and the third plural πιμπλᾶσι in Il. xxi. 23.

302. σύμφορος, is befitting to a man who will not till the soil. Tzetzes, συνοπαδὸς, συνακόλουθος· τουτέστιν, ὁ ἀργὸς συμφέρεται πενίᾳ, καὶ συζῇ τῷ λιμῷ.

304. κηφήνεσσι κοθούροις, 'stingless drones.' The etymology of this epithet is very obscure. Some take it as for κολούροις, from κολούειν and οὐρὰ, 'lop-tailed,' which can hardly be considered probable. Photius, κηφήνεσσι κοθούροισι· τοῖς καθεζομένοις καὶ φυλάττουσι τὴν τῶν μελισσῶν ἔξοδον· οὗροι γὰρ οἱ φύλακες· καὶ θυρωροὶ, οἱ τὰς θύρας φυλάσσοντες. He therefore read καθούροις. Didymus the grammarian thought κοτούροις was the true form. One of the guesses of Tzetzes is, τοῖς κότον ἔχουσιν ἐν τῇ οὐρᾷ, which shows that he did not know that the drone has no sting.—ὁρμὴν Cod. Gale, with the gloss κατὰ κίνησιν. Tzetzes:—ὅμοιος ὑπάρχων κατὰ τὴν ὁρμὴν, ἢ τὴν ὀργήν. These words are constantly confused in MSS., and the latter is here clearly the right reading.

305. κάματον, the store; as πόνος sometimes means the result of a man's labour: see Aesch. Cho. 130.—For τρύχουσιν ἀεργοὶ Stobaeus gives νήποινον ἔδουσιν. This is perhaps genuine, and altered on the insertion of the following distich, which appears spurious. For v. 307 is nearly a reproduction of v. 301, and ἔργα used without the digamma is liable to the gravest doubts. We might criticise the phrase κοσμεῖν ἔργα μέτρια, 'to keep in order a moderate-sized farm,' as unlike the older epic. The sentiment is the same as in Virg. Georg. ii. 412, 'laudato ingentia rura, Exiguum colito.'—ὡραίου, sup. v. 32.

ἐξ ἔργων δ' ἄνδρες πολύμηλοί τ' ἀφνειοί τε·
καί τ' ἐργαζόμενος πολὺ φίλτερος ἀθανάτοισιν
ἔσσεαι ἠδὲ βροτοῖς· μάλα γὰρ στυγέουσιν ἀεργούς. 310
ἔργον δ' οὐδὲν ὄνειδος, ἀεργίη δέ τ' ὄνειδος.
εἰ δέ κεν ἐργάζῃ, τάχα σε ζηλώσει ἀεργὸς (310)
πλουτεῦντα· πλούτῳ δ' ἀρετὴ καὶ κῦδος ὀπηδεῖ.
†δαίμονι δ' οἷος ἔῃσθα, τὸ ἐργάζεσθαι ἄμεινον,

308. ἐκ Fέργων 309. καὶ Fεργαζόμενος 312. κε Fεργάζῃ 314. Fεργάζεσθαι

310. βροτοῖσι A. 311. ἀργίη C. 312. κ' ἀεργὸς K, Ald.

309. *καί τε.* The τε must be regarded as an insertion consequent on the loss of the digamma, like *ἐξ ἔργων* for *ἐκ Fέργων* in the preceding verse. Translate; 'Tis from farm-work that men become rich in flocks and wealthy in substance; besides that by farming you will be much dearer to the immortals and to mortal men; for they greatly detest the idle. Besides, tilling the soil (or work in general) is no reproach; 'tis the want of occupation that is the real reproach.' On the too frequent repetition of *ἔργον* and *ἀεργὸς* see on v. 299.

310. Goettling puts this verse within brackets, as wanting in one MS. and not given by Stobaeus, who quotes 308—13, Fl. xxix. p. 198. But if this be spurious, the preceding one also must be condemned, or the sense will be incomplete. Plato, Charm. p. 163, B, *εἰπέ μοι, ἦν δ' ἐγὼ, οὐ ταὐτὸν καλεῖς τὸ ποιεῖν καὶ τὸ πράττειν;* Οὐ μέντοι, ἔφη· οὐδέ γε τὸ ἐργάζεσθαι καὶ τὸ ποιεῖν· ἔμαθον γὰρ παρ' Ἡσιόδου, ὃς ἔφη Ἔργον δ' οὐδὲν ὄνειδος. Xen. Mem. i. 2, 56, ἔφη δ' αὐτὸν ὁ κατήγορος καὶ τῶν ἐνδοξοτάτων ποιητῶν ἐκλεγόμενον τὰ πονηρότατα, καὶ τούτοις μαρτυρίοις χρώμενον, διδάσκειν τοὺς συνόντας κακούργους τε εἶναι καὶ τυραννικούς· Ἡσιόδου μὲν τὸ Ἔργον δ' οὐδὲν ὄνειδος, ἀεργίη δέ τ' ὄνειδος. τοῦτο δὴ λέγειν αὐτὸν ὡς ὁ ποιητὴς κελεύει μηδενὸς ἔργου μήτ' ἀδίκου μήτ' αἰσχροῦ ἀπέχεσθαι, ἀλλὰ καὶ ταῦτα ποιεῖν ἐπὶ τῷ κέρδει. It appears from this that some perversely construed *οὐδὲν ἔργον ὄνειδος ἐστί.* Moschopulus rightly explains it, *ἡ ἐργασία δὲ οὐδαμῶς ἐστὶν αἰσχρὸν, ἡ ἀργία δὲ αἰσχρόν.*

312. *ζηλώσει,* will be jealous of you. See v. 23, *ζηλοῖ δέ τε γείτονα γείτων εἰς ἄφενον σπεύδοντα.*

313. *ἀρετὴ,* for *δόξα ἀρετῆς.*

314. If the reading of this verse be right, the sense is, 'But whatever you may be in fortune (viz. rich or poor), working is better than being idle.' For *ἔῃσθα* Proclus appears to have found the subjunctive *ἔῃσθα,* since he explains it by *ὁποῖος ἂν ἑκάστῳ τυγχάνῃ βίος ἀποδεδομένος, τούτῳ ἄμεινον ἐργάζεσθαι, εἴτε ἀμείνων εἴτε χείρων.* He therefore read *τῷ ἐργάζεσθαι,* which violates the use of the digamma. We have the similar optative form *εἴῃσθα* in Theognis, v. 715, *ὠκύτερος δ' εἴῃσθα πόδας ταχεῶν Ἀρπυιῶν* (where *οὐδ' εἰ ποιοῖς* precedes). Homer too has *ᾗ κεν ἧσθα,* Il. x. 67. Goettling's interpretation has little to commend it. He thinks *δαίμων* a synonym of *δαήμων,* quoting Hesychius, *δαίμων· δαήμων.* Archilochus (ap. Plut. Vit. Thes. 5), *ταύτης γὰρ κεῖνοι δαίμονές εἰσι μάχης,* and Plat. Cratyl. p. 398, B, *τοῦτο τοίνυν παντὸς μᾶλλον λέγει, ὡς ἐμοὶ δοκεῖ, τοὺς δαίμονας· ὅτι φρόνιμοι καὶ δαήμονες ἦσαν, δαίμονας αὐτοὺς ὠνόμασε. καὶ ἔν γε τῇ ἀρχαίᾳ τῇ ἡμετέρᾳ φωνῇ αὐτὸ συμβαίνει τὸ ὄνομα.* He therefore renders it thus:— 'To a prudent man, such as you used to be' (*ἔῃσθα* the MSS.), viz. before you gave your attention to law-suits, 'to work is the better course.' There seems no probability in the conjectural reading adopted by L. Dindorf, *δαίμονι δ' ἴσος ἔῃσθα· τῷ ἐργάζεσθαι ἄμεινον.* It is possible that *δαίμονι* is corrupt; but the comment of Proclus is sound; *δαίμων οὐ μόνον ὁ ἀπονέμων ἡμῖν τὸν βίον καὶ διοικῶν τὰ ἡμέτερα, κρείττων ἡμῶν, καλεῖται, ἀλλὰ καὶ αὐτὸς ὁ ἀπ' ἐκείνου βίος ἑκάστοις ἀπο-*

εἴ κεν ἀπ' ἀλλοτρίων κτεάνων ἀεσίφρονα θυμὸν 315
εἰς ἔργον τρέψας μελετᾷς βίου, ὥς σε κελεύω.
[αἰδὼς δ' οὐκ ἀγαθὴ κεχρημένον ἄνδρα κομίζει, (315)
αἰδὼς, ἥτ' ἄνδρας μέγα σίνεται ἠδ' ὀνίνησιν.]
αἰδώς τοι πρὸς ἀνολβίῃ, θάρσος δὲ πρὸς ὄλβῳ·
χρήματα δ' οὐχ ἁρπακτὰ, θεόσδοτα πολλὸν ἀμείνω. 320

316. ἐς *Fέργον*

319. ἀνολβίην —ὄλβον AH. —ίῃ —βῳ BCDEFGK, Ald. —ίη —βον I.

νεμόμενος, εἰς ὃν βλέποντες τοὺς μὲν εὐδαιμονεῖν φαμὲν, τοὺς δὲ κακοδαιμονεῖν. Cf. Soph. Oed. Col. 75, ἐπείπερ εἶ γενναῖος ὡς ἰδόντι πλὴν τοῦ δαίμονος. Euripides somewhere says, οὐκοῦν ἔδωκε τῇ τύχῃ τὸν δαίμονα, 'he surrendered his fate to fortune.'

315. ἀλλοτρίων κ.τ.λ. Theognis, v. 1145, αἰὲν ἐπ' ἀλλοτρίοις κτεάνοις ἐπέχουσι νόημα. The condition introduced, 'if, turning your mind from other people's property, you attend to your own livelihood,' does not seem well to accord with the preceding verse. Compare however inf. 645. Moschopulus:—ἐὰν οὕτως ἐργάζῃ ὥστε μὴ ζημιοῦν τινα. But we may without much difficulty understand either ἄμεινον εὑρήσεις ἐὰν κ.τ.λ, or ἄμεινον τὸ ἐργάζεσθαι καὶ τὸ τρέψαντα—μελετᾶν.—The genitive βίου depends on the sense of μέλεσθαι implied in μελετᾶν. So inf. v. 443, ὅς κ' ἔργου (ὃς *Fέργου*) μελετῶν ἰθεῖαν αὖλακ' ἐλαύνοι.

317. As αἰδὼς means both 'shame' in a bad sense, and 'modesty,' with many other significations, in a good one, οὐκ ἀγαθὴ is here added as a distinguishing epithet. There is a similar verse in Hom. Od. xvii. 347, αἰδὼς δ' οὐκ ἀγαθὴ κεχρημένῳ ἀνδρὶ παρεῖναι, and in Il. xxiv. 44, οὐδέ οἱ αἰδὼς γίγνεται, ἥ τ' ἄνδρας μέγα σίνεται ἠδ' ὀνίνησιν, where Bekker rejects this latter verse as interpolated from the present passage. Gaisford, after H. Stephens, encloses 317—8 in brackets, supposing ἀνδρὶ παρεῖναι to have been changed to ἄνδρα κομίζει from v. 500 inf., ἐλπὶς δ' οὐκ ἀγαθὴ κεχρημένον ἄνδρα κομίζει. Proclus:—καὶ τοῦτον καὶ τὸν ἑξῆς στίχον παρεμβεβλῆσθαι ληφθέντας ἀπὸ τοῦ Ὁμήρου, καὶ Πλούταρχος εἶπε. Goettling, admitting the great similarity of the Homeric and Hesiodic maxims, thinks both may be genuine, as derived from an older source. Hermann would read κομίζειν, 'Shame is not good to attend on a man.' But the poet probably meant οὐκ ἀγαθὴ for a distinguishing epithet, as there were two kinds of αἰδώς. Eur. Hipp. 385:—

αἰδώς τε, δισσαὶ δ' εἰσίν· ἡ μὲν οὐ κακὴ,
ἡ δ' ἄχθος οἴκων· εἰ δ' ὁ καιρὸς ἦν σαφὴς,
οὐκ ἂν δύ' ἦτην ταὔτ' ἔχοντε γράμματα.

So two kinds of ἔρις were defined, sup. 11—13.—κεχρημένον, *egenum*. In Attic Greek generally this participle has either a genitive in the sense of χρεῖος, or a dative in the sense of κεκτημένος. Properly, it was a euphemism for πένης. One who *has used* his means is one who is without present resources.

318. σίνεται. Pronounced σίννεται. See on v. 247.

319. On three consecutive lines commencing with the same word, see on v. 6. inf. 578.—πρὸς ἀνολβίῃ—ὄλβῳ most of the MSS. πρὸς ἀνολβίην—ὄλβον Cod. Gale. Goettling prefers the dative, which means 'is closely associated with misery;' Gaisford the accusative, i. e. φέρει πρὸς κ.τ.λ. Compare the long ι in ἀεργίη, v. 311. Of the explanations of the scholiasts, that of Proclus seems the best:—ἡ αἰδὼς σύνεστι τῇ πενίᾳ, πτωχὸς γὰρ οὐχ ὑφίσταται ἀπειλήν· θάρσος ἔπεται τῷ πλούτῳ, ὁ γὰρ πλοῦτος θάρσος τίκτει. Or simply, 'a poor man is ashamed of himself, while the rich man has confidence.'

320. ἁρπακτὰ, like στρεπτὸς and many similar verbals, might take a gerundial sense, 'wealth is not to be clutched at,' ἐστὶ being supplied. But it is better to follow the explanation of Tzetzes, τὰ χρήματα τὰ θεόσδοτα, πολλὸν καὶ κατὰ πολὺ κρείττω, οὐχὶ τὰ ἐξ ἁρπαγῆς καὶ βίας. 'Not wealth got by violence (but) that

εἰ γάρ τις καὶ χερσὶ βίῃ μέγαν ὄλβον ἕληται,
ἢ ὅγ' ἀπὸ γλώσσης λῃΐσσεται, οἷά τε πολλὰ (320)
γίγνεται, εὖτ' ἂν δὴ κέρδος νόον ἐξαπατήσῃ
ἀνθρώπων, αἰδῶ δέ τ' ἀναιδείη κατοπάζῃ·
ῥεῖα δέ μιν μαυροῦσι θεοὶ, μινύθουσι δὲ οἶκοι 325
ἀνέρι τῷ, παῦρον δέ τ' ἐπὶ χρόνον ὄλβος ὀπηδεῖ.
Ἶσον δ' ὅς θ' ἱκέτην ὅς τε ξεῖνον κακὸν ἔρξῃ, (325)
ὅς τε κασιγνήτοιο ἑοῦ ἀνὰ δέμνια βαίνῃ
κρυπταδίης εὐνῆς ἀλόχου, παρακαίρια ῥέζων,

325. Foîκοι 327. Fîσον 328. Fεοῦ ?

321. κὲν χερσὶ I. 322. λῃΐσεται A. 324. αἰδὼς δ' ἔτ' ἀναιδείῃ A. κατοπάζει I. 325. ῥεῖα δὲ BGHI. ῥεῖά τε AEF, Ald. 327. ἔρξει all. 328. βαίνοι AK, Ald. βαίνει the rest.

sent from the gods is far better.' See sup. v. 38, ἄλλα τε πολλὰ ἁρπάζων ἐφόρεις.

321. εἰ γὰρ κ.τ.λ. He illustrates his proposition by two kinds of theft, the τὰ ἀληθῶς ἁρπακτὰ (βίῃ), and that by false declarations, such as Perses made before the judges, and so was said μαρτυρίῃσιν ἐπίορκον ὀμόσσαι, sup. v. 282.—καὶ χερσὶ means, καὶ ἐς χεῖρας ἐλθὼν, using even open violence. Perhaps, εἰ γάρ τίς τ' ἢ χερσὶ κ.τ.λ. — λῃΐσσεται for λῃΐσηται. Cod. Gale λῃΐσεται. — οἷά τε, see on Theog. 93.

324. κατοπάζῃ, 'should put behind it,' thrust aside or overcome. Moschopulus, κατόπιν ἑαυτῆς ποιῇ. Proclus, τὴν αἰδῶ ἡ ἀναίδεια νικήσει. Properly, ὀπάζειν meant *a tergo premere*; thence to pursue, chase away. Hom. Il. xvii. 462, ῥεῖα δ' ἐπαΐξασκε πολὺν καθ' ὅμιλον ὀπάζων. Photius, ὀπάζει· θεωρεῖ, ἢ παρέχει, ἢ διώκει. Eur. El. 1192, φόνια δ' ὤπασας λέχε' ἀπὸ γᾶς Ἑλληνίδος.—For the sentiment compare Theognis, v. 647, ἤδη νῦν αἰδὼς μὲν ἐν ἀνθρώποισιν ὄλωλεν, Αὐτὰρ ἀναιδείη γαῖαν ἐπιστρέφεται.

325. ῥεῖα δέ. See on v. 5—7. The δὲ marks the apodosis, which is common enough after εἰ, ὡς, ἐπεὶ, &c. Most MSS. seem to give ῥεῖά τε.

327—8. ἔρξει and βαίνοι Cod. Gale; but most give βαίνει. Goettling edits ἔρξῃ—βαίνῃ, but does not specify his authority.—Having warned Perses that the crime of which he has been guilty is likely to have its punishment in the declension of his family prosperity, he adds a catalogue of offences which are not less likely to excite the divine wrath, and of which he bids Perses to beware (v. 335). These are, (1) injuring a suppliant or a guest; (2) seducing a brother's wife (as Thyestes did that of Atreus); (3) defrauding orphans; (4) insulting and contumeliously reproaching an aged parent. This is curious as giving a code of principal sins according to the early Hellenes. We do not find our notions of the graver crimes, murder, fornication, nor adultery in the general sense, here recognised. All turns upon the injuring some member of a household; and therefore Goettling seems to be wrong in thinking κασίγνητος is used in the widest sense for ὁ πέλας, 'another man.' All in fact depends on the ancient law of hospitality. It was a code of honour, not a code of morality.—For the construction, which is ἶσον κακὸν ἔρδει ὃς ἱκέτην τε ἔρδει καὶ ὃς ξένον, compare Od. xv. 72, ἶσόν τοι κακὸν ἐσθ', ὅς τ' οὐκ ἐθέλοντα νέεσθαι ξείνον ἐποτρύνει, καὶ ὃς ἐσσύμενον κατερύκει.

329. This verse has been thought spurious, not without reason. It is unnecessary to the sense, and it only involves the syntax, which is ἀναβαίνῃ δέμνια κρυπταδίης εὐνῆς ἀλόχου κασιγνήτου. Goettling (after Moschopulus) would supply ἕνεκα before εὐνῆς. Tzetzes, διὰ κρυπταδίης εὐνῆς. If the verse be genuine, it would be easiest to read κρυπταδίῃς εὐνῆς.

ὅς τέ τευ ἀφραδίῃς ἀλιταίνεται ὀρφανὰ τέκνα,
ὅς τε γονῆα γέροντα κακῷ ἐπὶ γήραος οὐδῷ
νεικείῃ χαλεποῖσι καθαπτόμενος ἐπέεσσιν·
τῷ δ' ἤτοι Ζεὺς αὐτὸς ἀγαίεται, ἐς δὲ τελευτὴν
ἔργων ἀντ' ἀδίκων χαλεπὴν ἐπέθηκεν ἀμοιβήν.
ἀλλὰ σὺ τῶν μὲν πάμπαν ἔεργ' ἀεσίφρονα θυμόν·
κὰδ δύναμιν δ' ἔρδειν ἱέρ' ἀθανάτοισι θεοῖσιν
ἁγνῶς καὶ καθαρῶς, ἐπὶ δ' ἁγλαὰ μηρία καίειν·
ἄλλοτε δὲ σπονδῇσι θύεσσί τε ἱλάσκεσθαι,
ἠμὲν ὅτ' εὐνάζῃ καὶ ὅτ' ἂν φάος ἱερὸν ἔλθῃ·
ὥς κέ τοι ἵλαον κραδίην καὶ θυμὸν ἔχωσιν·
ὄφρ' ἄλλων ὠνῇ κλῆρον, μὴ τὸν τεὸν ἄλλος.
Τὸν φιλέοντ' ἐπὶ δαῖτα καλεῖν, τὸν δ' ἐχθρὸν ἐᾶσαι·

332. Γεπέεσσιν 334. Γέργων 335. "Ἔεργ'

332. νεικείει BCDGI. ἐπέεσσιν AEF. 333. τῷδ' ἤτοι H. τῷ δή τοι the rest. ἀγαίρεται (γρ. ἀγαίεται) I. 336. θεοῖσι A. 338. δὴ all the MSS. σπονδῇσι θυέεσσί τε CEFGIK, Ald., D by first hand, and H by correction. σπονδῇσι θύεσσί τε AB. 340. ὡς καί τοι A. ὥς κέν τοι K.

330. τευ—τέκνα, the children of some deceased sire.—ἀλιταίνεται, acts dishonestly towards them. Some copies give ἀλιτραίνεται. In v. 241 the metre requires this form, ὅστις ἀλιτραίνῃ. The other form, ἀλιταίνειν, ἀλιτεῖν, ἀλιτέσθαι (ἀλιτήμενος Scut. H. 91) takes an accusative of the person in the sense of κακῶς ποιεῖν τινά. See Hom. Od. iv. 378. v. 108, and the note on Aesch. Eum. 260. Scut. Herc. 80, ἤ τι μέγ' ἀθανάτους μάκαρας, τοὶ Ὄλυμπον ἔχουσιν, ἥλιτεν Ἀμφιτρύων.

332. νεικείει MS. Cant.

333. δ' ἤτοι Herm. for δή τοι.—ἀγαίεται, νεμεσᾷ, ἀγανακτεῖ, Mosch. The same as ἀγᾶται, Theog. 619, and apparently ἄγασθαι in Attic Greek, Herc. Fur. 845. Archilochus uses it as a synonym of ἄγασθαι, frag. x. 2, οὐδ' εἶλέ πώ με ζῆλος, οὐδ' ἀγαίομαι | θεῶν ἔργα.

337. ἁγνῶς καὶ καθαρῶς. As ἁγνὸς and ἁγνεύειν are properly used of the conscience, καθαρὸς of the hands, garments, &c., this is rightly rendered by Goettling "*pura mente puroque corpore.*" Tzetzes; ἁγνῶς ἐπὶ ψυχῆς λέγεται, καθαρῶς δὲ τὸ ἀρρυπάντως ἔχειν, ὡς ἐπὶ τοῦ σώματος.—This is one of the many supplementary verses which may be due to the rhapsodists. Xenophon, quoting v. 336, Mem. i. 3, 3, has no allusion to this.

338. Probably we should read δὲ for δὴ with Hermann.—σπονδῇσι θύεσσί τε is the reading of Cod. Gale. Goettling and Hermann, with other MSS., give σπονδῆς θυέεσσί τε. Spohn θύεσσι, but the υ in θύος (Lat. *thus*) seems to be short, e. g. Aesch. Ag. 1381. Il. vi. 270, ἔρχεο σὺν θυέεσσιν, ἀολλίσασα γεραιάς. Goettling imagines the poet intended to specify the three ways of reconciling the gods, by Sacrifice, Libations, and Incense; and also to distinguish (in v. 339) the times of offering each, viz., the libations in the evening (after the δεῖπνον), the other two in the morning.

340. ὡς καί τοι Cod. Gale, which shows that some transcribers supposed ἵλαον had the two first syllables short; and this might be defended, especially as the word seems occasionally to take the digamma, as v. 338.

341. ὄφρ' ἄλλων κ.τ.λ. That you may buy your neighbour's farm, not he yours, i. e. that the gods may bless you with prosperity. Goettling thinks this verse 'ineptissimus' as it stands, and would transpose it to follow v. 301.

τὸν δὲ μάλιστα καλεῖν, ὅστις σέθεν ἐγγύθι ναίει.
εἰ γάρ τοι καὶ χρῆμ' ἐγκώμιον ἄλλο γένοιτο,
γείτονες ἄζωστοι ἔκιον, ζώσαντο δὲ πηοί.
Πῆμα κακὸς γείτων ὅσσονθ' ἀγαθὸς μέγ' ὄνειαρ.
Ἔμμορέ τοι τιμῆς ὅστ' ἔμμορε γείτονος ἐσθλοῦ.
Οὐδ' ἂν βοῦς ἀπόλοιτ', εἰ μὴ γείτων κακὸς εἴη.
Εὖ μὲν μετρεῖσθαι παρὰ γείτονος, εὖ δ' ἀποδοῦναι
αὐτῷ τῷ μέτρῳ, καὶ λώϊον, αἴ κε δύνηαι,
ὡς ἂν χρηίζων καὶ ἐς ὕστερον ἄρκιον εὕρῃς.

344. γένηται all. μ 349. A different hand in A as far as v. 372. 350. om. A. αὐτῷ ἑτρῳ D. αὐτῷ τὸ μέτρον I.

342—382. Here follows a collection of ancient maxims, somewhat after the manner of Theognis, and strung together without any nearer connexion than the general relations existing between neighbours. We may compare a series of similar brief saws in Wolsey's farewell speech, K. Hen. VIII. iii. 2, ad fin:—

'Love thyself last. Cherish those hearts that hate thee:
Corruption wins not more than honesty.
Still in thy right hand carry gentle peace,
To silence envious tongues. Be just and fear not.
Let all the ends thou aim'st at be thy country's,
Thy God's and Truth's.'

It is to be remarked, that all Hesiod's apophthegms are given on the grounds of expediency. It is better to be hospitable, honest, generous, &c., because you will meet with the like return yourself from others.

344. χρῆμ' ἐγκώμιον ἄλλο. 'Any untoward affair in the village where you reside.'—ἐγκώμιον Proclus and Steph. Byzant. in v. κώμη, for the vulg. ἐγχώριον. The euphemism in ἄλλο is to be noticed; like ἕτερον, μὴ τοῖον, &c., it signifies κακόν. See the note on Aesch. Suppl. 394, εἴ πού τι μὴ τοῖον τύχῃ. The poet had in view his native κώμη of Ascra.

345. ἄζωστοι ἔκιον, 'come without girding their clothes,' i. e. at a moment's notice, and on a hasty summons. Tzetzes, ἡμίγυμνοι [μονουχὶ καὶ συντόμως ἐκθέουσι πρὸς ἀρωγὴν καὶ βοήθειαν.—πηοὶ κ.τ.λ., 'but kinsmen stay to gird them,' ἀντὶ τοῦ προφάσει χρῶνται καὶ ἀναβολῇ, Mosch., who adds, πηοὶ γὰρ οἱ ἐξ ἐπιγαμίας συγγενεῖς.

347. τιμῆς, "praemium a diis honoris causa datum," Goettling. Hermann explains it 'pretium,' a value. Rather, 'rem pretiosam.' Tzetzes, τοῦ τιμῶντος, (τιμῶσι γὰρ ἀλλήλους οἱ χρηστοὶ τῶν γειτόνων.) He refers to an anecdote told of Themistocles, that in selling a field he advertised that it had a good neighbour. In this case, τιμὴ must mean 'that which enhances the value,' ὃ ἐπιτιμᾷ.

348. οὐδ' ἂν βοῦς. 'You would not so much as lose a single ox (by a foray), were it not that your neighbour was base,' viz. remiss in pursuing the thief. Goettling thinks there is an allusion to a local custom of the people of Cyme in Aeolis (see inf. 636), from Heraclides Ponticus (Polit. xi.), ἔθος δὲ ἦν αὐτοῖς εἰς τὰ κλοπιμαῖα συμβάλλεσθαι τοὺς γείτονας· διὸ καὶ ὀλίγα ἀπώλλυντο· πάντες γὰρ ὁμοίως ἐτήρουν. Καὶ Ἡσίοδος ἐντεῦθεν δοκεῖ λέγειν, Οὐδ' ἂν βοῦς ἀπόλοιτ', εἰ μὴ γείτων κακὸς εἴη.

349. μετρεῖσθαι, the infinitive for the imperative, 'take care to get good measure,' or 'to have measured out to you,' &c.—αὐτῷ τῷ μέτρῳ, 'with the measure itself.' Equivalent in fact to τῷ αὐτῷ μέτρῳ. See on αὐτῇ νυκτὶ Scut. Herc. 35.—καὶ λώϊον, κ.τ.λ., allow him something over and above by way of interest; the motive being however, (as the next verse shows,) not justice nor liberality, but self-interest.

351. ὡς ἂν κ.τ.λ. 'In order that when you need it, you may afterwards also find a sure and certain supply.' On the difficult word ἄρκιος the student should

Μὴ κακὰ κερδαίνειν· κακὰ κέρδεα ἶσ' ἄτῃσιν. (350)
Τὸν φιλέοντα φιλεῖν, καὶ τῷ προσιόντι προσεῖναι·
καὶ δόμεν ὅς κεν δῷ, καὶ μὴ δόμεν ὅς κεν μὴ δῷ.
[δώτῃ μέν τις ἔδωκεν, ἀδώτῃ δ' οὔτις ἔδωκεν.] 355
Δὼς ἀγαθὴ, ἅρπαξ δὲ κακὴ, θανάτοιο δότειρα.
ὃς μὲν γάρ κεν ἀνὴρ ἐθέλων, ὅγε κεἰ μέγα δοίη, (355)
χαίρει τῷ δώρῳ καὶ τέρπεται ὃν κατὰ θυμόν·
ὃς δέ κεν αὐτὸς ἕληται ἀναιδείῃφι πιθήσας,
καί τε σμικρὸν ἐὸν, τόγ' ἐπάχνωσεν φίλον ἦτορ. 360

352. *Fisi'*

355. ἔδωκε EF. 357. κἂν μέγα δώῃ (or δώ) all. 360. καί τοι AD. τόγ' ἐπάχνωσε ADEF. τότ' ἐπάχνωσεν GIK, Ald. τό τ' ἐπάχνωσε H.

refer to Buttmann's Lexilogus in v. So inf. 370, μισθὸς δ' ἀνδρὶ φίλῳ εἰρημένος ἄρκιος εἶη. Proclus and Tzetzes took ἄρκιον to agree with γείτονα, and explained it by ἐπαρκοῦντα. Moschopulus; ὅπως ἂν χρῄζων καὶ ἐς ὕστερον, ἥγουν εἰς τὸ ἐπιὸν, εὕρῃς τὸ ἀρκοῦν σοι.

353—5. Some suspicion attaches to these verses. Both Proclus and Tzetzes attest that Plutarch rejected them on the ground that this doctrine made giving a mere selfish and obligatory affair, to the denial of generosity. There is great difficulty in προσεῖναι, which the context requires us to inflect from εἶμι, not εἰμί. Gloss. MS. Cant. τῷ προσερχομένῳ προσέρχεσθαι. Goettling, who quotes Apollonius, Lex. Hom. in v. εἶναι· ὁ Ἡσίοδος ἀντὶ τοῦ ἰέναι· καὶ τῷ προσιόντι προσεῖναι, thinks the same form is found in Ar. Equit. 751, ἀλλ' εἰς τὸ πρόσθε χρὴ παρεῖναι 's τὴν Πνύκα. But there it is clearly from εἰμί, like πάρειμι Δίρκης νάματ', Eur. Bacch. 5. Still greater difficulty is presented by ἀδώτῃ, in v. 355, which must mean 'a non-giver,' contrary to the analogy of the language; though we have ἀβούτης, 'ox-less,' or without a team of oxen, in v. 451, according to which ἀδώτης might mean 'giftless,' i. e. one not having a gift to offer. Still this is a somewhat forced explanation. Tzetzes, τὸ δώτῃ καὶ ἀδώτῃ—νοητέον τῷ δωρητικὴν γνώμην ἔχοντι καὶ μὴ τοιαύτην. The other Scholiasts give μεταδοτικῷ καὶ μὴ μεταδοτικῷ. Gloss. Cod. Gale ἀμεταδώτῳ (l. —δότῳ). Any how, this verse (355) is a mere repetition of the preceding, of which it is probably but another version or recension.

356. δὼς (Lat. *dos*), the same as δωτίνη, a free gift.—ἅρπαξ, for ἁρπαγή,—as, perhaps, conversely ὕβρις for ὑβριστὴς sup. v. 191.

357. For δώῃ or δώῃ some MSS. give δοίη, and a few copies have καί for κἄν. Stobaeus, Flor. x. 16, has ὅδε καὶ μέγα δώῃ. Proclus, τὸν μὲν ἑκουσίως δόντα, καὶ εἰ μέγα τι δοίη. Tzetzes and Moschopulus, κἂν μέγα δώῃ (δῷ). Goettling, ὅγε κἂν μέγα δοίη (for καὶ μέγα ἂν δοίη). It seems best to follow the reading suggested by Proclus, κεἰ μέγα δοίη, and to explain thus:—'For whosoever gives voluntarily, he, even though he should give largely, (or deprive himself of much,) rejoices in the gift and is delighted in his mind; but whosoever takes of his own accord, complying with a shameless disposition, small though it be, that (thing taken) grieves the heart (of him from whom it is taken).' Moschop. ἐλύπησε τὴν ψυχὴν τοῦ ἀφαιρεθέντος. The triple antithesis, in brief, is this: the *giver* is *pleased* in giving *much*; the person *robbed* is *vexed* at losing even a *little*. Therefore, it is better to give than to take. Perhaps in αὐτὸς ἕληται there is rather the notion of claiming as a right than of taking away by force.

360. καί τε, the same as καίπερ in the Attic dialect.—ἐπάχνωσεν, 'chills,' 'disheartens.' Photius, παχνοῦται, πήσσεται, πήγνυται, λυπεῖται. Ibid. παχνουμένης, ἀνιωμένης. Eur. Hipp. 803, λυπῇ παχνωθεῖσ', ἢ 'πὸ συμφορᾶς τινός; Aesch.

εἰ γάρ κεν καὶ σμικρὸν ἐπὶ σμικρῷ καταθεῖο,
καὶ θαμὰ τοῦτ' ἔρδοις, τάχα κεν μέγα καὶ τὸ γένοιτο. (360)
ὃς δ' ἔπ' ἐόντι φέρει, ὁ δ' ἀλύξεται αἴθοπα λιμόν·
οὐδὲ τόγ' εἶν οἴκῳ κατακείμενον ἀνέρα κήδει.
Οἶκοι βέλτερον εἶναι, ἐπεὶ βλαβερὸν τὸ θύρηφι. 365
Ἐσθλὸν μὲν παρεόντος ἐλέσθαι, πῆμα δὲ θυμῷ
χρηΐζειν ἀπεόντος, ἅ σε φράζεσθαι ἄνωγα. (365)
Ἀρχομένου δὲ πίθου καὶ λήγοντος κορέσασθαι,
μεσσόθι φείδεσθαι· δειλὴ δ' ἐνὶ πυθμένι φειδώ.

364. ἐν Ροίκῳ 365. Ροίκοι

362. ἔρδεις DEF. ἔρδεις G. 365. βέλτιον A. 366. παρ' ἐόντος A. 369. δεινῆ — πιθμένι A. δεινὴ the rest.

Cho. 75, κρυφαίοις πένθεσιν παχνουμένη. Il. xviii. 111, τοῦ δ' ἐν φρεσὶν ἄλκιμον ἦτορ παχνοῦται.

361. εἰ γὰρ κ.τ.λ. For, as little added to little makes much, so a person is vexed at being robbed of that little, τὸ σμικρὸν, which he might have laid by. This adage, as Proclus observes, is connected with the preceding. For καταθέσθαι, 'to store up,' 'to lay by,' compare Soph. Oed. Col. 1215, ἐπεὶ πολλὰ μὲν αἱ μακραὶ ἁμέραι κατέθεντο δὴ λύπας ἐγγυτέρω, i. e. 'for long days lay up in store for us many things nearer to grief than to joy.' Goettling's version is, 'si iterum iterumque surripias quamvis exiguum.' He can hardly have thought that καταθέσθαι meant *surripere*. But Hesiod may mean, 'if you store up the produce of many petty thefts, you will have a large heap in time,' though this is less likely.

362. καὶ τὸ, for καὶ τοῦτο. Cf. inf. 756. 759.—For ἔρδοις MS. Cant. gives ἔρδεις, others ἔρδεις. Hermann would read κατάθηαι and ἔρδῃς.

363. ἐπ' ἐόντι, ἐπὶ τῷ ὑπάρχοντι. 'He who contributes to what is already there, that man, I say, will avoid keen famine.' This is not a new maxim, as Goettling supposes, but an amplification of the last, and is intended to inculcate parsimony.

364. Goettling says that this verse, "laudem habet liberalitatis." It is hard to extract this moral from the simple sense, 'Nor does that which is stored up in a house distress a man.' The poet merely says, that the advice he has given, ἐπ' ἐόντι φέρειν, need not cause inconvenience. But the next verse implies a further sense, which almost partakes of a slight irony, οὐ τὸ κατακείμενον, ἀλλὰ τὸ ποθούμενον, &c. For he adds, 'Tis better that your store should be kept at home, since its being away from your house (e. g. ἐν ἀγρῷ, as Proclus explains) is attended with evil.' Or perhaps τὸ θύρηφι means 'the seeking it abroad,' viz. by borrowing. He proceeds, still connectedly, 'Tis good to take from what you have at hand, but a vexation to the mind to want what is absent.' Goettling, who considers all these (363 seqq.) to be perfectly distinct maxims, attaches a different and less satisfactory meaning. He regards v. 365 as addressed to housewives, who are advised to stay at home, and not to go a gossiping to others' houses.

367. ἀπεόντος. The genitive follows χρῄζειν, as inf. v. 499, in the sense of δεῖσθαι, ἐνδεὴς εἶναι.

368—9. πίθου. 'Take your fill from a wine-jar at the opening of it and when near the end, but be sparing at the middle of it; thriftiness at the bottom (when it is nearly drained) is mean.' *Misella est parsimonia cum ad fundum perveneris.* For this sense of δειλὴ see inf. v. 713. The meaning is, 'You may live well when you have plenty, but you should live carefully when you have little. To begin to be thrifty when nearly all is spent, is a poor expedient.' Thus the poet recommends a mean between profuse liberality

Μισθὸς δ' ἀνδρὶ φίλῳ εἰρημένος ἄρκιος ἔστω. 370
Καί τε κασιγνήτῳ γελάσας ἐπὶ μάρτυρα θέσθαι.
πίστεις γάρ τοι ὁμῶς καὶ ἀπιστίαι ὤλεσαν ἄνδρας. (370)
Μηδὲ γυνή σε νόον πυγοστόλος ἐξαπατάτω
αἰμύλα κωτίλλουσα, τεὴν διφῶσα καλιήν.
ὃς δὲ γυναικὶ πέποιθε, πέποιθ' ὅγε φηλήτῃσι. 375

370. *Εειρημένος*

372. δ' ἄρα ὁμῶς all. ἄνδρας ὤλεσαν (ὄλεσσαν?) I. 373—5. A different hand in A, after which again a different one occurs. 375. φιλήτησι HK. φηλήτησι DEF. φηλήτησιν ABCGI.

and miserly stinginess. Nothing can be better than the comment of Moschopulus: ἀρχὴν δὲ λαμβάνοντος ἀναλοῦσθαι τοῦ ἐν πίθῳ οἴνου, καὶ λήγοντος, ἤγουν ὅτε ἄρχεται ὁ πίθος ἀναλοῦσθαι, καὶ ὅτε λήγει ἀναλούμενος, κορέσθητι· κατὰ τὸ μέσον δὲ ἐγκρατῶς αὐτῷ χρῶ. χαλεπὴ δὲ ἐν τῷ τέλει ἡ φειδώ· ὁ γὰρ καταλειπόμενος, φησὶν, ὀλίγος οἶνος ἐν ἀγγείῳ εὐκόλως ἔχει τραπῆναι καὶ ἄχρηστος γενέσθαι.— For δειλὴ he perhaps read δεινὴ, which is found in most of the copies. Perhaps to this passage Persius alludes, Sat. ii. 51, 'Nequicquam fundo suspirat nummus in imo,' where the commentators quote Seneca, Ep. i. 4, 'Sera parsimonia in fundo est.' Compare also Theocr. xvi. 10, κενεᾶς ἐπὶ πυθμένι χηλῶ ψυχροῖς ἐν γονάτεσσι κάρη μίμνοντι βαλοῖσαι.—μεσσόθι, the dative (or rather, locative) for ἐν μέσσῳ. Compare Κορινθόθι, Il. xiii. 664, οὐρανόθι, αὐτόθι, ἐγγύθι, &c.

370. μισθὸς εἰρημένος, the specified reward. So Eur. El. 33, χρυσὸν εἶφ' ὃς ἂν κτάνῃ, sc. τῷ κτανόντι. Herod. vi. 23, μισθὸς δέ οἱ ἦν εἰρημένος ὅδε. Thucyd. vi. 60, τῶν δὲ διαφυγόντων θάνατον κατεγνόντες ἐπανεῖπον ἀργύριον τῷ ἀποκτείναντι.—ἄρκιος, 'secure,' 'certain,' i. e. honourably adhered to. Cf. Hom. Il. x. 303, τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειεν Δώρῳ ἐπὶ μεγάλῳ; μισθὸς δέ οἱ ἄρκιος ἔσται. Goettling explains, 'let it satisfy a friend;' and so Moschopulus, μισθὸς ἔστω σοι συμπεφωνημένος ἱκανὸς τῇ γνώμῃ αὐτοῦ. Buttmann, also followed by Müller (Gr. Lit. p. 82), construes εἰρημένος ἔστω, 'let the reward be surely agreed on with a friend.' The order of the words however is decidedly in favour of making ἄρκιος the predicate.

371—2. This distich contains a separate maxim: 'don't trust your own brother without a witness,' viz. in business transactions; 'confidence in the dishonest is as ruinous as want of confidence in the honest.'—γελάσας, viz. as if in playful adherence to a useless matter of form, and so not to arouse his suspicions. The poet, of course, spoke feelingly, as having been cheated by Perses.

372. ἄρα ὁμῶς vulgo. ἄρ τοι Guietus. γάρ τοι Bentley. Cf. Soph. Oed. Col. 611, θνήσκει δὲ πίστις, βλαστάνει δ' ἀπιστία. Theognis, v. 829, πίστει χρήματ' ὄλεσσα, ἀπιστίῃ δ' ἐσάωσα. The plural appears to be used in Ar. Ach. 770, θᾶσθε τοῦδε τὰς ἀπιστίας. According to Goettling, v. 370—2 are wanting in some MSS.

373. πυγοστόλος, dressed out behind; artificially arrayed to set off the figure; γυνὴ ἑταιρὶς, Proclus. Photius and Suidas; πυγοστόλος, μαυλίστρια (*lena*). The defect of flatness of figure is alluded to by the pseudo-Simonides, who calls an ugly woman ἄπυγος, αὐτόκωλος. From Ar. Plut. 149—52, it is clear that the poet's advice is directed against courtesans, who wish to gain a footing in a wealthy man's house.—Stobaeus, Flor. 85, 3, quotes v. 373—4.

375. φηλήτῃσι, 'to cheats:' from φηλεῖν = φηλοῦν, 'to deceive,' Aesch. Agam. 475. Cho. 988, τοιοῦτον ἂν κτήσαιτο φηλήτης ἀνήρ. Rhes. 217, φηλητῶν ἄναξ. From a later form of the word, φιλήτης, (which is found in many MSS.,) came *pilare*, 'to pillage,' 'pilfer,' and possibly the French *filou*. Goettling contends that this was the primary form, from φιλεῖν, 'to be enamoured of what belonged to another,' and so by a euphemism φιλήτης meant

Μουνογενὴς δὲ πάϊς οἶκον πατρώιον εἴη
φερβέμεν· ὣς γὰρ πλοῦτος ἀέξεται ἐν μεγάροισι. (375)
γηραιὸς δὲ θάνοις ἕτερον παῖδ' ἐγκαταλείπων·
ῥεῖα δέ κεν πλεόνεσσι πόροι Ζεὺς ἄσπετον ὄλβον.
πλείων μὲν πλεόνων μελέτη, μείζων δ' ἐπιθήκη. 380
σοὶ δ' εἰ πλούτου θυμὸς ἐέλδεται ἐν φρεσὶ σῇσιν,
ὧδ' ἔρδειν, καὶ ἔργον †ἐπ' ἔργῳ ἐργάζεσθαι. (380)

Πληϊάδων Ἀτλαγγενέων ἐπιτελλομενάων

376. *Foῖκον* 381. *ἐFελδεται* 382. *Fέργον δ' ἐπὶ Fέργῳ Fεργάζεσθαι*

376. *πάϊς εἴη* A by the first hand (gl. *ἔστω*), *πάϊς σώζοι* by the second. *σώζει* GI. *σώζοι* the rest. In EF *οἶκον* — (indicating a lacuna or deficient sense). 379. *δέ κ' ἐν* A. 381. *φρεσὶ σῇσιν* A. *φρεσὶν ἧσιν* the rest. 382. *καὶ ἔργον ἐπ' ἔργῳ* AEF. *ἔργον δέ τ' ἐπ' ἔργῳ* the rest. 383. *Βίβλος δεύτερος* in K. An initial rubricated or otherwise marked in EGHI. *Ἀτλαγενάων* (ε superscr.) A, and HI by the first hand. *Ἀτλαγενέων* the rest.

'a thief.' But this etymology seems untenable. Some of the old grammarians had an absurd idea, that *φιλήτης* came from *ὑφειλήτης* (*ὑφαιρεῖσθαι*) by apocope. Proclus says that Plutarch rejected this verse. It is quoted by Stobaeus, Flor. 73, 38.

376. Most copies give *σώζοι πατρώϊον οἶκον*, and so Proclus and Moschopulus read. But the verse is in some way corrupt, since *οἶκον* always takes the digamma. The Cod. Gale has *εἴη* by the first hand, (with gloss *ἔστω*,) *σώζοι* by the second hand. Probably we should read *οἶκον πατρώϊον εἴη κ.τ.λ* —The meaning of *μουνογενὴς* was explained by Tzetzes as 'children born of one mother;' but it is clear the poet is speaking of an only son, because the antithesis is in *πλεόνεσσι*. He appears to mean, 'It is well to have an only son, if you look merely to increasing your property; but it is better, if you have a second son, to die in old age (and so to dispose of your property as to prevent litigation between very young heirs); and it may be that several (i. e. more than one, the *ἕτερος παῖς*) by their united care will enrich the family more than one.' In other words, 'Several sons may indeed consume the family property more than one son; but there is this advantage in number, that the succession is more certain, and if all are thrifty, the increase in the aggregate will be greater.' According to this interpretation, the whole passage contains one connected sentiment. Goettling thinks v. 378 commences a new one. This verse is certainly somewhat obscure. Tzetzes says, *οἱ περὶ Πρόκλον καὶ Ἀρίσταρχον ἡ Πλούταρχον ἀδιανόητον τοῦτό φασιν εἶναι καὶ περισσόν.*

378. *ἐγκαταλείπων*, 'leaving in your place,' or to fill up the vacancy; *alium sufficiens*. So Plat. Symp. p. 208, B, *τούτῳ γὰρ τρόπῳ πᾶν τὸ θνητὸν σώζεται —τῷ τὸ ἀπιὸν καὶ παλαιούμενον ἕτερον νέον ἐγκαταλείπειν οἷον αὐτὸ ἦν.*

381. *ἐν φρεσὶ σῇσι* (*σῇσιν*) MS. Cant. Cod. Gale. *ἐν φρεσὶν ἧσιν* vulgo, and so Goettling; who regards this distich as interpolated by way of closing the last subject and entering upon a new one. The chief evidence against them is the violation of the digamma in *ἔργῳ*. As however the MSS. vary between *καὶ ἔργον ἐπ' ἔργῳ* and *ἔργον δέ τ' ἐπ' ἔργῳ*, we should probably read *ἔργον δ' ἐπὶ ἔργῳ ἐργάζεσθαι*. By 'one work after another' he means the successive operations of farming, e. g. sowing and reaping after ploughing.

383. Here commences quite a distinct part of the poem, more exclusively didactic and less ethic than the preceding.

ἄρχεσθ' ἀμητοῦ· ἀρότοιο δὲ δυσομενάων.
αἳ δ' ἤτοι νύκτας τε καὶ ἤματα τεσσαράκοντα
κεκρύφαται, αὖτις δὲ περιπλομένου ἐνιαυτοῦ
φαίνονται ταπρῶτα χαρασσομένοιο σιδήρου. (385)
οὗτός τοι πεδίων πέλεται νόμος, οἵ τε θαλάσσης
ἐγγύθι ναιετάουσ', οἵ τ' ἄγκεα βησσήεντα,

384. ἀροτοῖο G. ἀρότοιο A, Ald. δυσσομενάων A. δυσσομενάων the rest. 385. δέ τοι G. δή τοι the rest. 386. αὖθις D. 389. ναιετάωσ' AEFK. ναιετάουσ' BDGHI.

Precepts on the practice of agriculture are the topic now before us. In the MSS. some distinction is commonly made at this place, either by a rubricated letter or the title Βίβλος δεύτερος.

Ibid. Πληϊάδων. The Pleiades rise in early summer (May) and set in November. While they were hidden, the sailing-season was suspended, (inf. v. 622,) and when they set, then commenced the work on the farms (v. 616). See Virg. Georg. iv. 231—3. Aesch. Agam. 799. Ar. Av. 710—11. Theocr. xiii. 25, ἄμος δ' ἀντέλλοντι Πελειάδες, ἐσχατιαὶ δὲ Ἄρνα νέον βόσκοντι, τετραμμένω εἴαρος ἤδη, Τᾶμος ναυτιλίας μιμνάσκετο θεῖος ἄωτος Ἠρώων. Ovid, Fast. v. 599 (13th of May), 'Pleiadas aspicies omnes, totumque sororum Agmen, ubi ante Idus nox erit una super. Tum mihi non dubiis auctoribus incipit aestas, Et tepidi finem tempora veris habent.'—Ἀτλαγγενέων (Cod. Gale Ἀτλαγγενάων), not for Ἀτλαντογενέων, as Goettling teaches, but for Ἀτλαντ-γενέων, derived at once from the root-form.

384. ἀμητοῦ. Goettling gives ἀμήτου, with Dindorf, and so Cod. Gale.—δυσομενάων, the Homeric aorist, as δύσετο δ' ἠέλιος, and in Od. i. 24, οἱ μὲν δυσομένου Ὑπερίονος. Cod. Gale has δυσσομενάων. Tzetzes took it for the future, μελλουσῶν δῦναι τὴν ἑσπερίαν δύσιν, οὐ τὴν ἑῴαν. By ἀμητὸς and ἄροτος, the reaping and the ploughing, the summer and the winter or post-autumnal seasons are meant. As with us, the ploughing and sowing for the early crops took place in late autumn. So Virg. Georg. i. 219, 'At si triticeam in messem robustaque farra Exercebis humum, solisque instabis aristis, Ante tibi Eoae Atlantides abscondantur,—Debita quam sulcis committas semina.'—It is to be observed that the α in ἀμητὸς is long, not by crasis with ἄρχεσθαι, but by the poetical pronunciation ἀμητοῦ. So we have ἀτάλλων (ᾰ) sup. v. 131, ᾱμάαν inf. v. 392, but ᾱμᾶται in v. 778. Apollonius Rhodius has ᾱμώοντος, iii. 1187 and 1382, and Theocritus ὀψᾱμᾶτα (ᾱμήτης), x. 7. Again ᾱμητοῦ occurs, inf. v. 575. Homer reduplicates the μ even in ἔμαθες, Od. xviii. 362, ἀλλ' ἐπεὶ οὖν δὴ ἔργα κάκ' ἔμμαθες. He also uses ἀπᾱμήσειε, Il. xviii. 34, and ᾱμήσαντες in Od. xxi. 301. ᾱμφὲν ib. ix. 135.

385. δή τοι vulgo. δέ τοι MS. Cant. δ' ἤτοι Hermann. Cf. v. 333.

Ibid. τεσσαράκοντα. The heliacal setting of the Pleiades in Hesiod's time was (according to Goettling after Ideler) on the 4th of April, the rising on the 18th of May, an interval of forty-four days inclusively.—περιπλομένου ἐνιαυτοῦ, as the year rolls on in its circular course, or as the sun enters new signs of the zodiac.

387. χαρασσομένοιο, when the sickle is being sharpened (or rather *roughened*, serrated, so as to become καρχαρόδους, Theog. 175) for the early harvest, ἀμητὸς, v. 384. Inf. v. 573, ἀλλ' ἅρπας τε χαρασσέμεναι καὶ δρῶας ἐγείρειν.

388. πεδίων—θαλάσσης. 'This,' says the poet, 'is the general rule for both reaping and ploughing, whatever may be the situation of your land.' For some farmers, as Proclus says, made excuses for deferring these operations on account of the nature or position of their farms. Hence, perhaps, the poet adds inf. v. 413, αἰεὶ δ' ἀμβολιεργὸς ἀνὴρ ἄτῃσι παλαίει. The idea of Lehrs, that these verses were inserted by some Athenian who wished to describe the πεδιαῖοι, πάραλοι, and διάκριοι of Attica, is ingenious rather than probable.

[πόντου κυμαίνοντος ἀπόπροθι, πίονα χῶρον] 390
†ναίουσιν. Γυμνὸν σπείρειν, γυμνὸν δὲ βοωτεῖν,
γυμνὸν δ' ἀμάαν, εἴ χ' ὥρια πάντ' ἐθέλῃσθα (390)
ἔργα κομίζεσθαι [Δημήτερος· ὥς τοι ἕκαστα
ὥρι' ἀέξηται,] μή πως τὰ μέταζε χατίζων
πτώσσῃς ἀλλοτρίους οἴκους, καὶ μηδὲν ἀνύσσῃς. 395
ὡς καὶ νῦν ἐπ' ἔμ' ἦλθες· ἐγὼ δέ τοι οὐκ ἐπιδώσω,

393. *Ἔργα* 395. *Ἑοίκους*

391. *ναίωσ'· γυμνὸν δὲ* A. *ναίουσι* EFK, Ald. *ναίουσιν* BCDGI.
392. *ἀμάειν* A. *ἀμᾶσθαι* the rest. 395. *ἀνύσῃς* A.

391. *ναίουσιν.* Something is wrong in this verse, since *ναιετάουσ'* has just preceded, and the addition of *πίονα χῶρον* after *ἄγκεα* is harsh. Probably v. 390 was interpolated, and some word was expelled from the next verse in consequence. For a new precept should commence a new verse; and we cannot otherwise account for the variant *γυμνὸν δὲ σπείρειν*, found in Cod. Gale and two or three of Goettling's MSS. The former also gives *ναιετάωσ'* and *ναίωσ'* (sic). Goettling indeed thinks *οὗτος νόμος* in v. 388 has its epexegesis in *γυμνὸν σπείρειν κ.τ.λ.*, and ne places only a colon after *ναίουσιν*. But this seems less likely than to refer *οὗτος νόμος* to the times of harvest, &c., previously laid down.—*γυμνὸν*, without the *ἱμάτιον*, and perhaps throwing back the *χιτών*. Virgil, Georg. i. 299, 'Nudus ara, sere nudus.' Ar. Lysistr. 1177, *ἤδη γεωργεῖν γυμνὸς ἀποδὺς βούλομαι.*

392. *ἀμάαν* Goettling for *ἀμάειν*, in which the middle syllable would be short. Here the long *α* is prefixed to the contracted *α* of the infinitive, as *ω* in *ἠβώωσα*, Od. v. 69, whereas *μηχανᾶαται* sup. 241 follows the analogy of *καρηκομόωντες*, &c. Similar instances are *ὑπεμνᾶασθε* Od. xxii. 38. *ᾶᾶσαν* ibid. x. 68. *μνᾶασθαι* ibid. i. 39. *ἠγᾶασθε* v. 122, but *ἀγᾶασθε* ib. v. 119. *μενοινᾶᾳ* Il. xix. 164.—Many copies give *ἀμᾶσθαι*, and so Moschopulus read, and Gaisford has edited. But this reading doubtless arose from a misapprehension of the prosody of the active infinitive. The middle voice means 'to heap up,' 'collect or scrape together,' as inf. ψ. 778, *ὅτε τ' ἴδρις σῶρον ἀμᾶται.* v. 775, *εὔφρονα καρπὸν ἀμᾶσθαι*, 'to get in the harvest.'

393. *ὥς τοι ἕκαστα κ.τ.λ.* This seems but a repetition of what had just been said. Moreover, *ἕκαστος* is a digammated word (for *ὅστις ἕκαστος* in Theog. 459 is corrupt). Here Bentley read *ὥστε Ϝέκαστα.* But the passage has certainly been interpolated; for the recurrence of *ὥρια* is intolerable, and the particle of purpose, *ὡς—ἀέξηται*, illogically follows *εἴ κ' ἐθέλῃσθα κ.τ.λ.* Probably *Δημητέρος* was added by those who thought *ἔργα* would not stand alone for 'farm-produce.' Tzetzes perceived that the passage was faulty:—*τὸ εἴ χ' ὥρια καὶ τὸ ὥς τοι ἕκαστα ὥρι' ἀέξηται ἀντικρὺς ἐρεσχελία καὶ φλυαρία ἐστί.*

394. *τὰ μέταζε* was restored by Spohn from several of the grammarians, who cite the word as *ἅπαξ λεγόμενον* from Hesiod. The MSS. and scholiasts give *τὰ μεταξὺ*, but the Aldine has *μεταζύ.* The sense is, 'between now and next harvest.'

395. *πτώσσῃς, πτωχεύῃς, ἢ δίκην πτωκὸς γυμνὸς καὶ περιδεὴς πορεύῃ πρὸς τοὺς ἀλλοτρίους οἴκους*, Tzetzes. Cf. Od. xvii. 227, *ἀλλὰ πτώσσων κατὰ δῆμον βούλεται αἰτίζων βόσκειν ἣν γαστέρ' ἄναλτον.* The accusative appears to depend on the implied sense of motion from one place to another, combined with that of *προσαιτῶν, λιπαρῶν, ἐνοχλῶν.* Cf. Theognis, v. 918, *πτωχεύει δὲ φίλους πάντας, ὅπου τιν' ἴδῃ.* Xen. Oecon. xx. 15, *ὁ μήτε ἄλλην τέχνην χρηματοποιὸν ἐπιστάμενος, μήτε γεωργεῖν ἐθέλων, φανερὸν ὅτι κλέπτων ἢ ἁρπάζων ἢ προσαιτῶν διανοεῖται βιοτεύειν.*

396. *ἐπ' ἐμὲ*, 'after me' (as we say, in the sense of coming to and looking for). We might have expected *πρὸς ἐμέ*, but the Greeks used *ἐπαιτεῖν* and *προσαιτεῖν* indifferently for *πτωχεύειν.*

Ibid. *ἐπιδώσω*, 'give you more than I

οὐδ' ἐπιμετρήσω· ἐργάζευ, νήπιε Πέρση, (395)
ἔργα, τάτ' ἀνθρώποισι θεοὶ διετεκμήραντο,
μήποτε σὺν παίδεσσι γυναικί τε θυμὸν ἀχεύων
ζητεύῃς βίοτον κατὰ γείτονας, οἱ δ' ἀμελῶσιν. 400
δὶς μὲν γὰρ καὶ τρὶς τάχα τεύξεαι· ἢν δ' ἔτι λυπῇς,
χρῆμα μὲν οὐ πρήξεις, †σὺ δ' ἐτώσια πόλλ' ἀγορεύσεις·
ἀχρεῖος δ' ἔσται ἐπέων νομός. ἀλλά σ' ἄνωγα (401)
φράζεσθαι χρειῶν τε λύσιν λιμοῦ τ' ἀλεωρήν.
Οἶκον μὲν πρώτιστα γυναῖκά τε, βοῦν τ' ἀροτῆρα, 405
[κτητὴν, οὐ γαμετὴν, ἥτις καὶ βουσὶν ἕποιτο,]
χρήματα δ' εἰν οἴκῳ πάντ' ἄρμενα ποιήσασθαι, (405)

397. Fεργάζευ 398. Fέργα 403. Fεπέων 405. Foῖκον 407. ἐν Foίκῳ

400. ἀμελῶσι AD. 401. ἢν δέ τι CEFI. 402. om. I. σὺ δέ τ' ἐτώσια C. 403. ἔσσεται A. ἔσεται EF. νόμος DH. 405. τ' om. A.

have given.' This seems the true sense, from ἐπιμετρήσω following. And so Moschopulus, ἐγὼ δέ σοι οὐκέτι ἐφ' οἷς ἔδωκα δώσω. Generally, ἐπιδοῦναι is to make a free present, as Eur. Med. 186, μόχθου δὲ χάριν τήνδ' ἐπιδώσω. And so Tzetzes here explains it, προῖκα καὶ κατὰ χάριν παρέξω. Goettling would read ἐγὼ δέ τοι οὐκ ἔτι δώσω.

398. διετεκμήραντο, διώρισαν, have defined, appointed, ordained. See on v. 229.—In ἔργα, as before, agriculture is mainly included. Hence there is an allusion, perhaps, to the times and seasons assigned by the gods, and marked by the stars.

400. ζητεύειν is a lengthened or quasi-digammated form of ζητέω, as κηδεύω of κηδέω, δοκεύω of δοκέω, ἀχεύω of ἀχέω, &c.—ἀμελῶσι Cod. Gale, perhaps rightly.

402. The emphatic σὺ forms an unnatural antithesis with χρῆμα μὲν, &c., and perhaps we should read τὰ δ' ἐτώσια κ.τ.λ., where τὰ would be the demonstrative; though neither is this satisfactory, followed by πολλά. Qu. τὰ δ' ἐτώσια πάντ' ἀγορεύσεις? It is not improbable indeed that ἐτώσιος took the digamma. Thus inf. v. 440, Bentley read Fέργον δὲ Fετώσιον αὖθι λίποιεν. (Compare however v. 411.) The verse indeed is entirely omitted in one of the Bodleian MSS., (D'Or. x. i. 3. 13,) which, though late, exhibits many remarkable readings. Perhaps it is an interpolation. The poet may have written ἢν δ' ἔτι λυπῇς, ἄχρειος Fεπέων ἔσται νομός.

403. ἐπέων νόμος. The range, compass, or extent of your eloquent appeals. An Homeric phrase, Il. xx. 249, ἐπέων δὲ πολὺς νομὸς ἔνθα καὶ ἔνθα.

404. χρειῶν λύσιν, a way of getting out of debt, viz. some better way than by begging.

405 seqq. An enumeration of the stock and the implements necessary for farming. —οἶκον, a homestead, including the usual possessions and appurtenances. Xenophon, Oecon. vi. 4, defines οἶκος to be κτῆσις ἡ πᾶσα. A female slave and an ox for the plough are mentioned as the *minimum* for commencing. The following verse is justly regarded as interpolated, by way of explaining what kind of a γυνὴ was meant. It does not seem to have been known to Aristotle, who quotes this passage, Polit. i. 2, and Oecon. 2, and took γυναῖκα to mean 'a wife.' Not only the repetition of βουσὶν after βοῦν, but the interposing βοῦν ἀροτῆρα between γυναῖκα and its epithet κτητὴν, is very clumsy. Moreover, ἕπεσθαι means 'to follow at the plough;' but this office is assigned not to a woman, but to a sturdy man, inf. v. 441.

407. χρήματα, the goods, i. e. the farming implements, σκεύη.—ἄρμενα, ἁρμόδια, Moschop., 'get them suited to hand,' or

μὴ σὺ μὲν αἰτῆς ἄλλον, ὁ δ' ἀρνῆται, σὺ δὲ τητᾷ,
ἡ δ' ὥρη παραμείβηται, μινύθῃ δέ †τοι ἔργον.
μηδ' ἀναβάλλεσθαι ἐς τ' αὔριον ἐς τ' ἔννηφιν·
οὐ γὰρ ἐτωσιοεργὸς ἀνὴρ πίμπλησι καλιὴν,
οὐδ' ἀναβαλλόμενος· μελέτη [δέ] τοι ἔργον ὀφέλλει.
αἰεὶ δ' ἀμβολιεργὸς ἀνὴρ ἄτῃσι παλαίει.
Ἦμος δὴ λήγει μένος ὀξέος ἠελίοιο

409. δέ τε Ϝέργον ? 411. ἐτωσιόϜεργος 412. μελέτη δέ τε Ϝέργον ? 413. ἀμβολίϜεργος

408. αἰτεῖς EFH and D by the first hand. ἀρνεῖται AEF. 409. παραμείβεται AEF and D by the first hand. μινύθει A and D by the first hand. μινύθῃ BCEFH. In GI, Ald. the subjunctives are rightly given. 411. ἐτωσιεργὸς AD. 412. δ' ἔργον I. 413. ἄταισι HK, Ald. 414. ἦμος δὲ H.

ready for use. Goettling, by referring to a precept in Xen. Oecon. § viii. 3, and ibid. 18, about *τάξις*, or *order*, seems to take the sense somewhat differently. But *ἄρμενος* is frequent in Hesiod, and in every place has the sense of *aptus, habilis*.

408—9. *ἀρνεῖται—παραμείβεται—μινύθει* Cod. Gale; a reading the more remarkable, as it is found in other very good copies. Here *μὴ* is for *ἵνα μή*, by a not very uncommon use.—*δέ τε Ϝέργον* Bentley, probably rightly, as *ἐν Ϝοίκῳ* just above.

410. *ἔννηφιν*. This is a difficult word to explain. It is called the epic *genitive* for *ἔνης*, scil. *ἐς χρόνον ἔνης ἡμέρας*, 'to the day after to-morrow.' A more common phrase in this sense is *εἰς ἔνην*, Ar. Ach. 172, (*ἐς*) *ἔνας*, Theocr. xviii. 14. But *ἔννηφι* (the *ν* being doubled *metri gratia*) seems more truly the old dative for *ἔνη*, the feminine of *ἔνος*, and perhaps containing the same root as *perendie*. The *ἐς* is prefixed in the same way as to the adverb *αὔριον*. Properly, then, *ἔνης* (Ar. Eccl. 796) or *ἔνη*, (respectively the genitive and dative of time, *ἡμέρας* or *ἡμέρᾳ* being understood,) meant 'on the last day of three,' i. e. the day after to-morrow. Goettling's theory is plausible, that *ἔνος* bears the same relation to *ἐν* that *imus* for *inimus* (*infimus*) bears to *in*. As every definite line may be said to have a *beginning*, a *middle*, and an *end*, the last of the triple division came to signify *the third day from the present*. Similarly, *ἔνη καὶ νέα*, the last day of the month, has reference to the extreme end of the last of the triad, *ἰσταμένου, μεσοῦντος*, and *φθίνοντος*, the addition of *καὶ νέα* alluding to the half-day borrowed from the next month to make up the deficiency in a lunar month of 29½ days, to the full complement of 30. Below, v. 770, *ἔνη* appears to mean the *first* day of the month. This shows an early perplexity as to the exact ending and commencement of the true lunar month; or rather, a day made up, as it were, of two halves, was distinguished by a complex term, the shortened form of which (*ἔνη*) came to mean a whole day which included one of the halves, and that the wrong one. If there ever was an adjective *ἐνός*, 'old,' we must seek for an analogy in *annus*, and in *Ϝετος* compared with *vetus*.

412. *μελέτη*, 'diligence,' 'attention,' *ἡ φροντὶς, ἡ ἐπιμέλεια*, Moschopulus. It is naturally contrasted with *ἀναβολή*, and so came to mean 'practice.' Pindar, Isthm. vi. 95, *Ἀδμήτου δὲ μελέταν ἔργοις ὀπάζων Ἡσιόδου μάλα τιμᾷ τοῦτ' ἔπος*. The Schol. there, in citing this passage, omits the *δὲ*, which Gaisford approves. Bentley would read *μινύθῃ δέ τε Ϝέργον*. But this violation of the digamma is always a just ground of suspecting an interpolation. According to Goettling, this verse is wanting in three MSS.

413. *ἄτῃσι παλαίει*, 'has to contend with losses.' *ἄταισι* MS. Corp. Christ. and vulg., but *ἄτῃσι* nearly all the MSS.

414. *ἦμος δή*, 'when therefore,'—as if in continuation of the advice in v. 407.

καύματος ἰδαλίμου, μετοπωρινὸν ὀμβρήσαντος 415
Ζηνὸς ἐρισθενέος, μετὰ δὲ τρέπεται βρότεος χρὼς
πολλὸν ἐλαφρότερος· δὴ γὰρ τότε Σείριος ἀστὴρ (415)
βαιὸν ὑπὲρ κεφαλῆς κηριτρεφέων ἀνθρώπων
ἔρχεται ἠμάτιος, πλεῖον δέ τε νυκτὸς ἐπαυρεῖ·
τῆμος ἀδηκτοτάτη πέλεται τμηθεῖσα σιδήρῳ 420
ὕλη, φύλλα δ' ἔραζε χέει, πτόρθοιό τε λήγει·
τῆμος ἄρ' ὑλοτομεῖν μεμνημένος· ὥρια ἔργα. (420)
ὅλμον μὲν τριπόδην τάμνειν, ὕπερον δὲ τρίπηχυν,

421. χέϝει 422. ὥρια Ϝέργα

417. σίριος EF. 420. τῆμος A. ἦμος the rest. 422. δ' ἄρ' A. ὥρια ἔργα A. ὥριον ἔργον the rest. 423. τέμνειν I.

Cf. inf. v. 648. 679. But ἦμος δὲ λήγει is more probably right, the λ being regarded as doubled. And this is the reading of one of the Bodleian MSS.

415. ἰδαλίμου, from ἴδος=ἵδρως. Scut. Herc. v. 397, ἴδει ἐν αἰνοτάτῳ, ὁπότε χρόα Σείριος ἄζει.—μετοπωρινὸν κ.τ.λ., when the autumnal rains have cooled the ground after the season of the vintage, ὀπώρα.

417. ἐλαφρότερος, scil. ὥστε γίγνεσθαι, viz. when the languor caused by the heat has passed away. Perhaps χρὼς has reference to the swarthy colour of sunburnt men, which becomes evanescent as the autumn advances; or the phrase may be borrowed from the τροπαὶ ἠελίου, as we say, 'men's bodies *take a turn* to greater agility.' Moschopulus:—μεταβάλλεται δὲ τὸ ἀνθρώπινον σῶμα ἀπὸ τοῦ ἀνειμένου ἐπὶ τὸ πυκνὸν καὶ ἰσχυρὸν (ἰσχνὸν gloss. MS. Cant.), κατὰ πολὺ ἐλαφρότερον γιγνόμενον.—τότε, viz. in the autumn, after the time when the dog-star brings the greatest heat, Aesch. Ag. 940.

419. ἐπαυρεῖ, which Buttmann (Lexil. p. 150) regards as a separable form from ἀπαυρᾶν, means, that the dog-star gets more night, i. e. exercises its influence in a greater proportion by night than by day, as the nights become longer. It is nearly a synonym of ἐπαυρίσκεται. Cf. Il. xv. 316, πολλὰ δὲ (δοῦρα) καὶ μεσηγὺ, πάρος χρόα λευκὸν ἐπαυρεῖν, ἐν γαίῃ ἵσταντο. Ib. xviii. 302, τῶν τινὰ βέλτερόν ἐστιν ἐπαυρέμεν ἢ περ Ἀχαιούς, and xxiii. 340, λίθου δ' ἀλέασθαι ἐπαυρεῖν.

420. τῆμος Cod. Gale, Goettling. ἦμος Gaisford, with most MSS. (τότε Tzetzes.)—ἀδηκτοτάτη, 'the least worm-eaten when cut down with the axe.' Some malady like our *dry rot* seems to be meant, and perhaps arising from the same cause, the cutting down trees while the sap is in active circulation.

421. πτόρθοιο, the sprouting of the twigs; τοῦ κλωνοφυεῖν, Tzetzes. This is an unusual sense of a word which means 'a young shoot.' Perhaps πτορθμοῖο.

422. ὑλοτομεῖν, be careful to cut your timber, duly mindful of the season, or of the advice here given. Cf. v. 623. 711.—ὥρια ἔργα Cod. Gale, and a few other good copies, for the vulg. ὥριον ἔργον, which violates the digamma. So ἐπίκλοπον ἦθος has crept into the text for ἐπίκλοπα Ϝήθη, sup. 67. 78. The verse however may be spurious, as Goettling says it is wanting in one copy. The construction is certainly obscure; perhaps it is best to make ὥρια ἔργα a distinct exegetical clause, 'for then the timber is in season.' Commonly, no stop is placed at μεμνημένος, by which ἔργον becomes a cognate accusative. Virgil seems to have rendered this verse, Georg. i. 256, 'aut *tempestivam* silvis evertere pinum.'

423. ὅλμον κ.τ.λ. 'Your mortar indeed cut of three feet length, but your pestle of three cubits.' The custom of crushing or bruising corn in a wooden mortar carries us back to a state of primitive rustic simplicity; yet the implement was in use even in the time of Aristophanes, Vesp. 238, περιπατοῦντε νύκτωρ

ἄξονά θ' ἑπταπόδην· μάλα γὰρ νύ τοι ἄρμενος οὕτως·
εἰ δέ κεν ὀκταπόδην, ἀπὸ καὶ σφῦράν κε τάμοιο. 425
τρισπίθαμον δ' ἄψιν τάμνειν δεκαδώρῳ ἀμάξῃ. .
πόλλ' ἔπι καμπύλα κᾶλα· φέρειν δὲ γύην, ὅτ' ἂν εὕρῃς,

424. ἄρμενος EFK, Ald., and D by correction. ἄρμενον the rest. 425. ἀπό κεν A. 426. δωδεκαδώρῳ C. 427. ἐπικαμπύλα κάλα AG.

| τῆς ἀρτοπώλιδος λαθόντ' ἐκλέψαμεν τὸν ὅλμον. Mention is made of pestle and mortar, ἀλετρίβανος, δοίδυξ, and θύεια, in Ar. Pac. 228. 259. Equit. 984. If any faith is to be placed in the quaint drawings of rustic implements which are given in three MSS. (A, C, H), the pestle was a horizontal pounder working on a pivot, similar to that still used in Italy in preparing maccaroni-paste. The etymology of both ὅλμος and ὕπερος is very uncertain. Photius records both words in ὑπέρου περιτροπὴ and ὅλμοι. He quotes from the Φίλοι of Eupolis, Ῥέγκειν δὲ τοὺς ὅλμους οἵμοι τῶν κακῶν. Read, ῥέγκειν δὲ τοῖς ὅλμοισιν· οἵμοι τῶν κακῶν. Here ὅλμος means φορβειά, the mouthpiece of the flute, probably from having a circular cavity fitting on to the instrument.

424. ἄρμενος, 'well-proportioned.' See on v. 407. The axles of modern carts are about six feet long, so that the ancient wains somewhat exceeded ours in width. 'Hesiod,' Tzetzes quaintly observes, 'calls the seven-feet axle very convenient in size: I should call it very inconvenient, though no great farmer myself.'

425. σφῦραν, 'a mallet,' i. e. a billet of wood one foot long, sawn off from the superfluous length of the axle to form the head of a mallet such as is used for driving stakes. Cf. Ar. Pac. 566, νὴ Δί', ἡ γὰρ σφῦρα λαμπρὸν ἦν ἄρ' ἐξωπλισμένη. On all these minute directions Proclus has a note of some interest:—πολὺς ἐν τούτοις ὁ Πλούταρχος, ἀμυνόμενος τοὺς γελῶντας τὸν Ἡσίοδον τῆς μικρολογίας, καὶ Πλάτωνα λέγων περὶ τῆς τῶν σκευῶν ἐν τοῖς οἴκοις διειλέχθαι συμμετρίας, καὶ Λυκοῦργον περὶ τῆς τῶν θυρῶν κατασκευῆς, ἵν' ἀπὸ πρίονος ὦσι καὶ πελέκεως μόνον ἀποίκιλοι. Δεῖ οὖν ἀποδέχεσθαι καὶ τὸν Ἡσίοδον μέτρα παραδόντα καὶ ὅλμου καὶ ὑπέρου καὶ ἄξονος καὶ σφύρας.—The objection, in fact, would apply equally to Virgil's Georgics, and to all the instructions conveyed in didactic poems.

426. ἄψιν, the felloe or periphery, into which the spokes, κνημῖδες, are inserted. —τρισπίθαμον, of three spans, or about twenty-two inches, in length. Proclus, σπιθαμὴ μέν ἐστιν ἁπλωθείσης τῆς χειρὸς ἐπὶ τὸ ἄκρον τοῦ σμικροτάτου δακτύλου διάστημα.—δῶρον δὲ τὸ αὐτό πως καὶ παλαιστὴ, ἀλλ' οὕτως (f. ἁπλῶς οὕτως) ἐκ τῶν τεσσάρων δακτύλων ὀρθῶς συντεθέντων. Thus δεκαδώρῳ ἀμάξῃ is 'for a wheel of ten palms (less than three feet) in diameter.' Both Proclus and Tzetzes, and indeed Moschopulus also, explain ἅμαξα here by τροχός. The wheel, say they, (or rather, the outer ring of it,) is made up of four segments called ἀψῖδες, each of which ought to be τρισπίθαμος, three spans measured along the curvature. This gives a periphery of about 7½ feet, and a diameter of 2½ on a rough approximation. We cannot be certain of the exact measure of the δῶρον (or δωρὰ), 'a palm.' Homer gives ἑκκαιδεκάδωρα as the width of the horns from tip to tip, of a species of ibex, Il. iv. 109. From the calculations of Proclus and Tzetzes, it would seem that the poet ought to have said δωδεκαδώρῳ as the diameter of a wheel of twelve σπιθαμαί, each σπιθαμὴ containing three δωραί. For the whole periphery would thus measure 36 δωραί, a third of which, or the approximate diameter, is 12. And δωδεκαδώρῳ is found in one of the Bodleian MSS. This requires τάμε for τάμνειν.—Van Lennep and Goettling edit ἄψιν with the *lenis*, against the copies.

427. ἔπι Goettling, after Hermann and others, for ἐπί. But he wrongly explains it "adsunt praeterea, si quaeris." Rather, τάμνειν is to be supplied; 'cut many crooked bits of wood beside,' viz. supplementary to the ἀψῖδες, if any of them should prove unsound, &c. Even for making two wheels, at least eight ἀψῖδες were required. Tzetzes:—τοῦτο δὲ εἶπεν, ἵνα δείξῃ ὅτι οὐ μίαν ἀψῖδα λέγει ἔχειν τὸν τροχὸν, ἀλλὰ τέσσαρας.—γύην, 'the plough-stock,' (*buris*, Virg. Georg. i. 170,) or body of the plough, to which are

εἰς οἶκον, κατ' ὄρος διζήμενος ἢ κατ' ἄρουραν, (426)
πρίνινον· ὃς γὰρ βουσὶν ἀροῦν ὀχυρώτατός ἐστιν,
εὖτ' ἂν Ἀθηναίης δμῶος ἐν ἑλύματι πήξας 430
γόμφοισιν πελάσας προσαρήρεται ἰστοβοῆϊ.
δοιὰ δὲ θέσθαι ἄροτρα, πονησάμενος κατὰ οἶκον, (430)
αὐτόγυον καὶ πηκτόν, ἐπεὶ πολὺ λώϊον οὕτω·
εἴ χ' ἕτερόν [γ'] ἄξαις, ἕτερόν κ' ἐπὶ βουσὶ βάλοιο.

428. Foῖκον 432. Foῖκον 434. ἕτερον Fάξαις

429. πρίνιον D. οἳ γὰρ K. 430. δμῶος BCGK, Ald., and others. Vulg. δμωός. ἐν om. A. 431. γόμφοισι AEFH. προσαρήσεται ἰστοβοΐει A. 434. γ' ἐπὶ AI, Ald. κ' ἐπὶ BCE and others.

affixed, or mortised, the *pole*, (*temo*, ἰστοβοεύς,) in front, and the *handle*, (*stiva*, ἐχέτλη,) behind. This γύης, for the sake of toughness, is to be of the *ilex* or holm-oak, a tree which, like the laburnum, has a heart of much darker grain and extremely compact fibre. As the plough-stock was to be a forked bough of peculiar shape, the poet adds, ὅταν εὕρῃς διζήμενος, when you have found such a one in your search for it over the hills or the level plain.

429. ὃς γάρ. See sup. v. 22.

430. Ἀθηναίης δμῶος, the servant of Athena, viz. the carpenter. Either the uncontracted or the lengthened form of δμώς. See inf. v. 470.—ἑλύματι, 'upon the share-beam' (*dentale*). This was a timber projecting transversely downwards, so as to scratch up the earth in the manner of a hook, when the point was shod with the iron share (ὖννις, *vomer*). Both the pole and the share-beam are here distinct parts, to be fastened to the plough-stock with wooden pegs, γόμφοι.—προσαρήρεται, the reduplicated aorist middle (like ἀγαγέσθαι), for προσαράρηται, probably by an interchange of the long vowels. Goettling calls it "conjunctivus perfecti passivi significatione media." (Tzetzes:—προσαρήρηται ὤφειλεν, οἱ Ἴωνες δὲ οὐκ ἐκτείνουσιν· ὅθεν προσαρήρεται γράφεται.) The true medial sense, 'to get it fastened by another,' is clearly out of place. Translate, according to the order of the words, 'bringing it close up by pegs shall have fitted it tight to the pole.' In few words, 'This makes the strongest plough, when both pole and share-beam are separately affixed to it.' By πελάσας he means, that till the peg is driven in, the mortise and tenon present a loose and somewhat gaping joint. To construe γόμφοισιν προσαρήρεται is against the natural order of the words.

432. θέσθαι, provide, lay up, for yourself. κτῆσαι καὶ ἀπόθου, Tzetzes. πονησάμενος, ποιησάμενος, 'having had them made,' viz. by the workman.—αὐτόγυον, αὐτόξυλον, one in which the three members described above are all grown in one piece. Such a plough as this, (the most primitive of all forms, being simply a forked bough,) is still used in Asia Minor. An engraving of one is given in p. 52 of Sir Charles Fellows' work. The πηκτὸν was compacted of the several timbers. Cf. Od. xiii. 31, ὡς δ' ὅτ' ἀνὴρ δόρποιο λιλαίεται, ᾧ τε πανῆμαρ νειὸν ἄν' ἕλκητον βόε οἰνοπε πηκτὸν ἄροτρον. Apoll. Rhod. iii. 232, describes the plough used by Jason as αὐτόγυον στιβαροῦ ἀδάμαντος ἄροτρον.

434. ἄξαις (ἄγνυμι) is a digammated word, and one of the few which in composition retained the written form of it, καναξαις for καϜάξαις, inf. v. 666. Hence the γε is a mere metrical interpolation.—ἐπιβαλέσθαι is said in reference to the yoke thrown upon the cattle. Otherwise we put oxen to the plough, rather than the plough to oxen. And this is the meaning of ἰστοβοεύς, παρὰ τὸ ἱστάναι τὰς βοῦς, from bringing up an ox on each side of the pole, or possibly, from *weighing*, as it were, one against the other by the balanced yoke, which was also called πλάστιγξ, 'a scale,' Eur. Rhes. 303.—ἕτερόν κ' ἐπὶ MS. Cant. and others, as Spohn had corrected. Vulgo ἕτερόν γ' ἐπὶ, and so Cod. Gale.

δάφνης δ' ἢ πτελέης ἀκιώτατοι ἱστοβοῆες·
δρυὸς ἔλυμα, γύην πρίνοὐ, βόε δ' ἐνναετήρω
ἄρσενε κεκτῆσθαι, τῶν γὰρ σθένος οὐκ ἀλαπαδνὸν,
[ἤβης μέτρον ἔχοντε· τὼ ἐργάζεσθαι ἀρίστω.]
οὐκ ἂν τώ γ' ἐρίσαντες ἐν αὔλακι κἀμ μὲν ἄροτρον
ἄξειαν, τὸ δὲ ἔργον ἐτώσιον αὖθι λίποιεν.
τοῖς δ' ἅμα τεσσαρακονταετὴς αἰζηὸς ἔποιτο
ἄρτον δειπνήσας τετράτρυφον, ὀκτάβλωμον,

436. δρυϝὸς βόϝε δ' ἐννεϝετήρω 438. τὸ ϝεργάζεσθαι? 439. ἀϝλακι 440. ϝάξειαν, τὸ δὲ ϝέργον 441. τεσσαρακονταϝετὴς

435. δ' om. AEF. 436. πρίνου δὲ γύης A. πρίνου· δὲ γύην EF. πρίνοὐ γύ ην (with an erasure) D. πρίνου γύην BCGHIK, Ald. 438. ἔχοντες D. τῷ E and D by the first hand. 439. ἐρίσαντε AEFGI.

435. *ἀκιώτατοι*, the same as *ἀδηκτότατοι*, v. 420, from *κὶς*, *κιὸς*, a small worm. The wood of the bay-tree does not seem very strong; but it may contain some of the essential oil which makes the leaves so fragrant, and which would impart an antiseptic property. Tzetzes says that the bay and the elm *δριμύταται οὖσαι οὐ σήπονται ῥᾳδίως*, which is certainly true of the elm.—The Codex Galeanus omits δ' after *δάφνης*.

436. MSS. *πρίνου γύην*, *πρίνου δὲ γύης*, or *πρίνου δὲ γύην*. If the reading of this verse be right, *δρυὸς* seems to take the double digamma, *δρυϝϝός*.—*ἐνναετήρω*, for *ἐννεϝετήρω*. Compare *ἐννάκις* and *ἔννατος*. In Theog. 801 another form *εἰνάετες* occurs.

438. This verse, which is omitted by Suidas in v. *ζυγομαχεῖν*, was probably added by some one who thought the age of nine years was too advanced to be a useful one. Unless we adopt the correction and somewhat unusual construction, *τὸ ἐργάζεσθαι ἀρίστω*, i. e. *εἰς τὸ ἐργάζεσθαι*, the digamma is violated. Compare *τὸ ϝεργάζεσθαι ἄμεινον*, sup. v. 314. Probably, omitting this verse, we should read in the next, *οὐδ' ἂν τώ γ' κ.τ.λ.*, 'for their strength is not feeble, and they would not be likely to break the plough by frolics and strifes with each other.'

439. *ἐρίσαντε* Cod. Gale and others. —*ἐρίσαντ' ἐν ϝαύλακι* Van Lennep. *κἀμ μὲν*, for *κατὰ μὲν*, as *κάρ ῥα* Il. xx. 421. *κὰγ γόνυ* ib. 458. *κὰπ φάλαρα* xvi. 106, &c.—*αὖλαξ*, in Attic *ἄλοξ*, takes the digamma in the Epic. Hence the addition of the υ. In Il. xiii. 707, we have *ἰεμένω κατὰ ϝῶλκα* (*ϝάλοκα*, by hyperthesis *ϝάολκα*, *ϝῶλκα*). The nominative *ἄλξ* seems a figment of the lexicographers. But the root may be *ἑλκ* or *ὁλκ*.

440. *ἔργον*, the farming operations. Virg. Georg. iii. 519, 'atque opere in medio defixa reliquit aratra.'—*ἐτώσιον*, see v. 402.

441. *αἰζηὸς*, a vigorous man, *juvenis*; one whom we are wont to describe as 'a steady active man.' It is worthy of remark, that in the choice of oxen (v. 436), of an attendant on them, and in specifying the ages for marrying (inf. v. 696—8), Hesiod inclines to the side of experience and staid habits. Thus *αἰζηὸς* is explained by Tzetzes *ἀνὴρ τέλειος*. The word occurs in Theogon. 863, where the melting of metals by stalwart forgemen is described; and in Il. xxiii. 432, to express the vigorous throw of the quoit.

442. *τετράτρυφον*, 'which breaks into four parts.'—*ὀκτάβλωμον*, 'which gives eight mouthfuls,' *ὀκτὼ δήγματα ἔχοντα*, Schol. A square cake scored across in one direction with three incised lines, and in the other direction with one in the middle, would give eight morsels or bites. The Romans adopted the same plan in the *quadra*, and it has descended to our times in the marking of cake-gingerbread and cross-buns. It was done to facilitate the equal distribution of the slaves' allowance, *ἁρμαλιή*. It is thought that the cross on the obverse of medieval silver

ὅς [κ'] ἔργου μελετῶν ἰθεῖαν αὔλακ' ἐλαύνοι,
μηκέτι παπταίνων μεθ' ὁμήλικας, ἀλλ' ἐπὶ ἔργῳ
θυμὸν ἔχων· τοῦ δ' οὔτι νεώτερος ἄλλος ἀμείνων
σπέρματα δάσσασθαι καὶ ἐπισπορίην ἀλέασθαι.
κουρότερος γὰρ ἀνὴρ μεθ' ὁμήλικας ἐπτοίηται.
Φράζεσθαι δ', εὖτ' ἂν γεράνου φωνὴν ἐπακούσῃς
ὑψόθεν ἐκ νεφέων ἐνιαύσια κεκληγυίης·
ἥτ' ἀρότοιό τε σῆμα φέρει, καὶ χείματος ὥρην
δεικνύει ὀμβρηροῦ· κραδίην δ' ἔδακ' ἀνδρὸς ἀβούτεω·
δὴ τότε χορτάζειν ἕλικας βοῦς ἔνδον ἐόντας·
ῥηΐδιον † γὰρ ἔπος εἰπεῖν Βόε δὸς καὶ ἄμαξαν·

443. ὃς Ϝέργου? Ϝάλακ' 444. Ϝέργῳ 446. ἀλέϜασθαι 452. Ϝέλικας 453. δὲ Ϝέπος Ϝειπεῖν, βόϜε δὸς

443. ἐλαύνῃ G. 446. δάσασθαι A. δάσασθαι EK, Ald. 448. φωνὴν γεράνου EFK, Ald. 449. ἐνιαύσιος K. 451. ὀμβρηνοῦ DEF, Ald. 452. δεῖ τότε EF. ἐούσας (γρ. ἐόντας) A. 453. om. E, but inserted by the same hand.

coins was derived from the Saxon custom of breaking a penny into two half-pennies and four farthings; which last were further broken into *minula* (λεπτὰ), corrupted to *mite*.

443. The Ϝ in this verse must be regarded as inserted to supply the loss of the digamma, ὃς Ϝέργου. The optative depends on the preceding ἔροιτο. — ἐλαύνῃ MS. Cant. For the genitive after μελετῶν, see v. 316.

444. μηκέτι. The negative is affected by the optative. Compare v. 489. 591. — μεθ' ὁμήλικας, 'looking *after* his equals in age.' Cf. v. 447. τὴν γνώμην τρέπων μεθ' ἡλικιώτας, Moschop. By 'no longer' he means 'too old to,' &c. A man quite as active as, and more steady than, a mere youth, is recommended.

446. ἐπισπορίην, 'sowing over again.' Tzetzes:—τὴν δευτέραν καὶ ἐπανασπορὰν φυγεῖν. Οἱ γὰρ κακῶς σπείροντες πάλιν ἐπανασπείρουσιν ἐπιβάλλοντες ἕτερον σπορόν. In δάσσασθαι (Cod. Gale δᾴσασθαι) there is a notion of *equal* distribution in sowing broad-cast.—ἀλέασθαι appears to take the digamma, as the other form ἀλεύασθαι shows (inf. v. 505). Compare χέω with χεύω.

447. ἐπτοίηται, 'looks flightily after.' Cf. v. 444. Eur. Bacch. 214, ὡς ἐπτόηται, 'how agitated he is!' Plat. Protag. p. 310, D, γιγνώσκων αὐτοῦ τὴν ἀνδρείαν καὶ τὴν πτοίησιν, 'aware of his impetuosity and his flightiness.' There is a good illustration of the custom here alluded to, of stopping the plough to gossip with a fellow-slave, in an Egyptian painting given by Wilkinson, vol. ii. p. 13.

448. γεράνου φωνὴν (al. φωνὴν γεράνου, with Cod. Gale), the voice of the crane migrating to warmer climes at the approach of winter; a familiar sign to agriculturists. See Ar. Av. 710, σπείρειν μέν, ὅταν γέρανος κρώζουσ' ἐς τὴν Λιβύην μεταχωρῇ. Theognis, v. 1197, ὄρνιθος φωνὴν, Πολυπαΐδη, ὀξὺ βοώσης ἤκουσ', ἥ γε βροτοῖς ἄγγελος ἦλθ' ἀρότου.

450. χεῖμα ὀμβρηρὸν is the wet or autumnal part of the winter. Cf. v. 415, μετοπωρινὸν ὀμβρήσαντος Ζηνός. — δεικνύει is remarkable, being commonly regarded as a later form than δείκνυσι. We have δείκνυε δὲ δμώεσσι inf. v. 502. Archilochus used ὄλλυε, frag. 79.

451. ἀβούτης, without oxen. τοῦ μὴ βοῶν εὐποροῦντος, Mosch. See on ἀδώτης, sup. v. 355.

452. βόας Gaisford, with many copies, perhaps rightly, i. e. βόϜας.

453. ῥηΐδιον γὰρ κ.τ.λ. 'For, if it is easy for you to ask a loan, it is easy for

ῥηΐδιον δ' ἀπανήνασθαι Πάρα †δ' ἔργα βόεσσιν.
Φησὶ δ' ἀνὴρ φρένας ἀφνειὸς πήξασθαι ἄμαξαν, 455
νήπιος, οὐδὲ τόγ' οἶδ'· ἑκατὸν δέ τε δούραθ' ἁμάξης.
τῶν πρόσθεν μελέτην ἐχέμεν οἰκήϊα θέσθαι. (455)
εὖτ' ἂν δὲ πρώτιστ' ἄροτος θνητοῖσι φανείῃ,
δὴ τότ' ἐφορμηθῆναι ὁμῶς δμῶές τε καὶ αὐτὸς
αὖην καὶ διερὴν ἀρόων ἀρότοιο καθ' ὥρην, 460

454. παρὰ Ϝέργα βόϜεσσιν 456. τὸ Ϝοῖδ' 457. Ϝοικήϊα

454. βόεσσι AE. 455. φήσει (γρ. φησὶ) A. 456. τόδ' οἶδ' A. δούρατ' ἁμάξης DEFH, Ald. 457. τ' ἐχέμεν A, with δεῖ ἔχειν above by a later hand. δεῖ ἔχειν BCDGI. ἐχέμεν EFHK. 458. ἂν δὲ BCDGHI. ἂν δὴ the rest. 460. ἀροτοῖο BCEFG. ἀρότοιο A, Ald.

others to refuse it, on the ground that work is going on.' The probable readings are, *ῥηΐδιον δὲ Ϝέποs* and *παρὰ Ϝέργα*.

455. *φρένας ἀφνειὸς, sibi sapiens*, Goettling after Spohn. Proclus, *ἤτοι οὐκ ἀληθῶς πλούσιος, ἀλλὰ τῇ ψυχῇ δοκῶν πλουτεῖν*. This ironical phrase is like our saying, 'a builder of castles in the air.' As *ἄφενος* implied tangible or real property, a visionary money-maker, who relied too much on his own wit, was called 'rich in fancy.'—*πήξασθαι* is the aorist for the future, because the wish is contemplated as realised, not merely as a matter to be undertaken. So frequently after verbs of hoping, promising, &c. Cf. Theog. 628.

456. *τόγ'*. The *γ'* has taken the place of the digamma. The meaning is, he does not certainly know if he ever will make himself a wain; for an implement so complex is not completed in a day. The language seems proverbial in its tone. The verse was very celebrated in antiquity. Plato cites it, among others, Theaetet. p. 207, A. The connexion with the preceding couplet is clear enough: if you can neither borrow nor construct a wain in the time of emergency, you had better keep one ready for use.

457. *τ' ἐχέμεν* Cod. Gale, with *δεῖ ἔχειν* by a later hand. *δεῖ ἔχειν* is found in several other copies. The change was made from not recognising the digamma in *Ϝοικήϊα*.—*θέσθαι*, to lay up in store, as *θέσθαι ἄροτρα* sup. v. 432. Virg. Georg. i. 167, 'omnia quae multo ante memor provisa repones.'—*τῶν μελέτην*, 'care of these things you should have beforehand (*πρόσθεν*), to get them stored in your house.'

458. *φανείῃ*, for *φανέῃ*, and that for *φανῇ*. See on v. 470. The common reading is *φανείῃ*, corrected by Spohn. Cf. v. 680, and sup. on v. 132.

460. *αὖην καὶ διερὴν*, whether the land be wet or dry. Cf. Georg. i. 213, 'jamdudum incumbere aratris, Dum sicca tellure licet, dum nubila pendent.' The first ploughing (*proscissio* of the Romans) took place in late autumn; the next in spring, (or rather, the first ploughing in spring of land not occupied by a winter crop,) was *τὸ πολεῖν*, the *turning* the glebe, after it had received the benefit of the winter's frost, (Georg. i. 64,) when some kinds of sowing took place (ibid. v. 215 seqq.); and the third in summer, for a second crop. For this last operation the technical term seems to have been *νεῶσαι*, *novare*, and for the field itself *νειὸς*, while by *novalis* the Romans generally meant land ploughed for the *first* time. Goettling well observes, that to this triple ploughing not only the term *νειὸς τρίπολος* is referable, Il. xviii. 542. Theog. 971, but also the name *Τριπτόλεμος* (for *τρι-πόλιμος*). Compare Xen. Oecon. xvi. 11, *οὐκοῦν τοῦτο οἶσθα, ὅτι τῷ σπορῷ νέον δεῖ ὑπεργάζεσθαι; Οἶδα γὰρ, ἔφην ἐγώ. Εἰ οὖν ἀρχοίμεθα, ἔφη, ἀροῦν τὴν γῆν χειμῶνος; Ἀλλὰ πηλὸς ἂν εἴη, ἐγὼ ἔφην. Ἀλλὰ τοῦ θέρους σοι δοκεῖ; Σκληρὰ, ἔφην ἐγὼ, ἡ γῆ ἔσται κινεῖν τῷ ζεύγει. Κινδυνεύει ἔαρος, ἔφη, εἶναι τούτου τοῦ ἔργου ἀρκτέον*. For the benefit of the summer-ploughing, see ibid. xvii. 14, *οἶδα μὲν οὖν, ἔφη, ἀκριβῶς,*

πρωὶ μάλα σπεύδων, ἵνα τοι πλήθωσιν ἄρουραι.
Ἔαρι πολεῖν· θέρεος δὲ νεωμένη οὔ σ' ἀπατήσει. (460)
νειὸν δὲ σπείρειν ἔτι κουφίζουσαν ἄρουραν.
νειὸς ἀλεξιάρη παίδων εὐκηλήτειρα.
εὔχεσθαι δὲ Διὶ χθονίῳ, Δημήτερί θ' ἁγνῇ, 465
ἐκτελέα βρίθειν Δημήτερος ἱερὸν ἀκτήν,
ἀρχόμενος ταπρῶτ' ἀρότου, ὅτ' ἂν ἄκρον ἐχέτλης (465)
χειρὶ λαβὼν ὄρπηκα βοῶν ἐπὶ νῶτον ἵκηαι
ἔνδρυον ἑλκόντων μεσάβῳ. ὁ δὲ τυτθὸν ὄπισθεν

462. Ϝέαρι 463. νεϜὸν 468. βοϜῶν

462. πωλεῖν A. 464. ἀλεξιάρι A and E by the first hand. 467. ἀρότρου Ald. 468. After λαβὼν a comma in the MSS. generally. 469. μεσάβων (gl. λώρων) A. μεσάβῳ the rest. τυτθὸς all.

ὅτι οὐδαμῶς ἂν μᾶλλον ἡ μὲν ὕλη ἐπιπολάζοι καὶ αὐαίνοιτο ὑπὸ τοῦ καύματος, ἡ δὲ γῆ ὀπτῷτο ὑπὸ τοῦ ἡλίου, ἢ εἴ τις αὐτὴν ἐν μέσῳ τῷ θέρει καὶ ἐν μέσῃ τῇ ἡμέρᾳ κινοίη τῷ ζεύγει.

461. πρωὶ μάλα κ.τ.λ., very early in the season, if you wish to have a good crop.

462. πολεῖν. Cod. Gale πωλεῖν, with gloss βωλοστροφεῖν. Tzetzes also explains πολεῖν by τὰς βώλους τῆς γῆς ἀνάστρεφε τῇ δικέλλῃ. All the copies give εἶαρι, and the scansion of this verse seems to have given some trouble to the old commentators. The *synizesis* in ἔαρι is as in ῥέα μὲν γὰρ βριάει, v. 5.—ἀπατήσει, 'disappoint your hopes.' Georg. i. 226, 'sed illos Expectata seges vanis elusit aristis.'

463. The form νειὸς is due to the digamma, νέϜος, Lat. *novus*. Cf. νείαρος and νείατος, comparative and superlative. —ἔτι κουφίζουσαν, before it has become hard and soddened again by the rain and sun after ploughing; for in this case the seed would lie on the surface. Probably this failure is alluded to in the Scripture parable of the Sower. The lightening of the crust is also meant by *tenui suspendere sulco*, Virg. Georg. i. 68.—κουφίζουσαν seems intransitively used also by Euripides, Hel. 1555, of the nimble step of animals.—ἄρουραν belongs to κουφίζουσαν, 'while yet light as to its surface.'

464. The exact meaning of this verse is doubtful. It seems to contain a eulogy of the summer-ploughing as the best of the three; it 'averts a curse and is the comforter of children.' If a field did not bear a good crop, it was thought to be bewitched. But the summer crop was (with due precautions) generally a good one; and therefore, incantations against it would not take effect. Again, the earth was κουροτρόφος, and so by supplying plenty was said to make children εὐκήλους, quiet and contented. Compare παρευκηλεῖν, 'to tranquillize,' Eur. Herc. Fur. 99.

465. The Zeus and the Demeter here mentioned are Chthonian powers, who are not only to be propitiated, but supplicated to send up from below the good influences which favour the growth of crops.

467. The ἄκρος ὄρπηξ ἐχέτλης was the upper cross-piece of the plough-handle; Lat. *stivae manicula*.—ἐφικέσθαι νῶτόν τινος, or simply τινός, is to apply the lash or goad. See examples of this idiom quoted on Aesch. Suppl. 550. Soph. Oed. R. 809, κἄρα διπλοῖς κέντροισί μου καθίκετο. As κέντρον is specified in this latter passage, it is likely that καθικέσθαι and ἐφικέσθαι were technical terms for applying the goad. Plat. Hipp. Maj. p. 292, A, ἂν τύχῃ βακτηρίαν ἔχων, ἂν μὴ ἐκφύγῳ φεύγων αὐτόν, εὖ μάλα μου ἐφικέσθαι πειράσεται. Il. xiii. 613, ἅμα δ' ἀλλήλων ἐφίκοντο. As this verb seems regularly to govern a genitive in the sense of τυγχάνειν, we should perhaps here read νώτου for νῶτον.

469. ἔνδρυον ἑλκόντων, 'drawing the pole by the yoke-bar.'—μεσάβων Cod.

δμῶος ἔχων μακέλην· πόνον ὀρνίθεσσι τιθείη
σπέρμα κατακρύπτων· εὐθημοσύνη γὰρ ἀρίστη
θνητοῖς ἀνθρώποις, κακοθημοσύνη δὲ κακίστη.
ὧδέ κεν ἀδροσύνῃ στάχυες νεύοιεν ἔραζε,
εἰ τέλος αὐτὸς ὄπισθεν Ὀλύμπιος ἐσθλὸν ὀπάζοι.

471. σπέρμα κατακρύπτων ABCDGHI. σπερμάτά τε κρύπτων EF. σπέρματα κακκρύπτων K, Ald. εὐθυμοσύνη EFH, Ald. 472. κακοθυμοσύνη EFHI, Ald.

Gale (gloss λώρων), with two or three of Goettling's MSS. The MSS. and scholiasts vary between the genitive and the dative. According to Moschopulus and Tzetzes, ἔνδρυον is the pole, and μεσάβους or μεσάβουν the thong by which the yoke is fastened to the pole, or rather, to a ring on the pole. Compare Apoll. Rhod. iii. 1317, μεσσηγὺ δ' ἀείρας χάλκεον ἱστοβοῆα, θοῇ συνάρασσε κορώνῃ ζεύγληθεν. Proclus takes ἔνδρυον to mean the wooden ring of the pole; Pollux. (i. 13), the wooden peg by which the yoke-bar is fixed, as by a pivot, to the pole. We cannot be sure which is the right meaning, or which is the right reading, μεσάβῳ or μεσάβων. The sense however is the same whether we adopt the dative of the instrument or the genitive of the part laid hold of. It is worthy of remark, that in Asia Minor the word is corrupted into μέταδα, and means the yoke itself. (Fellows' *Travels*, p. 52, note.) Proclus quotes Callimachus, who probably used it in the very same sense, μέσσαβα βοῦς ὑποδύς. Gaisford gives μεσάβων, with Graevius and the ed. princeps. Goettling μεσάβῳ, who rightly says, "ἔνδρυον est quod δρυὶ inseritur. In aratro πηκτῷ bura est quernea; ergo ἔνδρυον est temo πηκτοῦ, quia inseritur burae; μεσάβουν vero ipsum est jugum seu lignum transversum, quod boves duos conjungit."

Ibid. τυτθόν. So Schaefer for τυτθός, which naturally resulted from the article preceding it. But ὁ is the Homeric demonstrative, 'he, the farm-servant.' Such a work required not a boy, but a strong man. He was to follow the plough closely and break the clods to cover the seed. Hence τυτθόν, 'at a short interval,' is required by the sense; and such is also the general usage. Cf. Theocr. i. 45, τυτθὸν δ' ὅσσον ἄπωθεν ἀλιτρύτοιο γέροντος. Il. v. 443, Τυδείδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω.—Precisely this triple operation of ploughing, sowing, and clod-breaking close behind, (with a plough constructed exactly as Hesiod describes it,) is engraved in vol. ii. p. 13 of Wilkinson's "Ancient Egyptians," copied from one of the tombs.—μακέλην, a hoe or mattock. By covering up the seed as fast as it fell, the δμῶος is said 'to cause trouble to the birds' to get at it.—For τιθείη, which stands for an imperative like ἕποιτο in v. 441, we should perhaps read τιθείη, (for τιθέῃ, τιθῇ,) dependent on the ὅταν preceding, and so place only a comma after μεσάβῳ. This lengthened form of the subjunctive was often mistaken by transcribers for the subjunctive. So δώῃ, φανείῃ v. 458. θείῃ for θέῃ v. 556. εἴῃ for ἕῃ v. 577, and in Il. vii. 340.

471. Gaisford gives σπέρματα κακκρύπτων, which Goettling says is the reading of a few and inferior MSS. So however the Aldine, and so Van Lennep has edited.—εὐθημοσύνη, an abstract quality, 'good management,' appears to have its particular reference here to the laying down of the seed carefully. Otherwise the γὰρ would hardly have been used. In Aesch. Cho. 76, women-servants are called δωμάτων εὐθήμονες.

473. ἀδροσύνῃ, with fulness; with heavy ears. Like *grandis*, ἀδρὸς was properly used of the growth of plants and animals.—εἰ—ὀπάζοι, provided that Zeus sends from heaven a successful end of your care.—ὄπισθεν, 'after your toils,' or as a sequel to your labours. Ruhnken suspected this verse; unreasonably, as Goettling thinks. The growth of the crops was before (v. 465) attributed to Ζεὺς χθόνιος and Δημήτηρ, not to Ζεὺς Ὀλύμπιος. But here the poet meant rain from above, there the favourable condition of the soil beneath.—ὧδε, viz. if you cover the seed carefully, and if further Zeus shall preserve and nourish it.

ἐκ δ' ἀγγέων ἐλάσειας ἀράχνια· καί σε ἔολπα 475
γηθήσειν βιότου αἱρεύμενον ἔνδον ἐόντος.
εὐοχθέων δ' ἴξεαι πολιὸν ἔαρ,· οὐδὲ πρὸς ἄλλους (475)
αὐγάσεαι· σέο δ' ἄλλος ἀνὴρ κεχρημένος ἔσται.
εἰ δέ κεν ἠελίοιο τροπῆς ἀρόῃς χθόνα δῖαν,
ἤμενος ἀμήσεις, ὀλίγον περὶ χειρὸς ἐέργων, 480

475. *Fέολπα* 477. *Fέαρ* 480. χειρὸς *Fέργων*

476. *βιότου ἐρεύμενον* A. *βιότοιο ἐρεύμενον* the rest. 477. *εὐωχῶν δ' ἤξεις* A (with the vulgate in the margin by a later hand). *εὐωχθέων δ' ἴξεαι* EF. *εὐοχέων δ' ἴξηαι* D, by correction, and with gloss *εὖ ἔχων*. *εὐοχέων δὴξεαι* I. 479. *τροπῆς ἀρόως χθόνα δίαν* A. *τροπῆς ἀρόῃς* the rest.

475. *ἐλάσειας* is again the optative in an imperative sense, unless (as above, v. 470) this sentence is a continuation of the last. The meaning is proverbially expressed: 'Drive spiders out of your store-vessels,' i. e. keep them well filled with grain, and do not allow them to remain empty. For *ἄγγεα* see v. 600. Compare Catullus, xiii. 7, 'caenabis bene, nam tui Catulli plenus sacculus est aranearum,' i. e. inanis est.

476. *βιότου αἱρεύμενον*, 'taking from time to time of your substance stored up at home.' (Or perhaps, *ἔνδον ἀγγέων ἀποκειμένου*.) There can be no doubt this is the true reading. Cf. v. 366, *ἐσθλὸν μὲν παρεόντος ἐλέσθαι*. Most copies, with the old editions, give *βιότοιο ἐρεύμενον*, but Cod. Gale has *βιότου ἐρεύμενον*. The confusion between *αι* and *ε* in MSS. is exceedingly common. The right form is preserved in three or four MSS., and in the Etymol. Mag. p. 38. Tzetzes explains it by *μεταλαμβάνοντα*.

477. *εὐοχθέων*, 'abounding in good cheer.' Eur. Ion 1170, *εὐόχθου βορᾶς ψυχὴν ἐπλήρουν*. There is a reading, but a false one, *εὐοχέων*. Cod. Gale gives *εὐωχῶν δ' ἤξεις*, but the common reading is added in the margin, though by a later hand. Photius, *εὐόχοον, πλήρη· ἀπὸ τῶν ποταμῶν μετῆκται*. It is clear we should read *εὔοχθον*, as if from *ὄχθη*. But the true etymology is probably *ὀχθέω* from *ἄχθος*.—*πολιὸν*, an epithet doubtlessly derived from the peculiar aspect of sky or vegetation in Boeotia. 'Grey spring' and 'white spring,' *λευκὸν ἔαρ*, Theocrit. xviii. 27, do not respond to our notions of that season. But the first shoots of vines and figs, which give the aspect to spring in warmer countries, are covered with silky hairs of a slightly dusky colour. Hence we may explain with more accuracy Virg. Georg. ii. 390, 'Hinc omnis largo *pubescit* vinea fetu.'—The digamma in *ἔαρ* will be noticed. It is absent in *μήτ' ἔαρ* inf. v. 492, if the reading be right.—*πρὸς ἄλλους αὐγάσεαι, ἤγουν ἐπικουρίας δεόμενος*, Moschopulus.. Cf. Georg. i. 158, 'Heu magnum alterius frustra spectabis acervum.'

479. *ἀρόως* Cod. Gale. But *εἴ κεν* better suits the subjunctive. See on v. 132.—He is speaking of the winter solstice, or tropic of Capricorn. If the corn be sown then, instead of in the preceding autumn, it will suffer from the dry weather, and the harvest will be protracted to the hot time of the midsummer drought. Xen. Oecon. xvii. 1, *ἐπειδὰν ὁ μετοπωρινὸς χρόνος ἔλθῃ, πάντες που οἱ ἄνθρωποι πρὸς τὸν θεὸν ἀποβλέπουσιν, ὁπότε βρέξας τὴν γῆν ἀφήσει αὐτοὺς σπείρειν. Ἐγνώκασι δέ γ' ἔφην ἐγὼ, ὦ Ἰσχόμαχε, καὶ τὸ μὴ ἐν ξηρᾷ σπείρειν ἑκόντες εἶναι πάντες ἄνθρωποι, δῆλον ὅτι πολλαῖς ζημίαις παλαίσαντες οἱ πρὶν κελευσθῆναι ὑπὸ τοῦ θεοῦ σπείραντες*. He adds shortly afterwards, *πολλοὶ ἤδη διαφέρονται περὶ τοῦ σπορου, πότερον ὁ πρώϊμος κράτιστος ἢ ὁ μέσος ἢ ὁ ὀψιμώτατος*.

480. *ἥμενος*, stooping down, on account of the lowness of the ears. To judge by the Egyptian paintings of the harvesting operations, (Wilkinson, ii. pp. 40, 41. 47,) the wheat was reaped by men in an upright posture, because they cut

ἀντία δεσμεύων κεκονιμένος, οὐ μάλα χαίρων,
οἴσεις δ' ἐν φορμῷ· παῦροι δέ σε θηήσονται. (480)
ἄλλοτε δ' ἀλλοῖος Ζηνὸς νόος αἰγιόχοιο,
ἀργαλέος δ' ἀνδρεσσι κατὰ θνητοῖσι νοῆσαι.
εἰ δέ κεν ὄψ' ἀρόσῃς, τόδε κέν τοι φάρμακον εἴη· 485
ἦμος κόκκυξ κοκκύζει δρυὸς ἐν πετάλοισι
τοπρῶτον, τέρπει τε βροτοὺς ἐπ' ἀπείρονα γαῖαν· (485)
τῆμος Ζεὺς ὗοι τρίτῳ ἤματι, μηδ' ἀπολήγοι,
μήτ' ἄρ' ὑπερβάλλων βοὸς ὁπλὴν μήτ' ἀπολείπων·

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486. δρυϝὸς? 489. βοϝὸς

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485. ἀρόσεις A. ἀρόσῃσ (-σῃς) the rest. ἂψ K. 486. πετάλοισιν DG. 487. τέρπει δὲ ABCDEFGI. τέρπει τε Ald. 488. ὗει D (by correction) K. ὑφὶ I. τρίτῳ ἐπ' ἤματι μήτ' A.

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the straw much nearer to the ears than to the ground. Of course, if the straw were very short, the reaper must stoop, and he might prefer to sit, as an easier posture.—*περὶ χειρὸς*, 'enclosing but little round the hand.' A reaper seizes a handful of corn in his left, while he cuts it with his right. But we should rather have expected either *περὶ χειρί* or *περὶ χεῖρα*. Properly, the corn is confined by the hand being closed round it.—*ὀλίγον*, viz. because the stalks are sparsely set.

481. *ἀντία δεσμεύων*. This seems to be rightly explained by the scholiasts, 'binding them in bundles in opposite directions,' viz. in handfuls laid alternately with the stalks one way and the ears the other way. This was done when the straw was not long enough to lie all in one direction. The process is exactly represented in an engraving in p. 47, vol. ii., of Wilkinson's Egypt.—*κεκονιμένος*, covered with dust, from the dryness of the field, thus late reaped.—If *ἀντία* could alone signify 'facing the wind,' the passage would receive a remarkable illustration from Xen. Oecon. xviii. 1, *πότερα οὖν τέμνεις, ἔφη, στὰς ἔνθα πνεῖ ἄνεμος, ἢ ἀντίος; Οὐκ ἀντίος ἔγωγε, ἔφην· χαλεπὸν γὰρ οἶμαι καὶ τοῖς ὄμμασι καὶ ταῖς χερσὶ γίγνεται ἀντίον ἀχύρων καὶ ἀθέρων θερίζειν.*

482. *ἐν φορμῷ*. Moschopulus, *ἐν καλαθίσκῳ καὶ οὐκ ἐφ' ἁμάξης, διὰ τὴν ὀλιγότητα*. Tzetzes, *ἐν σάκκῳ καὶ κοφίνῳ*. Like the Roman *corbis*, this was properly used for carrying the ears of corn clipped from the straw. The Egyptians used a rope net for the same purpose, carried on a pole by two men. It is represented in p. 44, vol. ii., of Wilkinson's Egypt.

483—4. This distich means, that though late sowing is generally bad, still there are exceptional cases where, by the favour of Zeus, it is good.—*κατανοῆσαι* is to be construed together. Goettling and Van Lennep give *καταθνητοῖσι*, after Spitzner, but against the MSS. and Scholiasts.

487. *ἐπὶ γαῖαν*. See sup. v. 11.

488. *τῆμος κ.τ.λ.* 'When the cuckoo begins to sing, then on the third day (i.e. for three days) let Zeus rain, and not leave off till the water fills the holes made by the hoofs of the oxen.' He refers to the winter-ploughing, v. 479. If you sow late and in the dry season, instead of in the autumn, rainy weather in early spring will promote the rapid growth of the corn, so as to bring it equally forward with that sown earlier. Xen. Oecon. xvii. 4, *ἀλλ' ἐν τῷδε, ἔφη ὁ Ἰσχόμαχος, πολλοὶ ἤδη διαφέρονται, περὶ τοῦ σποροῦ, πότερον ὁ πρωΐμως κράτιστος ἢ ὁ μέσος ἢ ὁ ὀψιμώτατος. Ἀλλ' ὁ θεὸς, ἔφην ἐγώ, οὐ τεταγμένως τὸ ἔτος ἄγει, ἀλλὰ τὸ μὲν τῷ πρωΐμῳ κάλλιστα, τὸ δὲ τῷ μέσῳ, τὸ δὲ τῷ ὀψιμωτάτῳ.*

οὕτω κ' ὀψαρότης πρωτηρότῃ ἰσοφαρίζοι. 490
ἐν θυμῷ δ' εὖ πάντα φυλάσσεο· μηδέ σε λήθοι
†μήτ' ἔαρ γιγνόμενον πολιὸν μήθ' ὥριος ὄμβρος. (490)
Πὰρ δ' ἴθι χάλκειον θῶκον καὶ ἐπαλέα λέσχην
ὥρῃ χειμερίῃ, ὁπότε κρύος †ἀνέρας ἔργων
ἰσχάνει, ἔνθα κ' ἄοκνος ἀνὴρ μέγα οἶκον ὀφέλλῃ, 495
μή σε κακοῦ χειμῶνος ἀμηχανίη καταμάρψῃ
σὺν πενίῃ, λεπτῇ δὲ παχὺν πόδα χειρὶ πιέζῃς. (495)

492. μὴ Fέαρ? 494. ἀνέρα Fέργων? 495. Foῖκον

490. προαρηρότῃ ἰσοφαρίζοι A (ταρότῃ superscr. by a later hand). προαρηρότῃ ἰσοφαριζῃ EF. ἰσοφαρίζῃ BCGHI. ἰσοφαρίζει Ald. and D by correction, but gl. ἴσον ἂν φέροιτο. 491. λήθῃ H (as Herm. had conjectured). 493. ἐπαλέα DI, and G by first hand. ἐπ' ἀλέα HK, Ald., and G by correction. ἐπ' ἀλέᾳ ABCEF. 494. ἀνέρας ἔργων A. ἀνέρας εἶργον the rest. 495. ἰσχάνῃ—ὀφελλῃ BCDEFGHI. ἰσχάνει—ὀφέλλει AK, Ald. μέγαν οἶκον ὀφέλλει K, Ald. 497. πιέζοις AEFK, Ald. A new hand in C as far as v. 750.

490. ὀψαρότης. Compare ὀψαμήτης, 'late reaper,' Theocr. x. 7.

492. μήτ' ἔαρ. See on v. 477. Perhaps μὴ Fέαρ (ver), or Fείαρ γιγνόμενον κ.τ.λ. Compare εἰαρινὸς, εἴαρι, &c.

493. πὰρ δ' ἴθι, go past, do not enter, a smith's shop and a crowded meeting-place. He warns the industrious man not to neglect his farm even in the severest weather, and not to be allured by the gossiping idlers who assemble round the anvil and in the smithy during the cold season.—χάλκειον θῶκον, the same as χαλκήϊον δόμον in Od. xviii. 328, a passage justly compared by Proclus:—

οὐδ' ἐθέλεις εἴσδειν χαλκήϊον ἐς δόμον ἐλθὼν,
ἠέ που ἐς λέσχην, ἀλλ' ἐνθάδε πόλλ' ἀγορεύεις.

—ἐπαλέα, from ἀλίζω = ἀθροίζειν (ᾰ in Eur. Heracl. 403. Herc. F. 412), not from ἀλέη, 'warmth,' of which the α is short. The reading of the best copies is ἐπ' ἀλέα, which Goettling retains, supposing ἐπὶ could here mean 'praeterea.' But, with ἴθι preceding, it could only mean 'to.' We must therefore acquiesce in the compound ἐπαλὴς, 'crowded.' The MS. Cant. had ἐπαλέα by the first hand, but the word was divided into ἐπ' ἀλέα by a later. Two of the Bodleian also give ἐπαλέα.

494. ἀνέρας ἔργων cannot be right: perhaps ἀνέρα, as is stated by Goettling to be found in the Etymol. Mag., though he gives no reference. But there is another reading εἶργον, which seems to have greater authority, though Cod. Gale gives ἔργων. Moschopulus, ὁπόταν τὸ κρύος τοὺς ἄνδρας περιλαμβάνον ἔχῃ.

495. ἔνθα is 'wherein,' i. e. 'when,' and the clause is parenthetical. Hence ὀφέλλοι, the conjecture of Hermann, may be the true reading, (for ὀφέλλει or —ῃ,) though the epic subjunctive will bear the same meaning; 'when an industrious man (if he cannot work out of doors) may greatly improve his household,' viz. by doing things at leisure which must be done at some time. So Virg. Georg. i. 259, 'Frigidus agricolam si quando continet imber, Multa, forent quae mox caelo properanda sereno, Maturare datur.'

496. μὴ, i. e. παρίθι, παράδραμε ἵνα μή. Cf. v. 408.—ἀμηχανίη χειμῶνος, the want of resources and employment incidental to the winter.—παχὺν πόδα, your swollen foot; a symptom of famine, or rather, of the weakness resulting from it, while the hand becomes emaciated.

πολλὰ δ' ἀεργὸς ἀνὴρ, κενεὴν ἐπὶ ἐλπίδα μίμνων,
χρηΐζων βιότοιο, κακὰ προσελέξατο θυμῷ.
ἐλπὶς δ' οὐκ ἀγαθὴ κεχρημένον ἄνδρα κομίζει,
ἥμενον ἐν λέσχῃ, τῷ μὴ βίος ἄρκιος εἴη.
δείκνυε δὲ δμώεσσι, θέρευς ἔτι μέσσου ἐόντος,
Οὐκ αἰεὶ θέρος ἐσσεῖται, ποιεῖσθε καλιάς.
μῆνα δὲ Ληναιῶνα, κάκ' ἤματα, βουδόρα πάντα·

498. ἀϝεργος ϝελπίδα 500. ϝελπὶς

498. ἀργὸς G. 503. ποιεῖσθαι DG and H by the first hand. 504. δὲ om. A.

498. ἐπὶ—μίμνων, awaiting the fulfilment of a vain hope. Perhaps κενεῇ ἐπὶ ἐλπίδι, 'on the strength of,' &c.—προσελέξατο, 'conjures up,' 'collects for himself.' Gloss. Cod. Gale συνήθροισεν. Moschopulus, ἐνενόησεν. An unusual sense of προσλέξασθαι. Perhaps, 'lays mischief to his heart.' The meaning is, that an idle man who is in want meditates on dishonest schemes for getting money. Moschopulus:—ἐννοεῖ γὰρ ἡ κλέπτης ἢ ἱερόσυλος ἢ πειράτης ἐν θαλάσσῃ ἢ τοιοῦτό τι γενέσθαι.

500. ἐλπὶς οὐκ ἀγαθή. Moschopulus:—ἐλπίζει γὰρ κτήσασθαι βίον ἀπὸ φαύλων τινῶν τρόπων. This verse amplifies the idea expressed in κενεὴν ἐλπίδα above; 'but 'tis no good sort of hope that attends a man when he is in want, sitting idly at a lounge, when he has not enough to live on.' Compare sup. v. 317, αἰδὼς δ' οὐκ ἀγαθὴ κεχρημένον ἄνδρα κομίζει.—ἄρκιος may mean βέβαιος, 'sure.' See on v. 370.

502. δείκνυε. See v. 451. Goettling thinks the sense is, 'show them by practical examples,' e. g. of the ant and the bee. But he is wrong in saying 502—3 have no connexion with what precedes. After describing the evils which winter brings to the unprovided, the poet adds, 'Therefore make for yourselves stores in summer.'—καλιὰς, sup. v. 301. 374. Here it means 'wooden sheds for winter lodging,' οἰκίας, Moschop. Perhaps like the κλίσιον, or slaves' lodging, in Od. xxiv. 208, ἐν τῷ σιτέσκοντο καὶ ἴζανον ἠδὲ ἰαῦον δμῶες ἀναγκαῖοι.

504. From this verse down to v. 563, the style changes so remarkably from the didactic to the descriptive, that Goettling is perhaps right in regarding the whole as the interpolation of some Ionic rhapsodist. At all events, some verses have been interwoven, and possibly the original has been remodelled and rearranged, so that its very uniformity makes it the more difficult to discriminate the genuine from the spurious. The last three lines were, perhaps, added still later as a transition to the next subject. *Lenaeon*, as Plutarch (ap. Proclum) objected, was not the name of a Boeotian month; the period meant, part of December and January, being called by that people Βουκάτιος. The account of the storm, and the effects of cold on animal life, though it contains some Hesiodic expressions, is very different from the general ethical and unanimated tone of the poem. Impressions produced by the phenomena of nature excited the susceptible and objective Ionian character; but the Boeotian bard seldom ascends to this height of poetic inspiration. The only similar passages, Theog. 676 seqq. and 836 seqq., bear all the marks of being also the interpolation of a rhapsodist. We might observe too, that so large a proportion of ῥήματα ἅπαξ λεγόμενα savour of an affected imitative style. This is one of the marks by which the non-Hesiodic character of the 'Shield of Hercules' is indicated. Such words in the ensuing description as τένδει, νήριτος, δείκνυ, βράδιον, μυλιᾶν, σκέπα, γλάφυ, νίφα, μέζεα, in themselves, tend to arouse suspicion. But the general recognition of the digamma (except in v. 526) is an evidence of a great antiquity. The *feebleness* of the writer is shown in so minutely and triflingly describing the exemption from cold of the fleecy flocks and the well-housed maiden; and in the repetition of διάησι four times within six

τοῦτον ἀλεύασθαι, καὶ πηγάδας, αἵτ' ἐπὶ γαῖαν
πνεύσαντος Βορέαο δυσηλεγέες τελέθουσιν,
ὅστε διὰ Θρῄκης ἱπποτρόφου εὐρέϊ πόντῳ
ἐμπνεύσας ὥρινε· μέμυκε δὲ γαῖα καὶ ὕλη·
πολλὰς δὲ δρῦς ὑψικόμους ἐλάτας τε παχείας
οὔρεος ἐν βήσσῃς πιλνᾷ χθονὶ πουλυβοτείρῃ
[ἐμπίπτων, καὶ πᾶσα βοᾷ τότε νήριτος ὕλη.]
θῆρες δὲ φρίσσουσ', οὐρὰς δ' ὑπὸ μέζε' ἔθεντο,

505. ἀλέϝασθαι

506. δυσηλεχέες A. τελέθωσι K, Ald. 507. ἅς τε (gl. πηγάδας) A, with γρ. ὅς τε. 512—13. transposed in Ald. 512. ὑπὸ μήρε' I.. ἔνθεντο G.

verses; while the allusion to τρίπους βροτὸς, v. 533, the absence of the digamma in ἴσοι, v. 533, the Πανέλληνες in v. 528, and the Ionic word μέζεα in v. 512, are indications of a post-Hesiodic school of rhapsodists.

Ibid. The δὲ is omitted in Cod. Gale.—βουδόρα, 'ox-flaying,' i. e. emaciating the cattle so that the hide hangs loose. Some have thought that the poet purposely alluded to Βουκάτιος, 'the ox-killing month,' and preferred the term Ληναιὼν as more generally known to the Greeks.—It seems better to put a colon at πάντα, and to make μῆνα the accusative of time; 'during the month Lenaeon the days are bad,' &c. Commonly, μῆνα is made to depend on ἀλεύασθαι, and only a comma placed after πάντα. Moschopulus rightly explains, κατὰ τὸν μῆνα δὲ τὸν Ληναιῶνα—κακαί εἰσιν ἡμέραι, αἵτιαι πᾶσαι τοῦ ἀποδέρεσθαι τοὺς βόας, ἀντὶ τοῦ, τελευτᾶν.

506. δυσηλεχέες Cod. Gale. The exact meaning and etymology of δυσηλεγὴς are uncertain. In Theogon. 652, we have δυσηλεγέος ἀπὸ δεσμοῦ. Theognis v. 793, δυσηλεγέων πολιτῶν. Homer, Il. xx. 154, δυσηλεγέος πολέμοιο, and Od. xxii. 325, θάνατον δυσηλεγέα. Homer has a similar epithet of death, ταυηλεγής. Here the idea of being stretched out in sleep, or of a long sleep, suggests the root λεγ (as in λέχος, λέκτο, and λέξεται inf. v. 523). So the frost might well be said 'hard to sleep upon.' But this sense suits neither the other passages, nor the explanation of the scholiasts here, κακῶν φροντίδων πάροχοι, and κακὴν φροντίδα τιθεῖσαι, καὶ δυσμέριμνον. The general tenor of the word seems to be ἄπορος, ἀμήχανος, δυσχερής.—πηγάδες are here 'frozen clods.'

508. μέμυκε, 'roars,' 're-echoes.' The scholiasts doubted if the word was not from μύω, for συμμέμυκε, συστέλλεται, 'shrinks into itself.' Probably it is an irregular form μύκω (Lat. *mugio*) = μυκάομαι. Aesch. Suppl. 346, ἵν' ἀλκᾷ πίδυνος μέμυκε, φράζουσα βοτῆρι μόχθους (sc. δάμαλις). Hom. Il. xxi. 237, μεμυκὼς ἠύτε ταῦρος (sc. ποταμός).

511. νήριτος, 'vast,' 'boundless.' This word is of doubtful origin. Some take it for νήριθμος, others as from νὴ and ἔρις. Neither seems at all probable. In Homer, Νήριτον and Νήριτος are proper names, always associated with Ithaca. Od. xiii. 351, τοῦτο δὲ Νήριτόν ἐστιν ὄρος καταείμενον ὕλῃ. In later writers it meant 'boundless.' Apollon. Rhod. iii. 1288, νήριτα ταύρων ἴχνια μαστεύων. Ibid. iv. 158, νήριτος ὀδμὴ φαρμάκου. Here, perhaps, the verse was added by a late hand. It is a repetition of v. 508, and encumbers rather than assists the description.

512. μέζεα, an Ionic word for μήδεα in the sense of αἰδοῖα. Goettling refers to Gregory of Corinth, p. 535. Cf. Theog. 180. Od. vi. 129, πτόρθον κλάσε χειρὶ παχείῃ Φύλλων, ὡς ῥύσαιτο περὶ χροΐ μήδεα φωτός. The putting the tail between the legs is described as common even to animals covered with thick fur, like the bear, which is θὴρ λαχνόγυιος, Eur. Hel. 378.

τῶν καὶ λάχνη δέρμα κατάσκιον· ἀλλά νυ καὶ τῶν
ψυχρὸς ἐὼν διάησι δασυστέρνων περ ἐόντων.
καί τε διὰ ῥινοῦ βοὸς ἔρχεται, οὐδέ μιν ἴσχει·
καί τε δι' αἶγα ἄησι τανύτριχα, πώεα δ' ἦΰτι,
[οὕνεκ' ἐπηεταναὶ τρίχες αὐτῶν, οὐ διάησιν]
ἶς ἀνέμου Βορέου· τροχαλὸν δὲ γέροντα τίθησι.
καὶ διὰ παρθενικῆς ἁπαλόχροος οὐ διάησιν,
ἥτε δόμων ἔντοσθε φίλῃ παρὰ μητέρι μίμνει,
οὔπω ἔργ' εἰδυῖα πολυχρύσου Ἀφροδίτης·
εὖτε λοεσσαμένη τέρενα χρόα καὶ λίπ' ἐλαίῳ
χρισαμένη νυχίη καταλέξεται ἔνδοθι οἴκου,

514. διάϝησι? 515. βοϝὸς 516. ϝάησι? 517. ἐπιϝεταναὶ 518. ϝὶς 521. ϝέργα ϝιδυῖα? 523. ϝοίκου

515. διὰ ῥ ῥινοῦ BCEF and H by the first hand. 518. βορέαο K, Ald., and D by correction. τροχαλόν τε A. 520. μίμνει παρὰ μητέρι κεδνῇ (γρ. φίλῃ) A. ἔντοσθι K, Ald. 523. μυχίη A. (with ν superscribed). ἔνδοθι ADEF. ἔνδοθεν the rest.

515. If the λάχνη or fur does not keep off the cold, still less does the thinner hair of the ox and the goat. On καί τε see Theogon. v. 3.

516. οὔτι. The οὐ is very awkwardly repeated in the next verse. If that be genuine, we might here read πώεα δ' οἰῶν, as the contracted genitive plural is often used by Homer, e. g. Od. xi. 402; xx. 142. Il. xviii. 588, and we have πῶν μέγ' οἰῶν ib. xv. 323, πώεα οἰῶν xi. 678. But by omitting v. 517, we obtain an easier correction; καί τε δι' αἶγα ἄησι τανύτριχα, πώεα δ' οὔτι, ἶς ἀνέμου Βορέου. Unless ἄησι took the digamma, we might have expected δι' αἰγὸς ἄησι τανύτριχος, which is also the more usual construction, as the scholiasts remark. Or the original line, apart from subsequent additions, may have been καί τε δι' αἶγα ἄησι τανύτριχα ϝὶς ἀνέμοιο.

517. ἐπηεταναί, permanent during the whole year: αἱ δασεῖαι καὶ οὐ διαλείπουσαι, Moschopulus; who seems to combine two interpretations. Perhaps the idea is αὐταρκεῖς, 'sufficient in themselves.' But τρίχες are not well applied to wool, as contrasted with the hair of goats; nor does πῶν alone distinctively mean a flock of sheep.—On the digamma in ἐπιϝετανὸς see sup. v. 31.

518. τροχαλόν τε Cod. Gale. The scholiasts rightly took this word to mean 'bent,' 'stooping;' but Proclus adds, ἢ ὀξὺν ἐν τῷ δρόμῳ, i. e. stepping briskly to promote warmth. In Eur. Iph. Aul. 146, τροχαλοὶ ὄχοι may mean 'wheeled chariots,' or 'going at a trotting pace.'

520. Cod. Gale μίμνει παρὰ μητέρι κεδνῇ, but γρ. φίλῃ. This is said to be the reading of one or two other MSS. Perhaps, ἥτ' ἔντοσθε δόμων μίμνει παρὰ μητέρι κεδνῇ.

522. εὖτε—καταλέξεται for ὅταν καταλέξηται,—an Homeric verb whereof the root λεγ or λεχ is also found in λέγειν, *dicere*. Dindorf gives εὖ τε κ.τ.λ., but the simple future seems inappropriate after μίμνει, though we might take it for the subjunctive, and read μίμνῃ with Hermann.—λίπι, an old adjective from λιπ, 'smooth;' or, as some think, an indeclinable substantive λίπα, so that the literal sense is, 'having greasiness rubbed on oneself with oil.' The expression is Homeric. In Thucyd. i. 6, λίπα μετὰ τοῦ γυμνάζεσθαι ἠλείψαντο, the word stands alone. The difficulty is to explain it under the usual combination λίπ' ἐλαίῳ.

523. μυχίη (*sic*) Cod. Gale. The MSS. and scholiasts vary between the two readings; and indeed they are commonly confused. So in Theogon. 991 we find both

ἤματι χειμερίῳ, ὅτ' ἀνόστεος ὃν πόδα τένδει
ἔν τ' ἀπύρῳ οἴκῳ καὶ ἤθεσι λευγαλέοισιν.
τοὔ γάρ οἱ ἠέλιος δείκνυ νομὸν ὁρμηθῆναι·
ἀλλ' ἐπὶ κυανέων ἀνδρῶν δῆμόν τε πόλιν τε
στρωφᾶται, βράδιον δὲ Πανελλήνεσσι φαείνει.
καὶ τότε δὴ κεραοὶ καὶ νήκεροι ὑληκοῖται
λυγρὸν μυλιόωντες ἀνὰ δρία βησσήεντα
φεύγουσιν· καὶ πᾶσιν ἐνὶ φρεσὶ τοῦτο μέμηλεν,

524. σϝὸν? 525. Ϝοίκῳ Ϝήθεσι

525. καὶ ἐν AGK, Ald. 526. δείκνει EF. νόμον K. 527. ἀνδρῶν om. A, but added by a later hand in margin. Gl. αἰθιόπων. 528. βράδεον δὲ πανέλλησι (γρ. πανελλήνεσσι ἢ παρ' ἕλλησι) A. 531. φεύγουσι A.

μύχιον and νύχιον, and in Aesch. Pers. 870. 931. Eur. Med. 211, it is equally difficult to decide which is genuine. Proclus, εἴσω μυχῶν τοῦ οἴκου παρθενευομένην. — ἔνδοθι Cod. Gale, with some others, rightly. The common reading is ἔνδοθεν, against the digamma in Ϝοίκου.

524. ἀνόστεος, (perhaps a trisyllable by *synizesis*,) the cuttle-fish, a creature whose habits were not unknown to the Greeks, and which probably gave rise to the strange legend of Scylla in the Odyssey. It is called 'the boneless' by a phraseology almost peculiar to Hesiod, and which Müller (Hist. Gr. Lit. p. 86) calls "oracular and sacerdotal," as φερέοικος for 'a snail,' v. 571, ἡμερόκοιτος for 'a robber,' v. 605, &c.—ὃν πόδα τένδει, 'gnaws its own tentacles.' This was a false notion; but it arose from observing that the tentacles of the captured fish were often broken or torn away.—τένδειν is another form, with the hard for the soft dental, of τένθειν and τένθης.

525. καὶ ἤθεσι. So some of the MSS. rightly for καὶ ἐν ἤθεσι. For the digamma in this word see v. 222.

526. νομὸν, τόπον νομῆς, Mosch.; 'a feeding-place to swim towards.' This and the two next lines are certainly not Hesiod's, and they may be even later than the presumed Ionic description now before us. The οἱ always has the digamma; perhaps therefore οὐδέ οἱ or οὐδέ πω may be the right reading. Moreover, δείκνυ can hardly be defended either for δείκνυσι or for ἐδείκνυε. The reading in the two Bodleian MSS. Barocc. 46 and 60, δείκνει, is very notable. Some may have read δεικνύει and pronounced it δείκνει by a *synizesis* like that by which ἐρινύων sometimes becomes ἐρινῦν. The notion of the sun visiting the Ethiopians seems borrowed from Od. i. 22, and the Πανέλληνες (though the word is used in the Homeric Catalogue, ii. 530, of undoubtedly later date, and there as coupled with the Ἀχαιοὶ or Thessalic Argives), in the sense of 'the whole Greek race,' would hardly have been a recognised term in the time of Hesiod. See Thucyd. i. 3.—There is a variant, mentioned by Goettling, παρ' Ἑλλήνεσσι. So Cod. Gale, γρ. παρ' ἕλλησι. Gloss. MS. Cant. πᾶσι τοῖς κατὰ τὸ βόρειον μέρος.

527. κυανέων ἀνδρῶν. Gloss. Cod. Gale αἰθιόπων. By δῆμός τε πόλις τε no particular settlement, i. e. no real one, is perhaps meant. Goettling thinks that Meroe may be intended, which was called by Herodotus, ii. 29, μητρόπολις τῶν ἄλλων Αἰθιόπων.

529. νήκεροι = νήκερῳ, animals such as boars, &c. opposed to wild goats. The word is compounded of νὴ for ἀνε (ἄνευ) as in νήποινος, νηπενθὴς, νώνυμος (νηδύνυμα), νήνεμος, &c. — μυλιόωντες, from μυλιᾶν, μύλη, *mola*, 'dismally gnashing their teeth,' perhaps through hunger rather than through cold. The υ is properly short, and therefore the λ must be regarded as doubled in pronunciation. Van Lennep gives μυλλιόωντες (μυλλὸς) with the ed. princ. Proclus says that Crates the grammarian read μαλκιόωντες. See Aesch. frag. 406, ed. Herm. and Photius in v. μαλκίειν.

531. τοῦτο μέμηλεν, scil. τὸ φεύγειν.—

οἳ σκέπα μαιόμενοι πυκινοὺς κευθμῶνας ἔχουσι (530)
καὶ γλάφυ πετρῆεν· τότε δὴ τρίποδι βροτῷ ἶσοι,
οὖτ' ἐπὶ νῶτα ἔαγε, κάρη δ' εἰς οὖδας ὁρᾶται,
τῷ ἴκελοι φοιτῶσιν, ἀλευόμενοι νίφα λευκήν. 535
καὶ τότε ἕσσασθαι ἔρυμα χροὸς, ὥς σε κελεύω,
χλαϊνάν τε μαλακὴν καὶ τερμιόεντα χιτῶνα· (535)
στήμονι δ' ἐν παύρῳ πολλὴν κρόκα μηρύσασθαι·
τὴν περιέσσασθαι, ἵνα τοι τρίχες ἀτρεμέωσι,
μηδ' ὀρθαὶ φρίσσωσιν ἀειρόμεναι κατὰ σῶμα. 540
ἀμφὶ δὲ ποσσὶ πέδιλα βοὸς ἶφι κταμένοιο
ἄρμενα δήσασθαι, πίλοις ἔντοσθε πυκάσσας. (540)

534. *Féαγε* 535. *Fίκελοι—ἀλεFόμενοι* 536. *Fέσσασθαι Fέρυμα* 539. *περιFέσσασθαι* 541. *βοFὸς Fῖφι*

532. ἔχουσιν DG. 533. ὅτε δὴ I. 534. νῶτ' ἔαγε I (νῶτ' ἐάγη conj. Bentl.). 536. καὶ τότ' ἕσασθαι A. ἔσασθαι G. 537. χλαῖνάν τε AK, Ald. χλαῖναν μὲν the rest. 538. μηρύσσασθαι BCH (σ superscr.). 539. περιέσασθαι AD. ἀτρεμέωσιν BCGI.

οἳ ἔχουσιν κ.τ.λ., 'which, seeking for shelter, possess close lurking-places.' The sense is, πᾶσι τοῖς κευθμῶνας ἔχουσι τοῦτο μέμηλεν, τὸ εἰσδύνειν εἰς αὐτούς. The corrections οἵ (for ἐκεῖσε οὗ) and οἵ ἔχωσι (for ὅποι) are alike needless.—σκέπα, a remarkable plural from σκέπας, like γέρα from γέρας.

533. γλάφυ, the neuter of the obsolete γλαφὺς = γλαφυρὸς, here used for a substantive. We have the verb γλάφει in Scut. H. 431.—τρίποδι βροτῷ, an old man who walks by the aid of a stick, τριβάμων, Eur. Troad. 275, τρίποδας μὲν ὁδοὺς στείχει, Aesch. Agam. 80. The nominative is θῆρες, which are said φοιτᾶν, to stalk through the forest, with bended body, and as it were shrinking into themselves, like old men. There is an evident allusion to the riddle of the Sphinx, who is mentioned in Theog. 326, as Oedipus was sup. v. 163. Hermann would read βροτοὶ, and Goettling so far agrees as to make βροτοὶ the subject to φοιτῶσιν.

534. ἔαγε. The Attics use the genitive of the part, as Ar. Ach. 1180, καὶ τῆς κεφαλῆς κατέαγε περὶ λίθον πεσών. Bentley proposed ἐάγη, which would require κεφαλὴ for κάρη. The α is long by nature, so that ἐάγη would be a synizesis. Cf. Ar. Ach. 928, ἵνα μὴ καταγῇ φερόμενος (al. καταγῇ φορούμενος).

535. νίφα, as if from νιψ (νιφ—s, apparently a variety of *nix*), seems to be ἅπαξ λεγόμενον. Photius, νίβα· χιόνα. Either he wrote νίφα, or he explained a word belonging to a much later dialect.

536—7. Both ἔρυμα χροὸς (Il. iv. 137) and τερμιόεντα χιτῶνα (Od. xix. 242), 'a tunic (or frock) reaching down to the feet,' are Homeric phrases, and therefore add something to the suspicion that this passage is the work of an Ionic rhapsodist.

538. πολλὴν κρόκα. He recommends much weft, or cross-thread, to scanty warp, the erect στήμων suspended from the loom. The common form is κρόκη, not κρόξ. But we have πτὺξ by the side of πτυχή.—μηρύσασθαι, *glomerare*, to enwrap or intertwine it by means of the shuttle.

541. On ἶφι with the digamma see Scut. H. 53.—κταμένου, slain, sacrificed, ib. 402. The phrase is again Homeric; Il. ii. 375, ἣ οἱ ῥῆξεν ἴμαντα βοὸς ἶφι κταμένοιο. The meaning is (say the old commentators) that the hide of an ox that has died of disease or old age is not to be used. From the joke of Aristophanes, Ach. 724, about the whip made ἐκ λεπρῶν, 'out of leprous hides,' it would seem that such hides were harder and thicker.

542. πίλοις, 'with felt.' Plat. Symp.

πρωτογόνων δ' ἐρίφων, ὁπότε κρύος ὥριον ἔλθῃ,
δέρματα συρράπτειν νεύρῳ βοὸς, ὄφρ' ἐπὶ νώτῳ
ὑετοῦ ἀμφιβάλῃ ἀλέην· κεφαλῆφι δ' ὕπερθεν
πῖλον ἔχειν ἀσκητὸν, ἵν' οὔατα μὴ καταδεύῃ·
ψυχρὴ γάρ τ' ἠὼς πέλεται Βορέαο πεσόντος·
ἠῷος δ' ἐπὶ γαῖαν ἀπ' οὐρανοῦ ἀστερόεντος
ἀὴρ πυροφόρος τέταται μακάρων ἐπὶ ἔργοις·
ὅστε ἀρυσσάμενος ποταμῶν ἄπο ἀεναόντων,

544. βοFὸς . 547. γὰρ Fαὼς? 548. ἀFῷος 549. ἀFὴρ Fέργοις
550. Fαρυσσάμενος

543. ὁπότε MSS. ὁπόταν Ald. ἔλθοι AEFK, Ald. ἔλθῃ the rest.
549. πυρφόρος C. 550. ἀρυσάμενος AI.

p. 220, B, *καί ποτε ὄντος πάγου οἷου δεινοτάτου, καὶ πάντων—ὑποδεδεμένων καὶ ἐνειλιγμένων τοὺς πόδας εἰς πίλους καὶ ἀρνακίδας, κ.τ.λ.*

543. *ὁπόταν* Gaisford and Goettling, apparently with very slight MS. authority. Good copies give *ἔλθοι*, which is defensible in the sense of *εἴ ποτε ἔλθοι.—κρύος ὥριον*, seasonable cold; *τὸ συνήθως ἐν τῇ τεταγμένῃ αὐτοῦ ὥρᾳ γινόμενον*, Moschop.

544. *ἐπὶ νώτῳ*, to form a water-proof cape. Similar leathern garments were *σισύρα* or *σισύρνη*, *διφθέρα*, and *βαίτη*. Robinson follows Graevius in reading *ἐπὶ ὤμῳ*, merely because Moschopulus happens so to paraphrase *ἐπὶ νώτῳ*.

546. *πῖλον*, a cap, *κυνέη*, made of soft fur and lined with felt. It is uncertain what is meant by *ἀσκητὸν*, which Moschopulus explains by *τέχνῃ κατεσκευασμένον*, but adds, that it may mean, 'made large enough to cover the ears.' It should mean, decorated externally with some kind of ornament; here, perhaps, with ear-flaps. Theocr. i. 33, *ἀσκητὰ πέπλῳ τε καὶ ἄμπυκι.* — *καταδεύῃ*, 'that it (the shower) may not drench your ears.'

547. As *ἠὼς* certainly took the digamma, and the Aeolic form *αὔως* represented *ἀFὼς* = *Fαὼς*, (*φάος*,) the *τε* after *γὰρ* may here be regarded as a metrical insertion. See inf. v. 578.—*πέσοντος, τουτέστιν ἄνωθεν πνεύσαντος· πνεῖ γὰρ ἀπὸ ὑψηλοτέρων ὁ βορέας, ὃ δηλοῖ τὸ πεσεῖν. Proclus.* This seems the true explanation, and is preferred by Goettling to another, hardly less obvious but of opposite sense, *λήγοντος, κοιμωμένου*, as the Romans said *venti cecidere*. To this Van Lennep inclines. Homer seems to use *πεσεῖν* in both senses: thus in Od. xiv. 475, *νὺξ ἄρ' ἐπῆλθε κακὴ, βορέαο πεσόντος, πηγυλίς*, the meaning is *πνεύσαντος*, but ib. xix. 202, *τῇ τρισκαιδεκάτῃ δ' ἄνεμος πέσε, τοὶ δ' ἀνάγοντο*, the context shows the sense to be, 'the wind fell,' 'ceased.' The MS. Cant. here has the gloss *ἀντὶ τοῦ πνεύσαντος*. Gl. Cod. Gale *πνεύσαντος ἢ μετὰ τὸ πνεῦσαι*, which recognises both meanings.

548. *ἠῷος — ἀήρ*. 'In the morning too a mist from heaven, producing good wheat-crops, is spread over the earth upon the tilled lands (*ἔργα*) of the wealthy.' This use of *μάκαρες* for *ὄλβιοι, ἀφνειοὶ, εὐδαίμονες*, is noticed by the commentators as an indication of post-Hesiodic poetry. Compare however Il. xi. 68, *ἀνδρὸς μάκαρος κατ' ἄρουραν*, and Od. i. 217, *ὡς δὴ ἔγωγ' ὄφελον μάκαρος νύ τευ ἐμμέναι υἱὸς ἀνέρος, ὅν κτεάτεσσιν ἑοῖς ἐπὶ γῆρας ἔτετμεν*. Gaisford encloses 548—553 within brackets, after Ruhnken, who proposed in v. 549 to read *μερόπων ἐπὶ ἔργοις*. There is, perhaps, an affectation of the Ionic natural philosophy in explaining the theory of mists, which may be thought to indicate a later age.—*πυροφόρος*, Gl. MS. Cant. *θρεπτικὸς καὶ ζωογόνος τῶν καρπῶν*. Gl. Cod. Gale *σιτοφόρος*.

550. *ἀρυσσάμενος*, having drawn watery vapours from ever-flowing rivers. Both *ἀρύω* and its cognate *ἐρύω* are digammated words. Compare Eur. Med. 835, *τοῦ καλλινάου τ' ἀπὸ Κηφισοῦ ῥοὰς | τὰν Κύπριν κλήζουσιν ἀφυσσαμέναν | χώραν καταπνεῦσαι μετρίας ἀνέμων | ἡδυπνόους*

ὑψοῦ ὑπὲρ γαίης ἀρθεὶς ἀνέμοιο θυέλλῃ,
ἄλλοτε μέν θ' ὔει ποτὶ ἕσπερον, ἄλλοτ' ἄησι (550)
πυκνὰ Θρηϊκίου Βορέου νέφεα κλονέοντος.
τὸν φθάμενος, ἔργον τελέσας, οἰκόνδε νέεσθαι,
μήποτέ σ' οὐρανόθεν σκοτόεν νέφος ἀμφικαλύψῃ, 555
χρῶτά τε μυδαλέον θείῃ, κατά θ' εἵματα δεύσῃ.
ἀλλ' ὑπαλεύασθαι· μεὶς γὰρ χαλεπώτατος οὗτος (555)
χειμέριος, χαλεπὸς προβάτοις, χαλεπὸς δ' ἀνθρώποις.
τῆμος τῶμισυ βουσὶν, ἐπ' ἀνέρι δὲ πλέον εἴη

552. Fέσπερον 554. Fέργον Foἰκόνδε 556. καὶ Feίματα? 557. ὑπαλέFασθαι

551. ὑψοῦ δ' I. 552. ἄησιν DG. 553. κλονόεντος EFH. 554. φθασάμενος I. ἔργα K, Ald. 555. μήποτ' ἐξ οὐρ. (γρ. μήποτέ γ' οὐρ.) A. σκοτέον H. 556. χρῶτα δὲ ABCDEGI. 559. τώμισυ βουσίν· ἐπὶ δ' ἀνέρι πλεῖον εἴη A. βουσὶν, ἐπί δ' ἀνέρι πλέον εἴη EF. βουσὶν, ἐπ' ἀνέρι δὲ πλέον BCDGHI. βουσὶν ἐπὶ δ' ἀνδρὶ τὸ πλέον εἴη K, Ald. ἐπὶ δ' ἀνέρι πλέον εἴη F.

αὔρας. Hippol. 209, πῶς ἂν δροσερᾶς ἀπὸ κρηνίδος | καθαρῶν ὑδάτων πῶμ' ἀρυσαίμαν;—ἀεναέντων, a participial form of ἀέναος, used also in Od. xiii. 109, ἐν δ' ὕδατ' ἀενάοντα.

552. ἄησι, 'blows,' i. e. ends in a gale. The notion is, that the mist is raised from the earth to the clouds, where it produces either rain or wind according to circumstances. Hermann thought the next verse came from another recension, in which it represented βορέαο πεσόντος in v. 547. He proposes to read thus, ἀλλότε μέν θ' ὔει ποτὶ ἕσπερον, ἀλλότε δ' εἶσιν Ἠῴος. γ' ἐπὶ γαῖαν κ.τ.λ. But this involves a still further change, βορέω δὲ πεσόντος Ἀὴρ πυροφόρος τέταται κ.τ.λ.

554. τὸν φθάμενος κ.τ.λ. 'Anticipating this (ὑετὸς implied in ὔει, cf. v. 545, rather than μῆνα Ληναιῶνα, Mosch.), having done your work in the farm, return homewards, lest' &c. He warns those who perceive a mist in the morning to beware of rain at night; for 'nunquam imprudentibus imber obfuit,' Georg. i. 373. Compare inf. v. 570, τὴν φθάμενος οἶνας περιταμνέμεν.

557. μεὶς (for μηνς, whence *mensis*) is called an Ionic form. It occurs Pind. Nem. v. 82. Il. xix. 117, ἡ δ' ἐκύει φίλον υἱόν, ὁ δ' ἕβδομος ἐστήκει μείς. The next verse, in which χαλεπὸς is twice repeated after χαλεπώτατος, may be an interpolation. The sentiment is very similar to Il. xviii. 549, ἡ καὶ χειμῶνος δυσθαλπέος, ὅς ῥά τε ἔργων ἀνθρώπους ἀνέπαυσεν ἐπὶ χθονὶ, μῆλα δὲ κήδει. As before remarked, the whole of this passage about the winter seems to have been tampered with by the rhapsodists. Indeed μεὶς οὗτος, referring back so far as v. 504, is one of the indications that a good deal of the intervening matter is spurious.

559. τώμισυ Goettl. with Cod. Gale. θώμισυ Gaisford with most of the copies. The omission of the aspirate is Ionic and Aeolic, as in ἀντήλιος, &c. Gaisford gives βούσ', ἐπὶ δ' ἀνέρι καὶ πλέον εἴη, but the καὶ seems to have no MS. authority.—ἐπ' ἀνέρι is, 'but besides (or in addition) for a man,' i. e. for a slave, ἐργάτῃ. For ἁρμαλιὴ was the *dimensum*, the slaves' allowance of food. It occurs inf. v. 767, ἁρμαλιὴν δατέασθαι, but is more common in the Alexandrine poets, e. g. Theocr. xvi. 35. Ap. Rhod. i. 393. That man requires more food in cold weather is well known. But the cattle are to be put on half-allowance, because they have little work to do and plenty of rest at night.—εὐφρόνη, for 'night,' has been thought by some a post-epic usage.—ἐπίρροθοι, ἤγουν βοηθοί, Moschop. So Aesch. Theb. 361, ἐλπὶς ἐστὶ νύκτερον

ἁρμαλιῆς· μακραὶ γὰρ ἐπίρροθοι εὐφρόναι εἰσί.
[ταῦτα φυλασσόμενος τετελεσμένον εἰς ἐνιαυτὸν
ἰσοῦσθαι νύκτας τε καὶ ἤματα, εἰσόκεν αὖτις (560)
γῆ πάντων μήτηρ καρπὸν σύμμικτον ἐνείκῃ.]
Εὖτ' ἂν δ' ἐξήκοντα μετὰ τροπὰς ἠελίοιο
χειμέρι' ἐκτελέσῃ Ζεὺς ἤματα, δή ῥα τότ' ἀστὴρ
Ἀρκτοῦρος προλιπὼν ἱερὸν ῥόον Ὠκεανοῖο
πρῶτον παμφαίνων ἐπιτέλλεται ἀκροκνέφαιος. (565)
τὸν δὲ μέτ' ὀρθρογόη Πανδιονὶς ὦρτο χελιδὼν
[ἐς φάος ἀνθρώποις, ἔαρος νέον ἱσταμένοιο.]

569. *Ἔαρος*

562. αὖτις AEF. αὖθις G.

τέλος μολεῖν παγκλαύτων ἀλγέων ἐπίρροθον.

561—3. These three verses are generally allowed to be spurious, and to have been added by way of closing the subject. Proclus;—*τοῦτον καὶ τοὺς ἑξῆς δύο διαγράφει Πλούταρχος. δηλοῦσι δὲ, χρῆναι διόλου τοῦ ἔτους βλέπειν εἰς τὰς νύκτας καὶ τὰς ἡμέρας, καὶ πρὸς ταύτας ἰσοῦν τὰ ἔργα, ἕως ἂν μετὰ τὸν σπορὸν ἡ ὥρα ἀφίκηται τῆς τῶν καρπῶν συλλογῆς.* 'Observing these precepts till the end of the year' (viz. from midsummer till midwinter; or, with Tzetzes, *ἀπὸ θέρους μέχρι καὶ θέρους ἐξίσου*), 'make the nights equal and the days equal,' viz. by proportioning the supply of food, so that the consumption is equal, taking one season with another, both for man and beast, i. e. when more for the one, it is less for the other. On *ἰσοῦσθαι* see Scut. Herc. 263.

564. *ἐξήκοντα.* Two months after midwinter, viz. towards the close of February, Arcturus becomes visible. Elaborate calculations have been made, founded on this passage, in order to ascertain, by the aid of astronomy, the date of this poem. The reader who is curious on the subject, and capable of understanding it, will find it discussed in p. xxi—xxxi of Robinson's Preface (ed. Oxon. 1737). But his faith in the accuracy of the theory will not be confirmed by finding it carries back the date to B.C. 942. According to Goettling, on the authority of Ideler, not 60, but 57 days intervene between midwinter (Dec. 29) and the rising of Arcturus (Feb. 24).—On the short *α* of the accusative, see infr. v. 675.

567. *ἀκροκνέφαιος.* Proclus; *αὕτη ἐστὶν ἡ ἑσπερία ἐπιτολὴ τοῦ Ἀρκτούρου, ἐν τῷ ἄκρῳ τοῦ καιροῦ τῆς νυκτὸς ἀνατέλλοντος.* Moschopulus;—*ἀντὶ τοῦ κατὰ τὸ ἄκρον τῆς νυκτὸς, ἤγουν κατὰ τὴν ἑσπέραν.* "The *acronych* or true evening rising is the rising of the star at the eastern verge of the horizon at the moment the sun is sinking on the western side. It is of this that Hesiod speaks." Keightley, Preface to Ovid's Fasti, p. viii, (ed. 2.) —*παμφαίνων*, wholly visible, i. e. not only as a star, but as a constellation. By *Arcturus* the poet is thought to mean Arctophylax or Bootes, of which Arcturus is the chief star.—As for *πρῶτον*, which Goettling appears to construe with *προλιπὼν*, the more obvious and easy sense is *τότε δὴ πρῶτον παμφαίνων ἐπιτέλλεται.* For *ἐπιτολαί, ἐπιτέλλειν*, properly said of stars, see Aesch. Prom. 100. Eur. Phoen. 1116.

568. *ὀρθρογόη.* This epithet seems more suitable to the nightingale than to the swallow; hence some of the old grammarians read *ὀρθογόη, ἡ μεγάλως καὶ ὀρθίως γοῶσα.* However, as matter of fact, the swallow is one of the very earliest of the feathered songsters. Philomela (according to some accounts Procne) is meant, both being daughters of Pandion, king of Athens.—The next verse, perhaps, was adapted by some rhapsodist from Od. xix. 518, *ὡς δ' ὅτε Πανδαρέου κούρη, χλωρηὶς ἀηδών, καλὸν ἀείδῃσιν ἔαρος νέον ἱσταμένοιο.* This was more likely to be done, from the close relationship of Procne and Philomela.

τὴν φθάμενος οἶνας περιταμνέμεν· ὣς γὰρ ἄμεινον. 570
ἀλλ' ὁπότ' ἂν φερέοικος ἀπὸ χθονὸς ἅμ φυτὰ βαίνῃ
Πληϊάδας φεύγων, τότε δὴ σκάφος οὐκέτι οἰνέων·
ἀλλ' ἅρπας τε χαρασσέμεναι καὶ δμῶας ἐγείρειν.
φεύγειν δὲ σκιεροὺς θώκους καὶ ἐπ' ἠῶ κοῖτον
ὥρῃ ἐν ἀμητοῦ, ὅτε τ' ἠέλιος χρόα κάρφει. 575
τημοῦτος σπεύδειν, καὶ οἶκαδε καρπὸν ἀγινεῖν
ὄρθρου ἀνιστάμενος, ἵνα τοι βίος ἄρκιος εἴῃ.
ἠὼς γάρ τ' ἔργοιο τρίτην ἀπομείρεται αἶσαν.

570. Foίνας 571. φερέFοικος 572. Foινέων 574. ἀFόα ?
576. Foίκαδε 578. ἀFὼς γὰρ Fέργοιο

570. περιτεμνέμεν A. 571. ἀμφυτὰ βαίῃ (γρ. βαίνῃ) A. ἂν φυτὰ βαίνῃ BCGIK, Ald. ἀμφυτὰ βαίνῃ DEF. 574. κοίτην I. 575. ἀμήτου A. ὅτ' ἠέλιος EF. καρφει A. κάρφῃ K, Ald. κάρφει BCD EFGHI. 576. ἀγινεῖν A. ἀγείρειν the rest. 577. εἴῃ G. εἴῃ the rest. 578. ἀπομείρεται A.

570. *οἶνας*, the vines. The first pruning is in early spring, just before the leaves sprout; the second in the summer, when the too luxuriant shoots and too umbrageous leaves are dressed off, as described in Georgic. ii. 365.

571. *φερέοικος*, the snail. See on v. 524. Cicero, De Div. ii. 64, quotes an old poet who called the snail 'terrigenam, herbigradam, domiportam, sanguine cassam.' When the snail leaves the ground and crawls over the plants, seeking a shelter from the Pleiades, in the middle of May (the time of their heliacal rising), then the operations of pruning and digging or hoeing the vines must be left, and the early harvest must be commenced. —*σκάφος*, (*σκάπτειν*,) the trench or trenching, viz. digging round the roots to open the soil and admit the air. This process is described in Od. xxiv. 227. 242, under the terms *ἀμφιλαχαίνειν* and *λιστρεύειν φυτόν*.

573. *ἅρπας χαρασσέμεναι*, to sharpen the sickles. See sup. v. 387. Theog. 179.

574. *σκιεροὺς θώκους*, seats under trees for your siesta or mid-day nap.—*ἐπ' ἠῶ κοῖτόν*, sleep until daybreak, *τὴν κατὰ τὸν ὄρθρον ἀνάπαυσιν*, Moschop. He recommends early rising in the hottest weather, because a third part of a day's work is got through in the morning, v. 578. See Theocr. x. 48. 50.

575. *ἀμήτου* Cod. Gale, for *ἀμητοῦ*. The Etymol. Mag. p. 83. 9, quoted by Gaisford, distinguishes *ἀμητὸς* as the harvest, *ἄμητος* as the time of the harvest. This subtle distinction is accepted by both Gaisford and Goettling.—*κάρφει*, see v. 7. Archilochus, frag. 27, *οὐκέθ' δμῶες θάλλεις ἁπαλὸν χρόα, κάρφεται γὰρ ἤδη*.

576. *τημοῦτος*, at that hour of the day. Or simply perhaps, 'at that season' (so Tzetzes). When the sun is hot, says the poet, and there is an inducement to indulge listlessness, then be on the alert to get in your crop. Compare *τηλικοῦτος*. The correlatives *ἦμος* and *τῆμος* (inf. 582—5) were adjectives agreeing with *χρόνος*, 'the when time' and 'the then time.' The latter word was perhaps a dialectic variety of *τῆνος* = *ἐκεῖνος*, whence *τηνικαῦτα* &c.—*ἀγινεῖν* Goettling for *ἀγείρειν*, with Cod. Gale and two others.

577. *εἴῃ* (for *ἔῃ* or *ᾖ*) was restored by Hermann for *εἴῃ*, and it is so written in MS. Cant. See on v. 470. So *θείῃ* for *θῇ* or *θέῃ* in v. 556. *φανείῃ* v. 680.—*ἄρκιος*, secure, safely got in; or perhaps, 'sufficient.' See v. 370.

578. *ἀπομείρεται*, *ἀποτέμνεται*, takes to itself a third share of a day's work in

ἠώς τοι προφέρει μὲν ὁδοῦ, προφέρει δὲ †καὶ ἔργου·
ἠὼς, ἥτε φανεῖσα πολέας ἐπέβησε κελεύθου
ἀνθρώπους, πολλοῖσι δ' ἐπὶ ζυγὰ βουσὶ τίθησιν.
Ἧμος δὲ σκόλυμός τ' ἀνθεῖ, καὶ ἠχέτα τέττιξ (580)
δενδρέῳ ἐφεζόμενος λιγυρὴν καταχεύετ' ἀοιδὴν
πυκνὸν ὑπὸ πτερύγων, θέρεος καματώδεος ὥρῃ,
τῆμος πιόταταί τ' αἶγες καὶ οἶνος ἄριστος,
μαχλόταται δὲ γυναῖκες, ἀφαυρότατοι δέ τε ἄνδρες

579. δέ τε Ϝέργου? 582. Ϝηχέτα 583. καταχέϜετ' 585. Ϝοῖνος

581. πολλοῖσί τ' A. πολλοῖς δ' EF. 583. ἐπιχεύετ' BCDGHI. 584. πυκνῶν (γρ. πυκνὸν) A. 585. πιότατ' αἶγες εἰσὶ (γρ. πιόταταί τ' αἶγες) A. 586. δέ τοι AEF.

the farm. In Theog. 801 the verb is used passively for χωρίζεται. In both places there is a variant ἀπαμείρεται (α being here superscribed in Cod. Gale). Apoll. Rhod. has ἀπαμείρωμεν, ii. 186.—The τε is a mere metrical insertion in place of the digamma (Ϝέργοιο).

579. προφέρει ὁδοῦ, for πόρρω φέρει, carries you far on your journey and far on your work. Cf. Scut. H. 345. Il. iv. 382, οἱ δ' ἐπεὶ οὖν ᾤχοντο, ἰδὲ πρὸ ὁδοῦ ἐγένοντο. Moschopulus, ἐπίδοσιν ποιεῖ τῆς ὁδοῦ, ἤγουν τῆς ὁδοιπορίας. The ancient reading was perhaps ὁδῷ and ἔργῳ, in which case προφέρει meant προφερής ἐστι, 'is best for,' as διαφέρει is often used for διάφορός ἐστι. Cf. Scut. H. 260, τῶν γε μὲν ἀλλάων προφερὴς τ' ἦν πρεσβυτάτη τε. Thucyd. vii. 77, κἀγώ τοι οὐδενὸς ὑμῶν οὔτε ῥώμῃ προφέρων —οὔτ' εὐτυχίᾳ δοκῶν που ὕστερός του εἶναι. Pind. Pyth. ii. 86, (157,) ἐν πάντα δὲ νόμον εὐθύγλωσσος ἀνὴρ προφέρει. This is confirmed by the comment of Tzetzes, κάλλιστόν ἐστι καὶ τοῖς ἐργαζομένοις καὶ τοῖς ὁδεύουσι, and that of Proclus, φησὶ—τοῖς ὁδεύουσι τὴν ἡῶ προφέρειν.—For three consecutive verses commencing with the same word, see sup. v. 5—8. 182—4. 317—19. Theog. 832—4. Scut. H. 291—3.—For καὶ ἔργου Bentley proposed προφέρει δέ τε Ϝέργου.

580—1. This distich merely amplifies the sense of the preceding, viz. that morning is the best time for every kind of work. So says Xenophon, Oecon. v. 4, καὶ γὰρ ἐν τῷ χώρῳ καὶ ἐν τῷ ἄστει ἀεὶ ἐν ὥρᾳ (i. e. πρωΐ) αἱ ἐπικαιρόταται πράξεις εἰσί.—πολλοῖσι δ', perhaps πολλοῖς δέ τ', as two very good MSS. give πολλοῖς δ', and Cod. Gale has τε for δέ.

582. Having warned the farmer not to waste his time in sleep or mid-day repose when the harvest has to be gathered, the poet proceeds to show that during the extreme heat some little recreation is allowable. Provocatives to festivity are the fat kids, the mellow wine, and the maidens not indisposed to toy with their rustic lovers. This brief episode on permissible rest ends with v. 597, after which the subject of farm operations is continued from v. 573.

Ibid. σκόλυμος, some prickly plant of the thistle family; some say artichoke, others chicory. Proclus calls it λάχανον ἄγριον ἀκανθῶδες, and Theophrastus (Hist. Plant. vi. § 4) describes it as having a root edible either raw or cooked, and says that this is best when it flowers, which is περὶ τροπὰς, about the summer solstice.

583. δενδρέῳ. Compare Scut. H. 393, ἠχέτα τέττιξ ὄζῳ ἐφεζόμενος θέρος ἀνθρώποισιν ἀείδειν ἄρχεται. Though the poets speak of the cicada's *song*, (as Il. iii. 150, ἀγορηταὶ Ἐσθλοὶ, τεττίγεσσιν ἐοικότες, οἵ τε καθ' ὕλην δενδρέῳ ἐφεζόμενοι ὄπα λειριόεσσαν ἱεῖσιν, and Virg. Georg. iii. 328, 'et *cantu* tremulae rumpunt arbusta cicadae,') Hesiod at least knew that the sound was produced by the friction or vibration of the wings. Proclus;—ᾄδει δὲ ὑπὸ ταῖς πτέρυξι τρίβων ἑαυτὸν καὶ τὸν ἦχον ἐκπέμπων· οὕτω γὰρ αὐτὸν ᾄδειν φασί.—καματώδεος, see inf. v. 664.

586. ἀφαυρότατοι, not necessarily 'in

[εἰσὶν, ἐπεὶ κεφαλὴν καὶ γούνατα Σείριος ἄζει,] (585)
αὐαλέος δέ τε χρὼς ὑπὸ καύματος. ἀλλὰ τότ' ἤδη
[εἴη πετραίη τε σκιὴ, καὶ βίβλινος οἶνος,
μᾶζά τ' ἀμολγαίη, γάλα τ' αἰγῶν σβεννυμενάων, 590
καὶ βοὸς ὑλοφάγοιο κρέας μήπω τετοκυίης,
πρωτογόνων τ' ἐρίφων· ἐπὶ δ' αἴθοπα πινέμεν οἶνον (590)
ἐν σκιῇ ἑζόμενον, κεκορημένον ἦτορ ἐδωδῆς,

588. ἀϝαλέος κάϝματος 591. βοϝὸς

588. αὐέλιος A. 589. τε om. AB. βίβλινος ABCG, Ald. βύβλινος D and H by correction. 592. πιέμεν G.

coitum pigerrimos,' as Pliny, N. H. xxii. 22 (quoted by Goettling), supposed; but in a general sense, exhausted and debilitated by the heat, and so requiring recreation. Virgil had this passage in view, Georg. i. 341, 'Tunc agni pingues, et tunc mollissima vina.'

587. This verse is probably spurious, and for these reasons:—In the first place, εἰσὶν stands awkwardly at the beginning of the verse; secondly, ὁπότε χρόα Σείριος ἄζει occurs in Scut. H. 397, and may have suggested the repetition here; thirdly, it may have been inserted from the words of Alcaeus, quoted by Moschopulus, νῦν δὲ μιαρώταται γυναῖκες, λεπτοὶ δέ τοι ἄνδρες, ἐπεὶ κεφαλὴν καὶ γόνατα σείριος ἄζει, and this is quite as likely as that Alcaeus should have borrowed the exact words of Hesiod; fourthly, and principally, Cod. Gale has the remarkable reading τῆμος πιότατ' αἶγες εἰσὶ, (v. 585,) which shows that εἰσὶν could not have been in the text when that reading first originated.

589—96. These verses must be condemned as a manifest interpolation. It is true that for the unmetrical πετραίη τε σκιὴ we might read πέτρη τε σκιερὴ, which would be a safer expedient than to justify the prosody by Homer's occasional use of Σκάμανδρος, σκέπαρνον, &c. It is remarkable however that Cod. Gale, with the best Bodleian MS., omits the τε, and it may be added, that the mention of the shade in v. 593 is now a mere tautology. It is further remarkable that the digamma in οἶνος is omitted, contrary to the universal practice of the early epic writers, in not less than three verses, viz. 589. 592. 596. Hesiod could not have written these lines; but he might have written either ἀλλὰ τότ' εἴη μᾶζά τ' ἀμολγαίη, γάλα τ' αἰγῶν σβεννυμενάων, (as having already mentioned the kid's flesh and the wine, v. 585,) or, more probably, ἀλλὰ τότ' εἴη δμωσὶν ἐποτρύνειν κ.τ.λ. (v. 597.) It may be added, that the somewhat subtle use of μήπω in v. 591 is hardly consistent with epic simplicity; and that the best copies agree in πρόσωπα, v. 594, which seems a spurious nominative of the epic προσώπατα and πρόσωπασι, occurring once or twice in the Odyssey. Lastly, the mention of the Thracian wine known as *Byblíne* was not to be expected in so early a writer as Hesiod. Goettling perceived that v. 591—5 were interpolated; but (though v. 590 is a characteristic verse, and may be genuine,) he should have extended the condemnation to v. 589.

590. μᾶζα ἀμολγαίη, bread fermented and risen (Lexil. p. 91). ἄρτος γάλακτι ἐζυμωμένος, gl. MS. Cant. κρατίστη, gl. Cod. Gale. Proclus, κρατίστη, ἀκμαία· τὸ γὰρ ἀμολγὸν ἐπὶ τοῦ ἀκμαίου τίθεται. —σβεννυμενάων, not for τοῦ θηλάζειν παυσαμένων (Moschop.), but 'when milked nearly dry.' The residue, or last draining of the teats, always contains the greatest amount of cream, because the lightest and thickest part of the milk comes away from the udder the last.

591. ὑλοφάγοιο, fed in the woodlands, not stall-fed.

592. ἐρίφων, scil. κρέας. Theocr. i. 6, χιμάρῳ δὲ καλὸν κρέας, ἤς τέ κ' ἀμέλξῃς.

593. ἐδωδῆς. For the genitive see v. 33.—κεκορημένον, cf. Ar. Pac. 1285, ταῦτ' ᾄδε, ταῦθ', ὡς ἥσθιον κεκορημένοι.

ἀντίον ἀκραέος Ζεφύρου τρέψαντα πρόσωπον,
κρήνης τ' ἀενάου καὶ ἀπορρύτου, ἥτ' ἀθόλωτος. 595
Τρὶς ὕδατος προχέειν, τὸ δὲ τέτρατον ἱέμεν οἴνου.]
Δμωσὶ δ' ἐποτρύνειν Δημήτερος ἱερὸν ἀκτὴν (595)
δινέμεν, εὖτ' ἂν πρῶτα φανῇ σθένος Ὠρίωνος,
χώρῳ ἐν εὐαεῖ καὶ εὐτροχάλῳ ἐν ἀλωῇ.
μέτρῳ δ' εὖ κομίσασθαι ἐν ἀγγεσιν· αὐτὰρ ἐπὴν δὴ 600

594. εὐκραέος EI. εὐκραέος ἀνέμου K, Ald. πρόσωπα ABCDGHI. From this verse to the end a different hand in D. 595. ἀενναόν A. 596. τρὶς ὕδατος ABCEFGHIK. τρὶς δ' ὑδ. D. τέταρτον AD, Ald. 599. χάλῳ I (for χώρῳ). 600. ἐσκομίσασθαι K, εὐκομίσασθαι Ald.

594. *ἀκραέος, τοῦ ἄκρως φυσῶντος, καλοῦ καὶ ἀμιγοῦς, ἢ ἠρέμα πνέοντος*, Proclus. From the analogy of *εὐᾶης*, inf. v. 599, it seems that there is here a synizesis. Some copies give *εὐκραέος*, a form used in Apoll. Rhod. ii. 1228, *ἐϋκραὴς ἄεν οὖρος*. But here *ἄκρος* and *ἄημι*, not *εὖ* and *κεράννυμι*, are the components. For *Ζεφύρου* the early editions and the Corpus Christi MS. give *ἀνέμου*. The best copies agree in *πρόσωπα*, on which word see on v. 589.

595. *ἀπορρύτου*, gushing from the earth on the spot, not conveyed by pipes or artificial means.—*ἀθόλωτος*, unstirred, not made muddy by cattle drinking at it. Hermann would omit the full stop after *ἀθόλωτος*, and read *τρεῖς ὕδατος προχέειν*, 'pour first into the mixer three measures of water from a clear spring.' This is, perhaps, a better way of taking the passage. There was not much point in sitting with the face towards the spring, (unless indeed to enjoy the sight of it,) but the mention of it in connexion with the wine-mixing is most appropriate. Compare Ovid, Fast. i. 403, 'Vina dabat Liber; tulerat sibi quisque coronam; Miscendas large rivus agebat aquas.' Goettling objects, that *ὕδατος* would be superfluous after *κρήνης*. But the antithesis between *ὕδωρ* and *οἶνος* seems a studied one.—*τὸ τέτρατον*, a very weak mixture, fitted, as Proclus observes, for simple working men, and not for the luxurious, who preferred the *τρία καὶ δύο*. See Photius in *τρία καὶ δύο*, who cites the present passage. Some copies, but not the best, give *τρὶς δ' ὕδατος*.

597. The sense here is continued from v. 577. There the slaves were to carry home the corn; here they are to thrash it, i. e. either by drawing over it the heavy toothed plank (the Roman *tribulum*, as is still done in Asia Minor; see Sir Charles Fellows' Travels, p. 51), or by driving the cattle so as to trample it on the smooth and level threshing-floor. By *δινεῖν* the circular track, by *εὐτροχάλῳ* the circular shape seems indicated. But Van Lennep explains it, 'well-rolled,' from Virg. Georg. i. 128. In those parts of Europe which still retain the ancient Roman practice of agriculture, this circular floor may often be seen on some exposed hillside. Both the treading out and the winnowing are performed on the same spot; and both operations are seen in juxtaposition in a drawing in vol. ii. p. 41, of Wilkinson's Ancient Egyptians. See also Xen. Oecon. xviii. 3—5, *οὐκοῦν, ἔφη, τοῦτο μὲν οἶσθα, ὅτι ὑποζυγίῳ ἁλοῶσι τὸν σῖτον.—ὅπως δὲ τὸ δεόμενον κόψουσι καὶ ὁμαλιεῖται ὁ ἀλοητὸς, τίνι τοῦτο, ὦ Σώκρατες; ἔφη. Δῆλον ὅτι, ἔφην ἐγὼ, τοῖς ἑπαλωσταῖς, στρέφοντες γὰρ καὶ ὑπὸ τοὺς πόδας ὑποβάλλοντες τὰ ἄτριπτα ἀεὶ, δῆλον ὅτι μάλιστα ὁμαλίζοιεν ἂν τὸν δῖνον, καὶ τάχιστα ἀνύτοιεν.—Ὡρίωνος κ.τ.λ.*, scil. before the middle of July.

599. *εὐαεῖ, εὐηνέμῳ*. This epithet alludes to the use of the *ἀλωὴ* for winnowing, or throwing the grain in the air that the chaff may be blown off, as our country people treat their gleanings. Xen. Oecon. xviii. 6, 7, describes it, and Homer alludes to it Il. v. 499, *ὡς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλωὰς ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ κρίνῃ ἐπειγομένων ἀνέμων καρπόν τε καὶ ἄχνας, αἱ δ' ὑπολευκαίνονται ἀχυρμιαί.* Od. v. 368, *ὡς δ' ἄνεμος ζαὴς ἠΐων θημῶνα τινάξῃ καρφαλέων, τὰ μὲν ἄρ τε διεσκέδασ' ἄλλυδις ἄλλῃ*.

600. *μέτρῳ*, by measure. Having thrashed and winnowed it, ascertain the

πάντα βίον κατάθηαι ἐπάρμενον ἔνδοθι οἴκου,
θῆτά τ' ἄοικον ποιεῖσθαι, καὶ ἄτεκνον ἔριθον (600)
δίζεσθαι κέλομαι· χαλεπὴ δ' ὑπόπορτις ἔριθος·
καὶ κύνα καρχαρόδοντα κομεῖν· μὴ φείδεο σίτου·
μή ποτέ σ' ἠμερόκοιτος ἀνὴρ ἀπὸ χρήμαθ' ἕληται. 605
χόρτον δ' ἐσκομίσαι καὶ συρφετὸν, ὄφρα τοι εἴη
βουσὶ καὶ ἡμιόνοισιν ἐπηετανόν. αὐτὰρ ἔπειτα (605)
δμῶας ἀναψῦξαι φίλα γούνατα καὶ βόε λῦσαι.

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601. Ϝοίκου 602. ἀϜοικον 607. ἐπεϜτανὸν 608. βόϜε

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601. ἔνδοθι A. ἔνδοθεν the rest. 602. θῆτά τ' ἄοικον ABCD. θῆτ' ἄοικον EFGHIK, Ald. 606. χόρτον τ' BDHI. εἴη EF. εἶη the rest.

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quantity, and store it away in vessels. Compare sup. v. 350. 475. The reading of one copy, *ἐσκομίσασθαι*, is a good one, 'get it brought into your house.' Compare v. 576.

601. *ἔνδοθεν* vulgo, against the digamma in *Ϝοίκου*. *ἔνδοθι* is preserved by Cod. Gale. See on v. 523.

602. *θῆτα*, a head-servant; a hired farming-man, or bailiff, especially to keep the stores at home. The *θῆτες* seem to have been farm-servants on pay, as distinct from the domestic slaves or general servants, *δμῶες*, who merely had their allowance of food, and were probably subordinate to the *θῆτες*. Homer distinguishes them, Od. iv. 644, *θῆτές τε δμῶές τε*. Cf. ibid. xi. 489, *βουλοίμην κ' ἐπάρουρος ἐὼν θητευέμεν ἄλλῳ ἀνδρὶ παρ' ἀκλήρῳ*. xviii. 357, *ξεῖν', ἦ ἄρ κ' ἐθέλοις θητευέμεν, εἴ σ' ἀνελοίμην, ἀγροῦ ἐπ' ἐσχατιῆς;* Photius, *θῆτες. οἱ ἕνεκα τροφῆς δουλεύοντες*. ibid. *θητεύειν, μισθῷ ἐργάζεσθαι*. So Hom. Il. xxi. 444, *πὰρ Διὸς ἐλθόντες θητεύσαμεν εἰς ἐνιαυτὸν μισθῷ ἐπὶ ῥητῷ.*—*ποιεῖσθαι*, 'to adopt,' i. e. to take into your employ; cf. inf. v. 707. He is to be *ἄοικος*, without a family or household of his own (cf. sup. v. 405), that he may attend solely to your interests.—*ἔριθον, γυναῖκα ἐργατικὴν*, Moschop. Compare again v. 405, *οἶκον μὲν πρώτιστα γυναῖκά τε*. She too must be childless, for a mother with an infant at the breast is difficult to make use of, *χαλεπή.*—*ὑπόπορτις, παῖδα ἔχουσα*, Proclus. The term is quaint and characteristic, otherwise we might be inclined to suspect the genuineness of this verse. It is not necessary to the context, and *κέλομαι* interrupts the series of infinitives used for imperatives.

604. *καὶ κύνα*, viz. to protect your stores. Virg. Georg. iii. 404, 'Nec tibi cura canum fuerit postrema.'—*ἡμερόκοιτος ἀνὴρ*, a night-prowling thief who sleeps by day; an expression of the same kind as *φερέοικος* in v. 571. The compound occurs in Eur. Cycl. 58.

606. *χόρτον κ.τ.λ.* Get in not only your corn, but your hay and fodder against the winter,—*συρφετὸς* was the rubbish consisting of leaves, vine-clippings, weeds, twigs, &c., which (in the Romance countries) are still used for feeding and littering goats and cattle, in default of grass. Photius, *συρφετὸς, ἀγυρτώδης ὄχλος ἢ λόγος· ἢ ἡ ἐξ ἀνέμου (f. ἡ ἐξ ἀγροῦ) συλλεγομένη κοπρὸς καὶ φρυγανώδης.* (This latter epithet has reference only to fuel.)—*εἴη* for *ἔῃ* or *ᾖ*. See v. 470.

607. *ἐπηετανόν*. On this word as a quadrisyllable, see v. 31.—This ingathering of fodder is spoken of as a kind of supplement to the harvest operations. Between the conclusion of these and the vintage in the autumn, the slaves are to have an interval of rest, and the cattle, being no longer required, are to be loosed. Moschop. *ἔπειτα δὲ τοὺς δούλους ἀνάψυξον, ἤγουν ἀνάπαυσον κατὰ τὰ φίλα γόνατα, ἵνα πάλιν ἀκμαιότεροι ἐν τοῖς πόνοις ὑπουργήσωσι, καὶ τοὺς βόας λῦσον, ἤγουν τοῦ ζυγοῦ ἀπάλλαξον καὶ τῶν ἔργων.*

Εὖτ' ἂν δ' Ὠρίων καὶ Σείριος ἐς μέσον ἔλθῃ
οὐρανόν, Ἀρκτοῦρον δ' ἐσίδῃ ῥοδοδάκτυλος Ἠώς, 610
ὦ Πέρση, τότε πάντας ἀπόδρεπε οἶκαδε βότρυς.
δεῖξαι δ' ἠελίῳ δέκα τ' ἤματα καὶ δέκα νύκτας· (610)
πέντε δὲ συσκιάσαι, ἕκτῳ δ' εἰς ἄγγε' ἀφύσσαι
[δῶρα Διωνύσου πολυγηθέος. αὐτὰρ ἐπὴν δὴ

610. δὲ *Fidy.* ἀFὼς 611. *Foικαδε*

609. ἔλθῃ A. ἔλθοι EF. ἔλθῃ (—η) the rest. 610. ἐσίδῃ A. ἐσίδοι EF. ἐσίδη (—η) the rest. 611. ἀποδρέπειν A. 612. δέκα δ' A. δέκα ἤμ. K, Ald. 614. διονύσου EFH.

610. Ἀρκτοῦρον. The operations of the vineyard were all regulated by this star; cf. *ω*. 566. 570, where Goettling refers to Plat. Legg. viii. p. 844, D, *τὴν ὥραν τὴν τοῦ τρυγᾶν Ἀρκτούρῳ ξύνδρομον*. Here the morning rising of Arcturus is meant, after the middle of September. By *Sirius*, according to the scholiasts, is meant, not the star properly so called, but one in the constellation of Canis. So also he seems rather to refer to the star in Virgo, called by the Greeks *προτρυγητὸς* (or —ῆς), by the Romans *Vindemitor* (Ovid, Fast. iii. 407), than to Arcturus.

611. ἀπόδρεπε οἶκαδε, a singular ellipse for *ἀποδρέπων κόμιζε εἰς τὸν οἶκον* (Moschop.). Cf. v. 632, *ἵν' οἶκαδε κέρδος ἄρηαι*. The Cod. Gale gives ἀποδρέπειν, which arose, like so many other mistakes, from ignorance of the digamma. Probably the Doric infinitive, *ἀποδρέπεν*, was the alteration in the first instance.

612. δεῖξαι ἠελίῳ. The process of drying the gathered grapes in the sun seems to have been regularly adopted by the ancients, at least in the manufacture of the more rich and sweet wines, the *vinum passum*, like our Malmsey Madeira. The modern practice is, to allow the grapes to hang as long as possible upon the vines. Goettling illustrates the drying of the grapes both from Pliny, N. H. xiv. 8, and Columella, xii. 39. The drying-ground is specially mentioned in Homer, Od. vii. 123, *τῆς ἕτερον μὲν θειλόπεδον λευρῷ ἐνὶ χώρῳ τέρσεται ἠελίῳ*. Proclus here has a very good note, which it may be as well to present to the reader in English:—'Having cut off the bunches, they laid them under the sun, in order to dry out of them, by the exposure to his rays, the thin and watery part that does not keep well; and they called this *θειλοπεδεύειν*. After this, they again disposed them in the shade, to ensure the contraction of the grape after the sunning, and to cure the tendency to ferment, by a counteracting coolness. The third process was to tread and squeeze out the wine, which they considered now settled and properly tempered.'

613. εἰς ἄγγε' ἀφύσσαι, rack off into vats or open vessels, viz. to ferment, before finally storing it in the terra-cotta πίθοι or jars. Of this process the poet speaks not. How they were finally laid up in the houses of the heroic times we know from Od. ii. 340, *ἐν δὲ πίθοι οἴνοιο παλαιοῦ ἡδυπότοιο ἕστασαν, ἄκρητον θεῖον ποτὸν ἐντὸς ἔχοντες, ἐξείης ποτὶ τοῖχον ἀρηρότες*. Gloss. Cod. Gale *ἀντλησον*.

614. Proclus:—*οὐκ οἶδεν ὁ Ὅμηρος δῶρον Διονύσου τὸν οἶνον*. This and the next three verses are in all probability a later addition. It was enough to have given directions about pouring off the wine; what is added about ploughing interrupts the prescribed series of the annual farm operations. That subject had been fully discussed and dismissed, sup. v. 492. Moreover, v. 615 is taken from Il. xviii. 485, *ἐν δὲ τὰ τείρεα πάντα, τά τ' οὐρανὸς ἐστεφάνωται, Πληϊάδας θ' Ὑάδας τε τό τε σθένος Ὠρίωνος*. The final verse alone is rejected by Goettling, on the ground that πλειὼν, 'a year,' is an Alexandrine word. Whether it occurs elsewhere than in Callim. Hymn. Jov. 69, we know not. It is said to be from *πλέος* or *πλεῖος*, 'full,' meaning the completed circle of the seasons. Compare *δέκα*

Πληϊάδες θ' Ὑάδες τε τό τε σθένος Ὠρίωνος
δύνωσιν, τότ' ἔπειτ' ἀρότου μεμνημένος εἶναι
ὡραίου· πλειὼν δὲ κατὰ χθονὸς ἄρμενος εἴη.] (615)

Εἰ δέ σε ναντιλίης δυσπεμφέλου ἵμερος αἱρεῖ,
εὖτ' ἂν Πληϊάδες σθένος ὄμβριμον Ὠρίωνος
φεύγουσαι πίπτωσιν ἐς ἠεροειδέα πόντον,
δὴ τότε παντοίων ἀνέμων θύουσιν ἀῆται·
καὶ τότε μηκέτι νῆας ἔχειν ἐνὶ οἴνοπι πόντῳ, (620)
[γῆν δ' ἐργάζεσθαι μεμνημένος, ὥς σε κελεύω.]

620. ἠεροϝειδέα 622. ϝοίνοπι

616. ἀρότρου GHI, Ald. 618. αἰρῇ K, Ald. αἱρεῖ the rest. 619. ὄμβριμον DEGHIK, Ald. ὄβριμον the rest. 621. θύουσιν γρ. θύνουσιν A. 622. ἐπὶ οἴνοπι EF.

πλείους ἐνιαυτούς, Theog. 636. 'As the poet began with ploughing and the setting of the Pleiades (v. 384), so now,' says Proclus, 'he comes back to the same subjects, and closes with the remark, that so the year will have a fitting conclusion of farming operations.' It is however impossible to extract this meaning from the verse. Van Lennep translates, 'annus in operibus terra obeundis recte dispositus fuerit.' Moschopulus explains κατὰ χθονὸς by ἀντὶ τοῦ ἐπὶ τῶν τῆς γῆς ἔργων. But this is equally untenable. Probably the writer intended κατὰ χθονὸς εἴη to mean, 'let it go beneath the earth,' i. e. be numbered among things past, as in Eur. Alcest. 618, δέχου δὲ κόσμον τόνδε καὶ κατὰ χθονὸς ἴτω. And Goettling seems to think that εἴη must come from εἶμι, though he is unable to defend the word by examples or analogy. Possibly the sense 'on the earth' may be justified by Theog. 498, τὸν μὲν (λίθον) Ζεὺς στήριξε κατὰ χθονός.

618. He now passes to the subject of navigation. Some precepts on so important a branch of industrial enterprise were required in a didactic poem of this scope; though the poet avows that the sea is not a congenial element to himself, vi 649.

Ibid. δυσπεμφέλου, 'stormy.' Hesiod uses this word as an epithet of the sea, Theog. 440, and of a churlish person inf. v. 722. The etymology is uncertain, as also whether πέμφελος is distinct from, or another form of, πέμπελος. Homer applies δυσπέμφελος to a stormy sea, Il. xvi. 748, and Aeschylus has μοῖραν οὐκ εὐπέμπελον of the Furies, Eum. 454, who are said to be δύσπεμπτοι ἔξω, Ag. 1161. Moschopulus here explains the word by τῆς κακῶς παραπεμπούσης. The gloss in Cod. Gale is δυσκόλου. Perhaps it is from πέμφιξ, which Photius renders πνοή. Compare πομφόλυξ, ποίφυγμα, and ποῖ or ποῖφ (our word *puff*). Hence, applied to the sea, it would mean 'frothy and bubbling;' to a man, 'swelling with anger,' 'pettish,' 'ill-tempered.'

619. On the setting of the Pleiades, as the end of the sailing season, see sup. v. 383. Goettling here has a good note:—"Magna pars Graecorum cum Boeotis stellarum imagines venationem Orionis, magni Graecorum Nimrodi, ita repraesentare putabant, ut Orio cum Sirio cane ἄρκτον, πελειάδας, (πληϊάδας, columbas,) ὑάδας, (suculas,) πτωκάδα cet. persequeretur. Hinc illud φεύγουσαι Ὠρίωνα. Iones vero plaustri (ἁμάξης) imaginem cum bubulco Boote in iisdem siderum sedibus videre sibi videbantur." Virgil has a similar figure of Canis retreating before the advance of Taurus, Georg. i. 217.

621. θύουσιν, 'rush forth,' σφοδρῶς κινοῦνται, Moschop., gl. Cod. Gale πνέουσιν, ὁρμῶνται. Photius, θύειν· τὸ ὁρμᾶν. In Scut. H. 156 and elsewhere θυνέω is used.

623. Goettling thinks this verse spu-

νῆα δ' ἐπ' ἠπείρου ἐρύσαι, πυκάσαι τε λίθοισι
πάντοθεν, ὄφρ' ἴσχωσ' ἀνέμων μένος ὑγρὸν ἀέντων,
χείμαρον ἐξερύσας, ἵνα μὴ πύθῃ Διὸς ὄμβρος.
ὅπλα δ' ἐπάρμενα πάντα τεῷ ἐνικάτθεο οἴκῳ,
εὐκόσμως στολίσας νηὸς πτερὰ ποντοπόροιο·
πηδάλιον δ' εὐεργὲς ὑπὲρ καπνοῦ κρεμάσασθαι.
αὐτὸς δ' ὡραῖον μίμνειν πλόον, εἰσόκεν ἔλθῃ·
καὶ τότε νῆα θοὴν ἅλαδ' ἑλκέμεν, ἐν δέ τε φόρτον
ἅρμενον ἐντύνασθαι, ἵν' οἴκαδε κέρδος ἄρηαι,

624. Ϝερύσαι 626. ἐκϜερύσας 627. Ϝοίκῳ 629. εὐϜεργὲς 632. ἐντύναστ', ἵνα Ϝοίκαδε?

625. ἀόντων DGI. 626. χείμαρρον G. 627. ὅπλα τ' BCD GH. ἐνὶ κάτθεο BCGK. ἐνικάτθεο DEFHI. ἐγκατάθεο A. 629. δ' om. C. 630. μίμνειν καιρὸν A. 632. ἐντείνασθαι G.

rious, and with very good reason. The digamma in ἐργάζεσθαι is violated by the addition of δὲ, which is absolutely required for the connexion; and the mention of agriculture here is quite out of place. The old commentators recognise it; but Tzetzes seems to place it after v. 628. Van Lennep objects that νῆα could not so closely follow νῆας.

624. πυκάσαι λίθοισι. Make a breakwater of stones to keep off the force of the waves. By ἀνέμων μένος he means generally the effects of wind (the rain-bringing wind, Νότος) in making the waves lash the shore. Tzetzes, μή πως ὁ σάλος αὐτὴν ἀναρπάξῃ. Goettling seems to think the λίθοι here are the same as the large stones used as anchors, and called εὐναὶ and ἕρματα in the Homeric poems, accordingly as they served to moor the ship at sea or prop it upright on shore. But πυκάσαι and παντόθεν clearly imply a number of stones collected and packed round the ship. A somewhat similar expedient saved a great ship for the whole winter, when stranded some years ago on the Irish coast. Homer appears to refer to this practice in Il. xiv. 410, χερμαδίῳ, τά βα πολλὰ, θοάων ἔχματα νηῶν, πὰρ ποσὶ μαρναμένων ἐκυλίνδετο,—στῆθος βεβλήκει. Which passage further proves that the stones were of no great magnitude.

626. χείμαρον, the plug; ὁ ὑπὸ τὴν τρόπιν πάσσαλος, οὗ ἐξαιρουμένου, ὅταν ὕσῃ, τὸ ὕδωρ προχωρεῖ, Proclus. This is still done in ships' boats suspended on the davits. Hence the term χείμαρος = χειμάρρους, from the torrent of water that gushed through the hole.—πύθῃ, ἤγουν σήπῃ, Mosch.

627. ὅπλα, the tackle; πάντα ὧν δεῖται ἡ ναῦς, τὸν ἱστὸν, τὰ ἱστία, τὰς διφθέρας, τοὺς κάλους, τὰ πηδάλια, Proclus. It was the custom to remove these from the stranded ship, and deposit them in the house of the owner during the winter. They were brought into the vessel again when required for service. Hence Od. xi. 3, ἐν δ' ἱστὸν τιθέμεσθα καὶ ἱστία νηὶ μελαίνῃ.—ἐπάρμενα, packed, fitted together, or placed one above the other. Compare sup. v. 601.—στολίσας πτερὰ, folding up the sails. To furl the sail was στέλλειν, the folds or tucks were στολμοὶ (Aesch. Suppl. 695) or στολίδες, the latter term, like συστολίσαι and ἐστολισμένος, being used by Euripides for the tucks of garments, Bacch. 936. Hel. 1359.

629. ὑπὲρ καπνοῦ. Sup. v. 45, αἴψά κε πηδάλιον μὲν ὑπὲρ καπνοῦ καταθεῖο. Ar. Ach. 279, ἡ δ' ἀσπὶς ἐν τῷ φεψάλῳ κρεμήσεται.

632. ἅρμενον, κ.τ.λ., have a proper and suitable cargo packed into it. We must read (on account of the digamma) either ἐντύνασθ', ἵνα κ.τ.λ., or ἐντύνειν, ἵνα.—The meaning is, that by overloading the ship from desire of great gains, you may lose every thing. Hence it is not improbable that v. 643—5, which Lehrs perceived to be out of place as they now stand, should follow next. This would

ὥσπερ ἐμός τε πατὴρ καὶ σός, μέγα νήπιε Πέρση,
πλωΐζεσκ' ἐν νηυσὶ βίου κεχρημένος ἐσθλοῦ·
ὅς ποτε καὶ τῇδ' ἦλθε πολὺν διὰ πόντον ἀνύσσας,
Κύμην Αἰολίδα προλιπών, ἐν νηῒ μελαίνῃ·
οὐκ ἄφενος φεύγων οὐδὲ πλοῦτόν τε καὶ ὄλβον,
ἀλλὰ κακὴν πενίην, τὴν Ζεὺς ἀνδρεσσι δίδωσι.
νάσσατο δ' ἄγχ' Ἑλικῶνος ὀϊζυρῇ ἐνὶ κώμῃ,
Ἄσκρῃ, χεῖμα κακῇ, θέρει ἀργαλέῃ, οὐδέ ποτ' ἐσθλῇ·
Τύνη δ', ὦ Πέρση, ἔργων μεμνημένος εἶναι

641. Fέργων

633. ἐμὸς πατήρ τε H. ἐμὸς πατὴρ καὶ I. 634. πλωίζεσκ' ἐν AD, and G by correction. πλωίζεσκε νηυσὶ IK, Ald. 635. ἀνύσας ACG. 637. ἄφενον GI. τε om. G. 638. πενίαν CI. δίδωσιν G. 640. θέρει δ' K, Ald. οὔποτ' ἐσθλῇ A.

greatly improve the sense of v. 646, as directly following v. 642, especially if we read εἴ κεν ἐπ' ἐμπορίην κ.τ.λ.; and ὥσπερ ἐμός τε πατὴρ κ.τ.λ. would very well mean, 'This is just what our father did when he took to the sea,' &c. The whole passage about a moderate freight might thus be compared with Aesch. Ag. 978, τὸ μὲν πρὸ χρημάτων κτησίων ὄκνος βαλὼν, σφενδόνας ἀπ' εὐμέτρου, οὐκ ἔδυ πρόπας δόμος πημονὰς γέμων ἄγαν, οὐδ' ἐπόντισε σκάφος.—οἴκαδε ἄρηαι, gain profit for the voyage home. Compare v. 611, ἀπόδρεπε·οἴκαδε βότρυς.

633—42. Goettling contends that these verses were added by some one who wished to make out that Hesiod himself was born in Boeotia, and not at Cyme in Aeolis, as some later accounts stated. Müller (Gr. Lit. p. 80) says, "There is no reason to doubt the testimony of the author, that his father came from Cyme in Aeolis to Ascra. The motive which brought him thither was doubtless the recollection of the ancient affinity between the Aeolic settlers and this race of the mother country." The verses certainly have the impress of genuineness. The strongly expressed disparagement of the soil and climate of Ascra indicates a mind longing for a return to his mother country, a land so much more congenial to poetry. He may also have been embittered against it by his experience of injustice in the local tribunals.

635. τῇδ' ἦλθε, came to this country; for it was at Orchomenus that the poet is believed to have resided, because after his death the people of that town are said to have removed thither his relics. Proclus says, the father of Hesiod was reputed to be fifty years old when he came to Boeotia. If so, the poet may have been born long before, and have retained vivid recollections of Asia Minor. This will account for the fact, that in Theogon. 338 seqq., he enumerates many more Asiatic than European rivers.

637. ἄφενος. See on v. 24. Theog. 112. The meaning is, that if he had possessed a farm there he would not have left it. We need not suppose, with the scholiast, that the poet here used three mere synonyms: ὄλβος is 'prosperity,' of which πλοῦτος, 'riches,' is only a part, and ἄφενος, 'landed property,' or produce from it, is only an accident.

639. νάσσατο, see v. 168.—ὀϊζυρῇ, 'beggarly,' 'comfortless,' 'wretched.'—ἀργαλέῃ, a synizesis, as in χρύσεος, κυάνεος, &c. This is better than to suppose a crasis of η with οὐ. For the character here given to Ascra, compare Ovid, Epist. ex Pont. iv. 31, 32: 'Esset perpetuo sua quam vitabilis Ascra, Ausa est agricolae Musa docere senis.'—For οὐδέποτ' there seems to have been an ancient (and perhaps better) reading οὔποτε δ'. This accounts for οὔποτ' ἐσθλῇ of Cod. Gale, and θέρει δ' ἀργαλέῃ of the Corp. Christ. MS.

641. τύνη, sup. v. 10.—μάλιστα, viz.

ὡραίων πάντων, περὶ ναυτιλίης δὲ μάλιστα. (640)
νῆ᾽ ὀλίγην αἰνεῖν, μεγάλῃ δ᾽ ἐνὶ φορτία θέσθαι.
μείζων μὲν φόρτος, μείζον δ᾽ ἐπὶ κέρδεϊ κέρδος
ἔσσεται, εἴ κ᾽ ἄνεμοί γε κακὰς ἀπέχωσιν ἀήτας. 645
εὖτ᾽ ἂν ἐπ᾽ ἐμπορίην τρέψῃς ἀεσίφρονα θυμὸν,
βούληαι δὲ χρέα τε προφυγεῖν καὶ ἀτερπέα λιμὸν, (645)

643. ἐν φορτία BCGHI. 646—75. om. I, from loss of a leaf. τρέψας K, and edd. vett. • 647. βουλέαι δὲ χρέα τε προφυγεῖν καὶ λιμὸν ἀτέρπῃ A, Ald. (with βούληαι). χρέα τε φυγεῖν καὶ ἀτερπέα λιμὸν BC. χρέα τε προφυγεῖν καὶ ἀτερπῆ λιμὸν EF. βούληαι δὴ χρέα τε φυγεῖν καὶ ἀτερπέα λιμὸν DG (with δέ).

because more risks and greater losses attend the sailing out of season than the farming out of season. Cf. 621. The sense then is, 'Whatever you do, choose the right time of doing it, but especially in sailing.'

643—5. On the probable disarrangement of these verses in their present place, see v. 632.—*αἰνεῖν*, decline, have nothing to do with, a small ship. Properly, 'say what you please in favour of it, but don't make use of it.' More commonly *ἐπαινεῖν* is used in this sense. The scholiasts explain it by *χαίρειν ἐᾶν* and *παραιτεῖσθαι*. So Virgil uses *laudare* (inverting however the relations of size), Georg. ii. 412; 'laudato ingentia rura, Exiguum colito.'

644. *ἐπὶ κέρδεϊ*, Moschop., *ἐπὶ τῷ καὶ ἐν ἀσφαλεστέρῳ εἶναι*. So Aesch. Theb. 432, *καὶ τῷδε κέρδει κέρδος ἄλλο τίκτεται*, viz. *πρὸς τῷ ὑπέρφρον σῆμα ἔχειν, καὶ τὸ ὑπέρφρονα γλώσσῃ κομπάζειν*.

646. Perhaps only a comma should be placed at *ἀήτας*, but a full stop at *λιμὸν*, in this sense;—*ἔσται σοι μείζων φόρτος ἐκ μεγάλῃ νηῒ, ὅταν ἐπ᾽ ἐμπορίην τρέψῃς κ.τ.λ.* But as above remarked, *εὖτ᾽ ἂν* seems to take up the sense from v. 642.—In the next verse the readings vary. That found in some good copies, *χρέα τε φυγεῖν*, arose from not perceiving that *βούληαι* was a dissyllable by *synizesis*. Gaisford and Van Lennep edit *τρέψας—βούληαι χρέα τε προφυγεῖν κ.τ.λ.*, omitting the *δὲ* on conjecture. If a full stop is placed after *ἀήτας*, and a comma after *λιμὸν* (or *ἀτερπῆ*), we must make *δείξω δὴ* the apodosis; 'when you are disposed to become a merchant, then I will show you,' &c. So also Proclus and Tzetzes understand the context; the comment of Moschopulus is obscure, and perhaps corrupt. But what a sentiment is this, especially when the poet adds, 'though I know little about sailing, and have never made a voyage.' Besides, as remarked on v. 635, it is probable that Hesiod and Perses came with their father from Cyme. Goettling regards the whole passage from v. 646 to v. 662 as spurious, and he is in all probability right, though (according to the punctuation above proposed) v. 646—7 may be exempted from the condemnation. The reasons given by Goettling are these:—Plutarch (ap. Procl.) did not recognise as genuine the verses on the tripod, 654—62; Pausanias, ix. 31, 3, speaks of Hesiod having gained a tripod at Chalcis, not as related by himself, but merely as the tradition of the place; and lastly, that γ᾽ 650 seems contradicted by 683, in which he thinks he finds an indication that Hesiod was an experienced sailor. Equally grave objections may be raised to expressions in this passage, e. g. (1) *μέτρα θαλάσσης* for *καιρὸν ναυτιλίης* (*τάξιν* Mosch.) seems borrowed from the language of the oracle ap. Herod. i. 47, where it means, as it should do, 'the quantity of water in the sea;' (2) *πολυφλοίσβοιο θαλάσσης* is borrowed from Homer; (3) the reference to *Τροίην καλλιγύναικα* is unlikely in a poet contemporary with Homer; (4) *σεσοφισμένος ναυτιλίης* does seem an expression of genuine antiquity; (5) the false quantity in *Εὔβοιαν* seems incapable of defence, unless indeed we should read *εἰ μή γ᾽ εἰς Εὔβοιαν ἀπ᾽ Αὐλίδος*. (6) *προπεφραδμένα* is liable to suspicion both on account of *ε* made short before *φρ*, and because the meaning 'previously announced,' *προκεκηρυγμένα*, does not seem an ancient one. It is more like the language of an Alexandrine poet, as Apoll. Rhod. iii. 1315, *δὴ γάρ σφι πάλαι προπεφραδμένον ἦεν*.

δείξω δή τοι μέτρα πολυφλοίσβοιο θαλάσσης,
οὔτε τι ναυτιλίης σεσοφισμένος οὔτε τι νηῶν.
οὐ γὰρ πώποτε νηΐ γ' ἐπέπλων εὐρέα πόντον,
εἰ μὴ ἐς Εὔβοιαν ἐξ Αὐλίδος, ἣ ποτ' Ἀχαιοὶ
μείναντες χειμῶνα πολὺν σὺν λαὸν ἄγειραν
Ἑλλάδος ἐξ ἱερῆς Τροίην ἐς καλλιγύναικα.
ἔνθα δ' ἐγὼν ἐπ' ἄεθλα δαΐφρονος Ἀμφιδάμαντος
Χαλκίδα τ' εἰσεπέρησα· τὰ δὲ προπεφραδμένα πολλὰ
ἆθλ' ἔθεσαν παῖδες μεγαλήτορες· ἔνθα μέ φημι
ὕμνῳ νικήσαντα φέρειν τρίποδ' ὠτώεντα.
τὸν μὲν ἐγὼ Μούσαις Ἑλικωνιάδεσσ' ἀνέθηκα,
ἔνθα με τοπρῶτον λιγυρῆς ἐπέβησαν ἀοιδῆς.
τόσσον τοι νηῶν γε πεπείρημαι πολυγόμφων·
ἀλλὰ καὶ ὣς ἐρέω Ζηνὸς νόον αἰγιόχοιο·
Μοῦσαι γάρ μ' ἐδίδαξαν ἀθέσφατον ὕμνον ἀείδειν.

661. Ἐρέω

648. δείξω δέ K. 649. σεσοφισμένος A, (corrected to σεσοφιμένος, but the erased σ restored by a later hand.) 651. εἰσ εὔοιαν A. εἰς EF, Ald. 656. μεγαλήτορος A. 658. μούσης AC. μούσαις BDEGH. μούσησι K. 660. νηῶν πεπείραμαι BC. νηῶν πειπείρημαι EF, and with τῶν νηῶν H. πεπείραμαι A. πεπείρημαι D. πεπείραμαι Ald.

652. μείναντες χειμῶνα, awaiting the (cessation of the) adverse winds.

656. ἆθλα, prizes for games at the funeral of Amphidamas.—The Cod. Gale has the remarkable reading μεγαλήτορος, with the gloss οἱ υἱοὶ τοῦ μεγάλου Ἀμφιδάμαντος. This leads to the inference, as Hermann remarks, that the older reading was παῖδες μεγαλήτορος Ἀμφιδάμαντος, the verses about Hesiod's victory being a still later interpolation. There was another reading, preserved by Proclus, of v. 657, ὕμνῳ νικήσαντ' ἐν Χαλκίδι θεῖον Ὅμηρον. Such a boast as this could not, of course, be really attributed to Hesiod himself. We may be assured that frag. xxxiv. (ed. Gaisf.) is also spurious; ἐν Δήλῳ τότε πρῶτον ἐγὼ καὶ Ὅμηρος ἀοιδοὶ Μέλπομεν ἐν νεαροῖς ὕμνοις ῥάψαντες ἀοιδήν, Φοῖβον Ἀπόλλωνα χρυσάορον, ὃν τέκε Λητώ. But it is curious as preserving an old tradition, which made the two great poets contemporaries. The reading of Proclus would require the present verse to be retained and emended somehow thus, ἔνθα μέ φημ' οἰκόνδε φέρειν τρίποδ' ὠτώεντα, and this again falls in with the old reading indicated in the Cod. Gale, μεγαλήτορος [Ἀμφιδάμαντος].

659. ἔνθα, 'on the spot where—,' viz. in their temple on Mount Helicon. This event is described in Theog. 22.

660. τόσσον, 'thus much and no more.' Cf. v. 649.—πεπείρημαι, *expertus sum*. This is hardly a form of the old epic, though it occurs in Soph. Trach. 581, καὶ πεπείρανται τάδε. It is remarkable that very good MSS. omit the γε, and two at least give πειπείρημαι to preserve the metre.—καὶ ὣς, viz. καίπερ οὐ σεσοφισμένος ναυτιλίης. As a poet, and so an interpreter of the divine will, he professes to be able to lay down correct rules as to the times for navigating.

Ἤματα πεντήκοντα μετὰ τροπὰς ἠελίοιο,
ἐς τέλος ἐλθόντος θέρεος, καματώδεος ὥρης,
ὡραῖος πέλεται θνητοῖς πλόος· οὔτε κε νῆα
καυάξαις οὔτ' ἄνδρας ἀποφθίσειε θάλασσα,
εἰ δὴ μὴ πρόφρων γε Ποσειδάων ἐνοσίχθων
ἢ Ζεὺς ἀθανάτων βασιλεὺς ἐθέλησιν ὀλέσσαι·
ἐν τοῖς γὰρ τέλος ἐστὶν ὁμῶς ἀγαθῶν τε κακῶν τε·
τῆμος δ' εὐκρινέες τ' αὖραι καὶ πόντος ἀπήμων·
εὔκηλος τότε νῆα θοὴν ἀνέμοισι πιθήσας
ἑλκέμεν ἐς πόντον, φόρτον τ' εὖ πάντα τίθεσθαι,
σπεύδειν δ' ὅ τι τάχιστα πάλιν οἶκόνδε νέεσθαι·
μηδὲ μένειν οἰνόν τε νέον καὶ ὀπωρινὸν ὄμβρον,

666. καϜάξαις 671. ἐϜκηλος 673. Ϝοικόνδε ‥ 674. Ϝοῖνον

665. θνητοῖσι A. 667. εἰ μὴ δὴ G, Ald. 672. εἰς πόντον AH. φόρτον δ' G, Ald. 673. γενέσθαι G.

663. τροπάς. On the short α see below, v. 675. The poet distinguishes two sailing-seasons; one, which is the most favourable for merchants, between midsummer and autumn; the other, εἰαρινὸς πλόος v. 678, after the rising of the Pleiades in spring. See v. 383. Apollonius Rhodius, ii. 523, speaks of *forty* days after the rising of the dog-star, as the period during which the Etesian winds, unfavourable for sailing, prevailed; ἱερά τ' εὖ ἔρρεξεν ἐν οὔρεσιν ἀστέρι κείνῳ Σειρίῳ, αὐτῷ τε Κρονίδῃ Διΐ, τοῖο ἕκητι Γαῖαν ἐπιψύχουσιν ἐτησίαι ἐκ Διὸς αὖραι Ἤματα τεσσαράκοντα. Hesiod however dates not from the rising of Sirius, but from the summer solstice a little before it.

664. καματώδεος, 'oppressive,' 'enervating.' Cf. v. 534. Moschopulus, τῆς βαρείας καὶ ἐκλυούσης τὰ σώματα.

666. καυάξαις, i. e. καϜάξαις. Inf. v. 693. The comment of Tzetzes on the digamma is interesting: οἱ Αἰολεῖς μετὰ ἄλφα, ἂν ᾖ φωνῆεν, προστιθέασιν τὸ ϝ, οἷον, ἀὴρ αὔηρ, ἀὼς αὔως, † ἅγιος αὔγιος, (ἀέλιος αὐέλιος Scaliger,) ἀάτην τὴν βλάβην καὶ τὴν ἀκόρεστον αὐάταν καὶ τὰ ὅμοια· συμφώνου δ' ὄντος μεταξὺ, οὐκέτι. He goes on to notice other not less remarkable Aeolicisms; but it is singular that of the initial digamma he seems to have had no knowledge.

667. πρόφρων, for ἑκών, deliberately, intentionally. Under ordinary circumstances, he says, the voyage is then safe.

670. εὐκρινέες, clear and steady; gloss Cod. Gale εὔκρατοι εἰσίν. Mosch. καθαραὶ καὶ διακεκριμέναι. This seems the earliest passage where the word occurs, and it may be compared with the Homeric πρίν τινα κεκριμένον καταβημέναι ἐκ Διὸς οὖρον, Il. xiv. 19, 'some decided and definite,' not capricious nor transient breeze. In later writers it was used as a medical term, for one who had well-marked symptoms in the crisis of illness. See Photius in v., who adds the gloss εὐκρινές· εὐχερές.

671. εὔκηλος, at your leisure, free from apprehension, and not compelled to snatch a favourable hour, as in the πλοῦς ἁρπακτὸς, v. 684. In the MSS. and editions generally ἀπήμων εὔκηλος were construed with πόντος, and so Moschop. ἀβλαβὴς, ἥσυχος. Etymologically Ϝεκηλος, ἐϜκηλος, εὔϜκηλος, are connected with ἑκών, Ϝεκών, and so are more properly applied to persons than to things. See on ἐθελημοί, sup. v. 118. Cf. Il. xvii. 340, μήδ' οἵ γε ϜέϜκηλοι κ.τ.λ., but ibid. v. 371, εὔκηλοι (ἐϜκηλοι) πολέμιζον ὑπ' αἰθέρι.

672. εὖ τίθεσθαι, εὔθετα ποιεῖσθαι, to store away carefully. Or perhaps, ἐν πάντα τίθεσθαι. Cf. v. 643. 689.

674. ὄμβρον, the rainy season follow-

.καὶ χειμῶν' ἐπιόντα, Νότοιό τε δεινὰς ἀήτας, 675
ὅστ' ὤρινε θάλασσαν ὁμαρτήσας Διὸς ὄμβρῳ
πολλῷ ὀπωρινῷ, χαλεπὸν δέ τε πόντον ἔθηκεν. (675)
ἄλλος †δ' εἰαρινὸς πέλεται πλόος ἀνθρώποισιν.
ἦμος δὴ τοπρῶτον, ὅσον τ' ἐπιβᾶσα κορώνη
ἴχνος ἐποίησεν, τόσσον πέταλ' ἀνδρὶ φανείῃ 680
ἐν κράδῃ ἀκροτάτῃ, τότε δ' ἄμβατός ἐστι θάλασσα·
εἰαρινὸς δ' οὗτος πέλεται πλόος. οὔ μιν ἔγωγε (680)
αἴνημ'· οὐ γὰρ ἐμῷ θυμῷ κεχαρισμένος ἐστὶν,

678. ἄλλος Feιαρινὸς πέλεται πλόος (q. πλοῦς δ'?) 682. οὗτος Feιαρινὸς?

677. χαλεπὸν πόντον δέ τ' ἔθηκεν I. 678. πλόος δ' A. 680. ἐποίησε A. πέτηλ' A. πέταλλ' G. 682. οὐ μὲν EF. 683. αἴνημι· οὐ (γρ. αἴνημ'· οὐ) A.

ing the rising of Arcturus. See v. 610—11. The farmer, having taken a cargo to the Aegean isles or coast of Asia, might be disposed to wait for a return-cargo of the new wine. But then he would wait longer than would be safe.

675. *δεινὰς ἀήτας.* Though Hesiod sometimes makes the *as* of the accusative plural short (as do the Doric poets, who also use *—os* for *ους*, as *τὼς λύκος*, &c.), it is not clear that the licence extended to adjectives. It is probable that v. 675—7 are interpolated, especially as *ὀπωρινῷ* (i. e. *ὀπωρινῳ̃*), though used by Homer, does not well follow so closely after *ὀπωρῖνόν*.—In v. 564 we have *μετὰ τροπᾶς ἠελίοιο*, and the principle is this:—As the old accusative plural was *τροπαν—s*, like *λύκον—ś*, &c., by converting the *ν* into *α*, as in *οἴχοιντο* for *οἰχοίατο*, *πατέρα* for *πατερν* (*patrem*), &c., *τροπαας* became *τροπᾶς*, as *λύκοας* became *λύκους*. But by dropping the *ν* altogether, we get *τροπᾶς*, *λυκῶς*. Compare Scut. H. 302, *τοὶ δ' ὠκύποδας λαγὼς ᾖρευν*. Theocritus even has *τὰς καλᾶς αἶγας*, vii. 87. See, on this dialectic peculiarity of Hesiod, Müller, Gr. Lit. p. 81.

678. As *εἰαρινὸς* takes the digamma, and Cod. Gale gives *πλόος δ'*, this verse has probably been altered by rhapsodists or grammarians.

679. *ἦμος δή.* See on v. 414. When first, i. e. when in mid-spring, the leaves begin to unfold on the topmost boughs of the fig-tree to about the size of a crow's foot. Hence, perhaps, (rather than from its supposed dark colour,) a species of fig was called *κορώνεως*, Ar. Pac. 628. We retain the comparison in the popular name of some species of the ranunculus, 'crowfoot.' In its native places the fig-tree is the first to put out its leaves, even before the vines. Probably they do not unfold or expand till warm weather has commenced. Hence in St. Mark, chap. xiii. 28, *ἀπὸ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν αὐτῆς ἤδη ὁ κλάδος ἁπαλὸς γένηται, καὶ ἐκφύῃ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν*. Where *ἐκφύῃ* means, 'is fully expanding' (*explicet*).—*—ἐπιβᾶσα*, 'setting its foot on the ground,' 'alighting on the earth.'

680. As Cod. Gale gives *πέτηλα*, (a form used in Scut. H. 289, though we have *δρυὸς ἐν πετάλοισι* sup. v. 486,) we should perhaps read *τόσον ἀνδρὶ πέτηλα φανείῃ*. The old copies give *φανείῃ*, which Gaisford retains, and it is defensible as an epic usage. But *φανείῃ* (for *φανέῃ* or *φανῇ*, see on v. 577) is given by Goettling after Spohn, and can scarcely be called an alteration.

681. *ἄμβατος, δυναμένη πλεῖσθαι* Moschop. It is more properly said of ships which receive their crew, but is transferred to the sea, on which ships are said to ride.

682—3. This distich, as Hermann first remarked, seems like a different recension of v. 678. But the context requires both that verse, as an introduction to the three following, and these two here, unless we

ἅρπακτός· χαλεπῶς κε φύγοις κακόν· ἀλλά νυ καὶ τὰ
ἄνθρωποι ῥέζουσιν ἀϊδρείῃσι νόοιο·
χρήματα γὰρ ψυχὴ πέλεται δειλοῖσι βροτοῖσι.
δεινὸν δ' ἐστὶ θανεῖν μετὰ κύμασιν· ἀλλά σ' ἄνωγα (685)
φράζεσθαι τάδε πάντα μετὰ φρεσὶν, ὡς ἀγορεύω.
μηδ' ἐνὶ νηυσὶν ἅπαντα βίον κοίλῃσι τίθεσθαι·
ἀλλὰ πλέω λείπειν, τὰ δὲ μείονα φορτίζεσθαι.
δεινὸν γὰρ πόντου μετὰ κύμασι πήματι κῦρσαι,
δεινόν τ', εἴ κ' ἐφ' ἅμαξαν ὑπέρβιον ἄχθος ἀείρας (690)
ἄξονα καυάξαις, τὰ δὲ φορτὶ' ἀμαυρωθείῃ.
μέτρα φυλάσσεσθαι· καιρὸς δ' ἐπὶ πᾶσιν ἄριστος.

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685. ἀϊδρείῃσι 693. καϝάξαις

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684. γε φύγῃς A. 686. βροτοῖσιν DG. 687. κατὰ κύμασιν (γρ. μετὰ) A. 688. ὡς σ' ἀγορεύω BCDEFG, Ald. ὡς ἀγορεύω AHI, and K corrected to ὅσσ'. 692. δεινὸν δ' K. δεινόν γ' the rest. ἐπ' ἅμαξαν BCDEGHI, Ald. 693. καὶ φορτὶ' A.

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condemn, together with them, the three verses on the love of gain (684—6) which are inseparable from them. It seems to have been Hesiod's way to repeat the same sentiment in nearly similar terms. Compare v. 687 with 691. Here perhaps we should read *οὗτος εἰαρινὸς*, as the δὲ injures the sense, and was likely to have been added from ignorance of the digamma.—*ἁρπακτὸς*, only available (as it were) by snatches; 'to be caught when you can.' Unless we regard the words *οὔ μιν—ἐστὶν* as a parenthesis, the reading of two good Bodleian MSS., *οὐ μὲν ἔγωγε*, i. e. *οὐ μὴν*, is worth attention.

686. *χρήματα γὰρ, κ.τ.λ.* 'For money is life to wretched mortals,' i. e. is valued as much as their very life. Stobaeus quotes this verse (vol. iii. p. 175 Teubner) and Euripides imitates it, Orest. 637, *οὐ χρήματ' εἶπον· χρήματ', ἣν ψυχὴν ἐμὴν σώσῃς, ἅπερ μοι φίλτατ' ἐστὶ τῶν ἐμῶν.* Pind. Isthm. ii. 17, *χρήματα, χρήματ' ἀνήρ.*

687. *μετὰ κύμασιν*, amidst the waves. *κατὰ κύμασιν* Cod. Gale, which is not good Greek.

690. *τὰ μείονα.* This is not opposed to v. 643, but is a warning not to risk your all in one adventure.

691. Commonly, a full stop is placed after *κύρσαι*, and this probably led to the reading of nearly all the MSS., *δεινόν γ'*. But one verse is a correlative of the other, and so this verse is not a vain repetition of v. 687. The δὲ is given by Proclus and Moschopulus. 'As it is a hard fate to die amidst the waves, so it is sad to have your waggon break down from being over-weighted.'—*καυάξαις*, see v. 666.—*ἀμαυρωθείῃ*, trampled in the dirt; lost, annihilated. *ἀφανισθῇ καὶ ἐλαττωθῇ*, Proclus.

694. *μέτρα κ.τ.λ.* 'Observe due proportions; and the fitting time in all things is the best.' Compare sup. v. 642. He distinguishes the law he had just laid down, not to overload a ship or a cart, from the time or opportunity, as illustrated by the proper sailing-seasons. The two limitations of measure and time are elsewhere combined, as Aesch. Suppl. 1044, *μέτριόν νυν ἔπος εὔχου.—Τίνα καιρόν με διδάσκεις;* Pind. Ol. xiii. 67, *ἔπεται ἐν ἑκάστῳ μέτρον· νοῆσαι δὲ καιρὸς ἄριστος.* Here *μέτρα*, not *μέτρον*, is used, because not one thing, but many things are meant, to which the rule is to apply; and measures differ, since what is too much for one thing may not be enough for another.

Ὡραῖος δὲ γυναῖκα τεὸν ποτὶ οἶκον ἄγεσθαι,
μήτε τριήκοντα ἐτέων μάλα πόλλ' ἀπολείπων
μήτ' ἐπιθεὶς μάλα πολλά· γάμος δέ τοι ὧριος οὗτος·
ἡ δὲ γυνὴ τέτορ' ἡβώοι, πέμπτῳ δὲ γαμοῖτο.
παρθενικὴν δὲ γαμεῖν, ἵνα ἤθεα κεδνὰ διδάξῃς.
τὴν δὲ μάλιστα γαμεῖν, ἥτις σέθεν ἐγγύθι ναίει,

695. *Foîκον* 696. *Fετέων* 699. *Fήθεα*

695. *ἐπὶ οἶκον* ACEF. 696. *τριηκόντων* (*γρ. τριήκοντα*) A. *τριηκόντων* the rest. 698. *ἡβώῃ* DIK, Ald. *ἡβώοι* ABCEFGH. *γαμείσθω* A. *γαμεῖτο* (*οι superscr.*) I. 699. *ὥς κ' ἤθεα* MSS. and Ald.

695—705. Before entering upon the ethical conclusion of the *Ἔργα* properly so called (the *Ἡμέραι* or Calendar commencing at v. 765), the poet subjoins certain precepts on the subject of marriage. It has been plausibly suggested by Müller (Hist. Gr. Lit. p. 84) that these verses should come after v. 375, so that the whole subject of domestic relations might be disposed of before entering on agriculture and economy. In favour of this view is the fact, that these verses seem naturally to form apophthegms of two and three lines each, like the string of maxims in the former place. Van Lennep supposes this advice about marriage to be specially addressed to Perses.

695. *ὡραῖος*, in due season; at the right age. *ἁρμοδίῳ χρόνῳ*, Tzetzes: *ἐγκαίρως, κατὰ τὸν προσήκοντα χρόνον*, Moschopulus.

696. The true reading of this verse is undoubtedly that preserved as a variant in Cod. Gale, *τριήκοντα ἐτέων* (i. e. *Fετέων*), which is said to be found in other MSS. The common reading is *τριηκόντων*, which must be regarded as one of the many instances in this poem where the loss of the digamma has led to corruptions of the text. Stobaeus, quoting vv. 695—8 (Flor. *οβ'*. 6), agrees in *τριηκόντων*, but there is no ordinal *τριήκοντος*, though there is *τριηκοστός*. Tzetzes rightly says, *μὴ γράψῃς Τριηκόντων, εἴτε Ἡσιόδου εἴτε μεταγραφικὸν τὸ πταῖσμα τυγχάνει, ἀλλὰ Τριήκοντα. Πᾶσα γὰρ φωνὴ τὰ τρία γένη σημαίνοντα ἐν μιᾷ λέξει ἀκλιτός ἐστιν· οἷον τριάκοντα, πέντήκοντα, καὶ πάντες οἱ ἀριθμοί.* Hence in Aesch. Prom. 872, the true reading is *πεντηκοντάπαις*, not *πεντηκοντόπαις*.

698. *τέτορ' ἡβώοι*, 'be of age (puberty) for four years.' Proclus, *τέτορε γὰρ σημαίνει δ'*. Tzetzes, *τέτορε γὰρ σημαίνει τέσσαρας*. Both grammarians therefore agree as to the termination. Theocritus has *τετόρων ἐτέων*, xiv. 16. The Aeolians were said to use *πίσυρες*, which occurs in Od. v. 70. As the child-bearing age was fourteen (Proclus seems to fix it at twelve), the poet recommends marriage four years later, or at eighteen. Xenophon, Oecon. vii. 5, speaks of the wife of Ischomachus as having been married *ἔτη οὔπω πέντεκαίδεκα γεγονυῖα*. It may seem surprising that so late a marriage should here be recommended; but Goettling confirms the statement here given by Plat. Rep. v. p. 460, ε, *ἆρ' οὖν σοι ξυνδοκεῖ μέτριος χρόνος ἀκμῆς τὰ εἴκοσι ἔτη γυναικί, ἀνδρὶ δὲ τὰ τριάκοντα*; and Aristotle, Polit. vii. 14, *τὰς μὲν ἁρμόττει περὶ τὴν ὀκτωκαίδεκα ἐτῶν ἡλικίαν συζευγνύναι, τοὺς δ' ἑπτὰ καὶ τριάκοντα ἢ μικρὸν* (qu. *τοὺς δ' ἔτη τριάκοντα ἢ μικρῷ πλέον*?). We may add the like advice of Solon, frag. xiv., *πέμπτῃ δ'* (sc. *ἐτῶν ἑβδομάδι*, viz. at 35) *ὥριον ἄνδρα γάμου μεμνημένον εἶναι*.

Ibid. ἡβώοι. So the best copies, others giving *ἡβώῃ*, with Plutarch, Amat. § 8. Gaisford edits *ἡβῴοι*, but the *iota subscriptum* has no legitimate place, as it would have in *ἡβῴῃ* for *ἡβαοίῃ*, or *ἡβώῳ* for *ἡβάοι* with the *ω* reduplicated. Theognis has *ἡβώοις*, v. 1229, with the variant *ἡβάοις*, and Homer *εἰθ' ὡς ἡβώοιμι*, which comes from an uncontracted present *ἡβάω*, a secondary form of *ἡβάω* for *ἡβῶ* (compare *καρηκομόωντες* with *ἠμερὶς ἡβώωσα*, Od. v. 69).—For *γαμοῖτο* Cod. Gale has *γαμ εἰσθω*.

700. Euripides has a similar sentiment on the necessity of knowing birth and parentage before choosing a partner for life; *ἐς καινὰ δ' ἤθη καὶ δόμους ἀφιγμένην Δεῖ μάντιν εἶναι, μὴ μαθοῦσαν οἴκοθεν Ὅτῳ*

πάντα μάλ' ἀμφὶς ἰδών, μὴ γείτοσι χάρματα γήμῃς.
οὐ μὲν γάρ τι γυναικὸς ἀνὴρ ληΐζετ' ἄμεινον (700)
τῆς ἀγαθῆς, τῆς δ' αὖτε κακῆς οὐ ῥίγιον ἄλλο,
δειπνολόχης· ἥτ' ἄνδρα καὶ ἴφθιμόν περ ἐόντα
εὖει ἄτερ δαλοῦ καὶ *ὠμῷ γήραϊ δῶκεν. 705
Εὖ δ' ὄπιν ἀθανάτων μακάρων πεφυλαγμένος εἶναι.
Μηδὲ κασιγνήτῳ ἶσον ποιεῖσθαι ἑταῖρον· (705)

701. ἀμφὶ *Fιδὼν* 707. *Fῖσον*

701. γήμαις K. 705. θῆκεν A. δῶκεν the rest.

μάλιστα χρήσεται ξυνευνέτῃ. Stobaeus, O'. 8, quotes v. 699 and 701, omitting the intervening verse.

701. ἀμφὶς ἰδών. The true reading is doubtless ἀμφὶ *Fιδών*, 'looking at every thing on each side of you.'—χάρματα, *ludibrium*.

702. ληΐζεται, carries off as a prize. The word is borrowed from the custom of forcibly abducting young women, who were called λῃΐς, Aesch. Theb. 320. These two verses are taken almost verbatim by the pseudo-Simonides in his diatribe on women; γυναικὸς οὐδὲν χρῆμ' ἀνὴρ ληΐζεται ἐσθλῆς ἄμεινον οὐδὲ ῥίγιον κακῆς. From ῥιγὸς came ῥίγιον, as κύδιον from κυδὸς, αἴσχιον from αἰσχὸς, &c.—For the regular or post-epic use of the article in τῆς κακῆς, see on v. 193.

704. δειπνολόχης, besetting the dinner-table: ambitious to take a seat at it; whereas women used to live retired in their own apartments. τῆς συνδειπνούσης καὶ λοχώσης τὸν ὁμόκοιτον πρὸς τὸ δρᾶσαί τι κακὸν, Moschop. and Tzetzes. τῆς καθημένης καὶ ἀσωτευομένης καὶ παρεδρευομένης τῷ δείπνῳ, Proclus. The feminine form is defended by πολυφόρβη in Theogon. 912. Gaisford compares Ἄρτεμι · θηροφόνη from Theognis v. 11. Stobaeus read δειπνολόχου, Flor. lxvii.

705. ἄτερ δαλοῦ, 'without a brand,' viz. not literally, but figuratively. Hence Euripides is thought to have borrowed his expressive verse, Orest. 613, ἕως ὑφῆψε δῶμ' ἀνηφαίστῳ πυρί.—ὠμῷ γήραϊ, 'unripe,' premature old age; or perhaps 'green,' as Homer uses ὠμογέροντες.—δῶκεν Gaisford and Goettling, and all the MSS. which I have collated, except Cod. Gale. Stobaeus and Plutarch also give θῆκεν, which Robinson preferred. Proclus explains it by τὴν ὠμὸν τὸ γῆρας τῷ ἀνδρὶ τιθεῖσαν, and Tzetzes by παρ' ἡλικίαν τιθεῖσης γηραιὸν καὶ ἀφήλικα, whence it has been assumed that both read θῆκεν, not δῶκεν. The verse seems in some way corrupt, as ὠμὸς is not a digammated word. We might read either ἄτερ δαλοῖο or ἄτερ δαλοῦ τε. But as Moschopulus has καὶ ἀώρῳ γήρᾳ δίδωσιν αὐτὸν, perhaps he found καὶ ἀώρῳ γήραϊ δῶκεν. Or, if θῆκεν be admitted, it would be easy to read καὶ ἐν ὠμῷ γήραϊ θῆκεν. So Hom. Od. xv. 356, ἥ ἑ μάλιστα ἥκαχ' ἀποφθιμένη καὶ ἐν ὠμῷ γήραϊ θῆκεν. Plutarch, De Cup. Div. § 7, gives αὖει ἄτερ δαλοῖο καὶ ὠμῷ γήραϊ θῆκε.

706. ὄπιν. Tzetzes, ἐπιστροφὴν καὶ φροντίδα. See on v. 187. This verse appropriately introduces the maxims which follow, since they relate principally to religious observances or to acts of justice and injustice.—πεφυλαγμένος εἶναι, for φυλάσσου. Cf. inf. v. 765. Hom. Il. xxiii. 343, ἀλλὰ, φίλος, φρονέων πεφυλαγμένος εἶναι.

707—16. Precepts on friendship, and on the duties of friends.—Be not on too familiar terms (or cherish too affectionate relations) with a friend; do not begin a wrong, but resent it if offered; be willing however to make peace again; be constant, be sincere, not too profusely hospitable nor meanly stingy.—ποιεῖσθαι, 'adopt;' cf. v. 602, θῆτά τ' ἄοικον ποιεῖσθαι. Inf. v. 714. Theognis, v. 113, μήποτε τὸν κακὸν ἄνδρα φίλον ποιεῖσθαι ἑταῖρον. So ποιεῖσθαι ἄκοιτιν in Theogon. 948, and ποιεῖσθαί τινι ἡγεμόνα, Il. xvi. But in the next verse he uses ποιήσῃς, not ποιήσῃ, and Moschopulus carefully distinguishes between the active and the middle; αὐ λέγει, ἐὰν δὲ ποιήσῃς (fort.

εἰ δέ κε ποιήσῃς, μή μιν πρότερος κακὸν ἔρξῃς,
μηδὲ ψεύδεσθαι γλώσσης χάριν· εἰ δὲ σέ γ' ἄρχῃ
ἢ τι ἔπος εἰπὼν ἀποθύμιον ἠὲ καὶ ἔρξας, 710
δὶς τόσα τίνυσθαι μεμνημένος· εἰ δέ κεν αὖτις
ἡγῆτ' ἐς φιλότητα, δίκην δ' ἐθέλησι παρασχεῖν, (710)
δέξασθαι· δειλός τοι ἀνὴρ φίλον ἄλλοτε ἄλλον
ποιεῖται, σὲ δὲ μή τι νόον †κατελεγχέτω εἶδος.

710. *Fέπος Fειπὼν*

708. εἰ δέ κεν ποιήσεις AI. κεν BC. ποιήσῃς φίλον H. πρότερον A. πρότερος GK, Ald. πρότερον DEF. 709. εἰ δέ σε γ' A. εἰ δέ κεν the rest. 711. τίνυσθαι DGHI. τίννυσθαι the rest. 712. ἡγεῖτ' ADEFI. 713. ἄλλοτε τ' A.

ποιήσῃ) *φίλον ἐν ἴσῃ μοίρᾳ τοῦ ἀδελφοῦ, (τοῦτο γὰρ ἀπηγόρευσε, καὶ οὐκέτι πάλιν δοκεῖ ἐνδοῦναι αὐτῷ,) ἀλλὰ πρὸς τὸν φίλον αὐτῷ ὁ λόγος ἁπλῶς ἀφορᾷ, ἤγουν, ἐὰν δὲ ποιήσῃς φίλον, μὴ πρότερος ποιήσῃς αὐτὸν κακόν.—κασιγνήτῳ ἶσον*, viz. because the ties of relationship should ever be held superior to and more sacred than those of friendship. The poet by this means, that there are cases in which friends should agree to part, or in which it may be right and expedient for one to separate from the other. Euripides very beautifully expresses this sentiment, Hippol. 253, *χρῆν γὰρ μετρίας εἰς ἀλλήλους | φιλίας θνητοὺς ἀνακίρνασθαι, | καὶ μὴ πρὸς ἄκρον μυελὸν ψυχῆς, | εὖλυτα δ' εἶναι στέργηθρα φρενῶν | ἀπό τ' ὦσασθαι καὶ ξυντεῖναι.*

709. *γλώσσης χάριν*, for gossip's sake, and without any provocation; *διὰ περιττὴν καὶ ἀνόνητον τῆς γλώττης ὁρμὴν*, Proclus. So Aesch. Cho. 258, *γλώσσης χάριν δὲ πάντ' ἀπαγγείλῃ τάδε πρὸς τοὺς τεκόντας*. Eur. Orest. 1514, *δειλίᾳ γλώσσῃ χαρίζει*. The sense is, Do not tell falsehoods about him (or to him) even for the sake of amusement and without guile.—*εἰ δέ κεν ἄρχῃ* Gaisford, with most MSS. Cod. Gale and the lemma of Proclus have *εἰ δέ σέ γ'*, and so Goettling. Hermann proposed *εἰ δέ σ' ὄγ' ἄρχῃ*.

710. *ἔπος*, in allusion to *ψεύδεσθαι*, as *ἔρξας* refers to *ἔρξῃς* above. 'Don't wrong him by word or deed first; but if he wrongs you in either of these ways, requite him doubly, duly mindful of what he has done to you as the aggressor.' According to the doctrine of the heroic ages, to be behind in revenge implied a want of spirit. On the *τ* in *τίνυσθαι* see v. 247.

712. *δίκην παρασχεῖν*. For his willingness to afford satisfaction is a virtual confession of his fault.

713. *δειλὸς ἀνὴρ κ.τ.λ.* He is a worthless or contemptible character who prefers making a new friend to taking back an old one with whom he has had a quarrel. Here *δειλὸς* is for *φαῦλος, ἄθλιος*, as sup. v. 369, *δειλὴ δ' ἐνὶ πυθμένι φειδώ*.—Perhaps (to avoid the hiatus) *ἄλλοτ' ἐπ' ἄλλον*.

714. This verse seems corrupt, for *εἶδος* certainly took the digamma in Hesiod's time. See on v. 63. Nor is the meaning at all clear, 'But for yourself, let not your looks belie your thoughts.' This would be appropriate enough, if the context had justified such a sentiment. There must have been another reading, *σὲ δὲ μή τι νόος κατελεγχέτω εἶδος*, for Proclus gives one explanation thus, *εἰς σὲ δὲ μὴ ὁ νοῦς ἄφιλος ὢν καὶ ὁ λογισμὸς ἐλεγχέτω τὴν ἰδέαν τοῦ προσώπου*, and again, *εἰς σὲ μὴ τὸ συνειδὸς ἐλεγχέτω τὴν ἰδέαν*. This would mean, 'Let not your conscience betray itself by your countenance.' The verse appears to have been in some way altered from the loss of the digamma in *Fειδος*. Perhaps the original meaning was *σὺ δὲ μή τι νόον κατελέγχεο εἰδεί*, 'But do you not be convicted in your thoughts by your look.' This would mean, that a man should show by an honest and cheerful look that his professions of renewed friendship are sincere.

μηδὲ πολύξεινον μηδ' ἄξεινον καλέεσθαι, 715
μηδὲ κακῶν ἕταρον μηδ' ἐσθλῶν νεικεστῆρα.
Μηδέ ποτ' οὐλομένην πενίην θυμοφθόρον ἀνδρὶ (715)
τέτλαθ' ὀνειδίζειν, μακάρων δόσιν αἰὲν ἐόντων.
Γλώσσης τοι θησαυρὸς ἐν ἀνθρώποισιν ἄριστος
φειδωλῆς, πλείστη δὲ χάρις κατὰ μέτρον ἰούσης. 720
εἰ δὲ κακὸν εἴπῃς, τάχα κ' αὐτὸς μεῖζον ἀκούσαις.
Μηδὲ πολυξείνου δαιτὸς δυσπέμφελος εἶναι· (720)

721. *Feίπῃς*

716. *νεικητῆρα* A. 721. *κακὸν εἴπῃς* A. *κακὸν εἴποις* K, Ald. *κακὸν κ' εἴπῃς* BCDEFGHI. *ἀκούσεἰσ* (the last *σ* perhaps subsequently added) A.

716. *νεικεστῆρα, ὀνειδιστῆρα, νεῖκος ἐπιφέροντα*, 'a taunter of the good.' The form of the word arises from the crude form *νεικες* (as in *ἐπεσβόλος, στήθεσφι*, &c.). But the reading of Cod. Gale and two or three others, *νεικητῆρα*, is perhaps better. The variant *νεικετῆρα* in two of Goettling's MSS. will account for the insertion of *σ*.

717. This admirable and feeling precept, 'not to taunt a man with poverty which is not caused by his own fault, but sent him by the inscrutable will of the gods,' has been compared with Theognis v. 155, *μήποτέ τοι πενίην θυμοφθόρον ἀνδρὶ χολωθεὶς Μηδ' ἀχρημοσύνην οὐλομένην πρόφερε*. The reservation, *μακάρων δόσιν*, distinguishing the inevitable from the culpable, could not well have been omitted by Hesiod, who has so often taunted his brother with begging, e. g. sup. v. 395—404. Stobaeus quotes these two verses, Flor. vol. iii. p. 205 (ed. Teubner).—The imperative *μὴ τέτλαθι* may be compared with *μὴ δείδιθι* Od. xviii. 63.

719. *γλώσσης θησαυρὸς*, a reserved stock of conversation, which is not put forward without judgment on all occasions.

721. As in v. 710 there is a reading *ἔπος τ' εἰπὼν*, so here many good MSS. give *κακόν κ' εἴπῃς*, both from the loss of the digamma. Goettling therefore is mistaken in his note: "Nescio an *κ'*, quod post *κακὸν* intruserunt editores, in ullo codice reperiatur." As Cod. Gale has *ἀκούσεις* (originally, as it seems, *ἀκούσει*), the future may be the true reading, in which case *κ' αὐτὸς* stands for *καὶ αὐτὸς*, or rather, should be written *καὐτός*. Tzetzes also has this comment; *εἰ δὲ λάλος ὢν ὑβρίσεις, μεῖζον ἀκούσεις*.—This verse illustrates the old proverb, *ὄνειδος ἀντ' ὀνείδους* Aesch. Ag. 1537, *ἐχθρὰ γλῶσσα ἀντὶ ἐχθρᾶς γλώσσης* Cho. 301. Cf. Eur. Alcest. 704, *εἰ δ' ἡμᾶς κακῶς ἐρεῖς, ἀκούσει πολλὰ κοὐ ψευδῆ κακά*. Hom. Il. xx. 250 (quoted by Proclus), *ὁπποῖόν κ' εἴπῃσθα ἔπος, τοῖόν κ' ἐπακούσαις*.

722. *δυσπέμφελος*, rough, churlish. See on v. 618. Gloss Cod. Gale *δυσάρεστος*. Proclus, *μὴ εἶναι δυσπρόσιτον καὶ δύσκολον*. Gaisford, Van Lennep, and Goettling retain the common punctuation, *δυσπέμφελος εἶναι ἐκ κοινοῦ· πλείστη δὲ χάρις κ.τ.λ.* The scholiasts give two explanations, one of which combines *δαιτὸς ἐκ κοινοῦ*, and is referred to an *ἔρανος* or club-feast of many members; the other, which seems much better, makes *πλείστη χάρις ἐκ κοινοῦ* to mean, 'there is the greatest pleasure and the smallest cost in a common banquet.' So distinctly Moschopulus, *ἐκ τῆς ἑνώσεως γὰρ καὶ τοῦ ἀθροίσματος τῶν πλειόνων πλείστη χάρις ἐστίν*. This is the punctuation in MS. Cant. In Barocc. 46 there is the following gloss: *ἐκ τοῦ κοινοῦ γὰρ, συναθροίσματος δηλονότι, πλείστη ἐστὶν ἡ χάρις, ἡ δὲ δαπάνη ὀλιγωτάτη*. The reading of one of the Bodleian MSS. (D'Or. x. 1. 3, 13) *ἐκ κοινοῦ δὲ πλείστη χάρις* may point to what would certainly seem an improvement, *ἐκ κοινοῦ δὲ χάρις πλείστη*. Or better still perhaps would be *ἐκ κοινοῦ πλείστη τε χάρις κ.τ.λ.* Theognis has a similar sentiment, v. 495,

ἐκ κοινοῦ πλείστη δὲ χάρις δαπάνη τ' ὀλιγίστη.
Μηδέ ποτ' ἐξ ἠοῦς Διὶ λείβειν αἴθοπα οἶνον
χερσὶν ἀνίπτοισιν μηδ' ἄλλοις ἀθανάτοισιν. 725
οὐ γὰρ τοίγε κλύουσιν, ἀποπτύουσι δέ τ' ἀράς.
μηδ' ἀντ' ἠελίου τετραμμένος ὀρθὸς ὁμιχεῖν· (725)
αὐτὰρ ἐπεί κε δύῃ, μεμνημένος, ἔς τ' ἀνιόντα,

724. *Foῖνον*

723. δὲ πλείστη χάρις I. 725. ἀνίπτοισι A. 726. οὐ γάρ θ' A. 727. ἠελίου—ὀρθῶς A. ἠελίοιο the rest. 728. ἐπεί κε AK and D by correction. ἐπήν κε the rest. ἀνιόντος AD. ἀνιόντα the rest.

ἐς τὸ μέσον φωνεῦντες ὁμῶς ἑνὶ καὶ σὺν ἅπασι, χοὕτως συμπόσιον γίγνεται οὐκ ἄχαρι.

724 seqq. Hesiod now proceeds to give precepts of a purely ceremonial nature, and such as pertain to the worship of the gods. This forms the most curious part of the whole poem. The excessive δεισιδαιμονία implied in the most trivial matters of offence is hardly to be equalled in the wide field of human superstitions. Some of these precepts savour of Pythagorean and even of Judaic obligations. See Müller, Hist. Gr. Lit. p. 85.—ἐξ ἠοῦς, after morning, ἕωθεν, *in* the morning, like ἐκ νυκτῶν, by night, ἐξ ὕπνου, in sleep, &c. Compare v. 339, ἠμὲν ὅτ' εὐνάζῃ καὶ ὅταν φάος ἱερὸν ἔλθῃ. The ceremonial washing of hands is often mentioned by Homer. Il. vi. 266, χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἴθοπα οἶνον ἄζομαι. ibid. ix. 171, φέρτε δὲ χερσὶν ὕδωρ, εὐφημῆσαί τε κέλεσθε, ὄφρα Διὶ Κρονίδῃ ἀρησόμεθ'. Again, lib. xvi. 230, νίψατο δ' αὐτὸς χεῖρας, ἀφύσσατο δ' αἴθοπα οἶνον· εὔχετ' ἔπειτα στὰς μέσῳ ἕρκεϊ, λεῖβε δὲ οἶνον.

726. ἀρὰς, for εὐχὰς, in a good sense, as in Eur. Orest. 1138, κέδν' ἀρώμενοι τυχεῖν. Aesch. Cho. 138, ταῦτ' ἐν μέσῳ τίθημι τῆς καλῆς ἀρᾶς (where the MSS. give τῆς κακῆς, but against the context). The first α is made long as in Il. ix. 456. Od. iv. 767.

727. ἠελίου. So Cod. Gale. Gaisford retains the common reading ἀντ' ἠελίοιο. But see on Theogon. 160. This precept is easily explained from the Eastern and Pelasgic custom of sun-worship. Goettling cites nearly the same words from the sayings of Pythagoras, Laert. viii. 1, 19, πρὸς ἥλιον τετραμμένον μὴ ὁμιχεῖν. The meaning of the next verse is obscure. The scholiasts do not seem to agree as to the sense; and it is difficult to extract from the present text the meaning given by Proclus, μήτ' ἀπεναντίας ἡλίου μήτ' ἀνιόντος, ὅ ἐστι πρὸ μεσημβρίας, μήτε εἰς δύσιν ἰόντος, ὅ ἐστι μετὰ μεσημβρίαν, οὐρεῖν. For αὐτὰρ ἐπεὶ κ.τ.λ. means, 'but (you may do this) after he has set until he rises,' i. e. only in the dark. It is clear from his note that he regarded 727–8 as forming one sentence; and he would seem to have read μήδ' ἄρ' ἐπεί κε κ.τ.λ. He goes on to specify other and more particular observances for the nights, which are sacred to the gods. But most editions since Robinson's have a colon or a full stop at ὁμιχεῖν, and make αὐτὰρ—ἀπογυμνωθεὶς one sentence; which is contrary (1) to the natural flow of the passage; (2) to the explanations of the scholiasts; (3) to the general arrangement of these maxims into couplets or triplets. On the whole, however, though there is weight in these objections, it does not seem that we can elicit a satisfactory sense out of v. 727—8, taken as a distinct couplet.—There is a further difficulty in ἔς τ' ἀνιόντα, for which Cod. Gale and other very good MSS. give ἔς τ' ἀνιόντος. Hermann thinks the genitive came from a reading ἀντ' ἀνιόντος, 'but at sunset turn to the east,' and so set your back to the sun. As the MSS. vary between ἐπήν κε and ἐπεί κε δύῃ, we should probably read ἐπεί τε δύῃ—ἔς τ' ἀνιόντα, 'after sunset till sunrise.' Goettling proposed μεμνημένος ἔσσ' ἀνιόντος, but the imperative ἔσο or ἔσσο (for ἴσθι) belongs only to the debased Greek.

μήτ' ἐν ὁδῷ μήτ' ἐκτὸς ὁδοῦ προβάδην οὐρῄσῃς,
μηδ' ἀπογυμνωθῇς· μακάρων τοι νύκτες ἔασιν·
ἑζόμενος δ' ὅγε θεῖος ἀνὴρ, πεπνυμένα εἰδὼς,
ἢ ὅγε πρὸς τοῖχον πελάσας εὐερκέος αὐλῆς.
Μηδ' αἰδοῖα γονῇ πεπαλαγμένος ἔνδοθι οἴκου
ἑστίῃ ἐμπελαδὸν παραφαινέμεν, ἀλλ' ἀλέασθαι.
μηδ' ἀπὸ δυσφήμοιο τάφου ἀπονοστήσαντα
σπερμαίνειν γενεὴν, ἀλλ' ἀθανάτων ἀπὸ δαιτός.
Μηδέ ποτ' ἀενάων ποταμῶν καλλίρροον ὕδωρ
ποσσὶ περᾶν, πρίν γ' εὐξῃ ἰδὼν ἐς καλὰ ῥέεθρα,
χεῖρας νιψάμενος πολυηράτῳ ὕδατι λευκῷ.
ὃς ποταμὸν διαβῇ, κακότητι δὲ χεῖρας ἄνιπτος,

731. Feιδὼς 733. Foίκου 734. Feστίῃ ἀλέFασθαι

730. ἀπογυμνωθῆς ADF and (perhaps by correction) E. ἀπογὺμνωθεὶς the rest. 732. εὐεργέος A. 733. πεπαλαγμένον A. ἔνδοθεν all except A. 736. After this v. ADEFI insert v. 758. 737. ἀεννάων A. καλλίροον I. 740. κακότητ' ἰδὲ DEFG. κακότητ' ἠδὲ I.

729. *προβάδην*, as you walk; *κινούμενον*, Proclus and Moschopulus.

730. *ἀπογυμνωθῇς*. So Cod. Gale and other MSS. for *ἀπογυμνωθείς*. Hermann rightly prefers the verb to the participle; 'do not expose yourself in or by a public road for any purpose of nature.'

731. *ἑζόμενος*, scil. *τοῦτο πράσσει*, opposed to *προβάδην* and *ὀρθὸς*, as *πρὸς τοῖχον* is opposed to *ἐν ὁδῷ*. The custom alluded to, like many others mentioned by Hesiod, was Egyptian, though it has reference only to the night. Herod. ii. 35, *οὐρέουσι αἱ μὲν γυναῖκες ὀρθαὶ, οἱ δὲ ἄνδρες κατήμενοι.*—*ὅ γε θεῖος ἀνὴρ*, 'he who is instructed in divine things;' *ὁ θεοῦ ἔννοιαν ἔχων*, Mosch. Cf. Plat. Symp. p. 203, A, *καὶ ὁ μὲν περὶ τὰ τοιαῦτα σοφὸς δαιμόνιος ἀνὴρ, ὁ δὲ ἄλλο τι σοφὸς ὢν ἢ περὶ τέχνας ἢ χειρουργίας τινὰς βάναυσος.* There can be no doubt that *ὁ θεῖος ἀνὴρ* is the subject, though Goettling makes *ὅγε* the subject and *θεῖος ἀνὴρ* the predicate; "qui vero sedens hoc negotio defungitur, is homo est *θεῖος ἀνὴρ* κ.τ.λ."

734. *ἑστίῃ ἐμπελαδὸν*, near the central altar of the house; either because it was sacred as an altar, or because fire was regarded with veneration. — *παραφαίνειν, ἀμυδρῶς δεικνύναι*, 'partially to expose;' which is the best of several explanations given by Moschopulus.

735. *ἀπὸ τάφου*. Either because the child was thought to inherit the disposition which the father had at the time of begetting, viz. cheerful or gloomy; or because the doctrine of keeping joy distinct from grief (Aesch. Agam. 620. 1045) was held of paramount importance.—*ἀθανάτων δαιτὸς*, any festive banquet in honour of the gods, especially such as was held after a sacrifice.

737–41. These four verses seem of questionable genuineness. The digamma is clearly violated in *εὐξῃ Fιδὼν*, v. 738, and it does not seem possible to alter the verse so as to restore it. Other objections are noticed on 740 and 741.

740. *κακότητι*, 'through perverseness,' *διὰ κακίαν*. Proclus says that Aristarchus rejected this verse, and Goettling is disposed to agree with him. It must be admitted that it fills up the couplet, and without it *τῷ δὲ* would be a harsh ellipse for *τῷ μὴ δράσαντι τοῦτο*. In some copies *κακότητι δὲ* had passed into *κακότητ' ἰδὲ* (or *ἴδε*), which was absurdly interpreted 'he sees calamity.' This *ἰδὲ*, further corrupted to *ἠδὲ*, is found in se-

τῷ δὲ θεοὶ νεμεσῶσι καὶ ἄλγεα δῶκαν ὀπίσσω.
Μηδ' ἀπὸ πεντόζοιο θεῶν ἐν δαιτὶ θαλείῃ (740)
αὖον ἀπὸ χλωροῦ τάμνειν αἴθωνι σιδήρῳ.
Μηδέ ποτ' οἰνοχόην τιθέμεν κρητῆρος ὕπερθεν
πινόντων· ὁλοὴ γὰρ ἐπ' αὐτῷ μοῖρα τέτυκται. 745
Μηδὲ δόμον ποιῶν ἀνεπίξεστον καταλείπειν,

743. αἴθοπι A. 744. κρατῆρος A.

veral of the Bodleian MSS. But another reading was κακότητ' ἔπι, as must be inferred from the obscure comment of Proclus, ἄλλοι γράφουσι Κακότητα· ἐπὶ κακότητα εἶδεν, ἀντὶ τοῦ ἐκακώθη. Here we should not read εἶπεν for εἶδεν, with Goettling, but κακότητ' ἴδε, τουτέστι κακότητα εἶδεν. Proclus adds, ἄλλοι κακότητα ἔπι, οἱονεὶ ἐπὶ κακῷ ἑαυτόν. (Read, κακότητ' ἔπι, οἱονεὶ ἐπὶ κακῷ ἑαυτοῦ.)

741. δῶκαν. Though the forms ἔθηκαν and ἔδωκαν occur several times in Homer (e. g. Il. xxiii. 745. Od. viii. 440. xiii. 369, and ἦκαν Od. xv. 458), and Theognis has προὔδωκαν v. 811, and ἔδωκαν v. 1052, which also occurred sup. v. 92, it is difficult to resist the impression, that this form is of much later date than the early epic; and indeed, that it began to prevail first in the later Attic. It is impossible to enter here fully on this question; suffice it to say, that v. 92 sup. is of doubtful genuineness, and that here we might very easily read τῷ δὲ θεὸς νεμεσᾷ τε καὶ ἄλγεα δῶκεν ὀπίσσω. Compare inf. v. 756, θεός τοι καὶ τὰ νεμεσσᾷ. And so perhaps Tzetzes here read, his explanation being τούτῳ ἡ εἱμαρμένη νεμεσᾷ καὶ ἐναντία ἐστὶ, καὶ ἄλγεα δῶκεν. In a suspected passage however we need not be solicitous in emending a suspected form.

742. πεντόζοιο, the hand. An expression of the same kind as φερέοικος for 'a snail,' sup. v. 571. A slang term for the fist, in use among pugilists, is "bunch of fives."—θεῶν ἐν δαιτὶ, see on v. 736.—αὖον κ.τ.λ., 'to cut the dry from the quick.' Proclus, χλωρὸν, τὸ σαρκῶδες τῶν ὀνύχων,—αὖον δὲ, τὸ ἄκρον τοῦ ὄνυχος, ὃ δὴ καὶ ἄζον (ἄζωον?) ἐστὶ καὶ ἀναίσθητον. He adds as a reason for this singular injunction, καὶ γὰρ τρόπον τινὰ νέκρωσίς ἐστι τῶν ἐν ἡμῖν μορίων τοῦτο, ἀφαιροῦντος αὐτὰ τοῦ σώματος, ὡς συμπεφυκότα τούτῳ καὶ συνυπάρχοντα ᾧ τρέφεται. Not to cut the nails at a banquet after a sacrifice was also a precept of Pythagoras, παρὰ θυσίαν μὴ ὀνυχίζου. Plutarch, De Isid. et Osir. § 4, who quotes this and the next verse, gives as an explanation ὅτι δεῖ καθαροὺς τῶν τοιούτων γενομένους ἑορτάζειν, καὶ οὐκ ἐν αὐταῖς ταῖς ἱερουργίαις χρῆσθαι καθάρσει καὶ ἀφαιρέσει τῶν περιττωμάτων. Compare Ovid, Fast. vi. 230, where the wife of the Flamen Dialis says, that until the refuse of the sacrifices has been carried from the temple of Vesta, 'non mihi detonsae crines depectere buxo, Non ungues ferro subsecuisse licet.'

744. Two explanations of this obscure verse may be given. (1) Material or actual, 'Do not lay the ladle across the bowl;' which is like a modern superstition about putting a knife and fork cross-wise on a plate. (2) Ethical, 'Do not prefer the ladle which fills your own cup to the bowl which is common to all;' i. e. do not be so selfish as to prefer private interests to public weal; μὴ ἐπίπροσθεν ἄγειν τοῦ κοινοῦ τὸ ἴδιον. The latter is that given by Proclus and Moschopulus. Proclus adds a third, ἄλλοι δὲ λέγουσι, μηδέποτ' ἐν δείπνῳ πρόσκεισο τῷ πίνειν, which is nearly that given by Goettling, 'Do not set the wine-flask above the wine-mixer when men are drinking; for a baneful consequence is caused by it' (or follows after it, viz. drunkenness). "Noli majoris aestimare merum quam vinum cum aqua mixtum." The scholiasts take οἰνοχόη to mean either the ladle, κύαθος, οἰνήρυσις, or the goblet, ποτήριον. Certainly, τιθέναι ὕπερθεν more naturally means *superponere* than *praeferre*: but the maxim is one of those called συμβολικὰ, or containing a moral under a material precept, like several other sayings of Pythagoras, quoted by Proclus.—Plutarch twice cites this verse, Symp. § 13, and De Audiend. Poet. § 9.

746—7. Of this distich also two expla-

μή τοι ἐφεζομένη κρώζῃ λακέρυζα κορώνη. (745)
μηδ' ἀπὸ χυτροπόδων ἀνεπιρρέκτων ἀνελόντα
ἔσθειν μηδὲ λόεσθαι· ἐπεὶ καὶ τοῖς ἔνι ποινή.
Μηδ' ἐπ' ἀκινήτοισι καθίζειν, οὐ γὰρ ἄμεινον, 750

747. μήτι EIK. κράζῃ (γρ. κρώξῃ) A. κρώξῃ BDGHI. κρώζῃ CK, Ald. 748. ἀνεπϋρέκτων E.

nations are given by the scholiasts; (1) literal, 'Do not leave your house unfinished till the winter' (which the croaking of the crow or raven was thought to portend); and (2) symbolical, 'Leave no work undone, lest some envious chatterer should have cause to blame you.' Goettling has a fancy that ἀνεπίξεστον here and ἀνεπίρρεκτον below should change places, because Proclus says ἔνιοι δὲ ἀνεπίρρεκτον γράφουσι, τουτέστιν ἀθυμίατον. He would then explain the passage thus; 'Don't leave a house unconsecrated, (i. e. without offering a sacrifice at the ἑστία,) lest perchance a crow should light on it and bring misfortune.' A better sense seems to be this; 'Do not when making a house (or temple?) leave it rough and unfinished, lest a crow should light on it and croak.' The dislike of the early Greeks to have houses, statues, or temples, befouled with the dirt of birds, has been pointed out in the note on Aesch. Suppl. 635, δίον ἐπιδόμενοι πράκτορ' ἐπίσκοπον | δυσπολέμητον, ὃν τίς ἂν δόμος ἔχοι | ἐπ' ὀρόφων μιαίνοντα; βαρὺς δ' ἐφίζει. Hence came the μηνίσκος or metallic plate (*nimbus*) on the heads of statues in the open air. See Ar. Av. 1114—7. In Eur. Ion 177, the birds are driven away from the Delphic shrine, ὡς ἀναθήματα μὴ βλάπτηται ναοῖ θ' οἱ Φοίβου. By ξεστοὶ λίθοι the Greeks meant squared and cut stones. Hesiod says nothing specifically about the lighting on the roof.—For κρώζῃ (al. κράζῃ, κρώξῃ) it has been suggested on Aesch. Suppl. (ut sup.) to read χρώζῃ, 'defile it.'—λακέρυζα, 'croaking.' Ar. Av. 609, οὐκ οἶσθ' ὅτι πέντ' ἀνδρῶν γενεὰς ζώει λακέρυζα κορώνη;

748. ἀνεπιρρέκτων, ἀθύτων, ἐφ' ὧν θυσίαν οὐκ ἐποίησας, Proclus. The χυτρόποδες seem to have been portable braziers, or rather, stewing-pans placed on an iron tripod, and used in preparing a common banquet (much after the fashion now employed by gipsies). Out of these pans the food is not to be taken before the ἀπαρχαὶ have been offered to the gods; and similarly even bath-water is not to be used until a part of it has been poured out as a libation.—Goettling, having adopted ἀνεπίρρεκτον in the verse above, is constrained to read ἀνεπιξέστων in this, and he suggests the following as the meaning;—'Don't take either food or water out of a kettle without obliterating the mark left by it in the ashes.' In confirmation of this, he cites a precept of Pythagoras, Laert. viii. 1, 9, χύτρας ἴχνος συγχεῖν ἐν τῇ τέφρᾳ. The same is given in slightly different words by Plutarch, Conviv. Disp. viii. § 7, χύτρας τύπον ἀρθείσης ἐν σποδῷ μὴ ἀπολείπειν, ἀλλὰ συγχεῖν. Goettling hence infers that χυτρόποδες were the marks or vestiges left by the pot or cauldron placed over the hot embers; and that these should be done away with lest others should be jealous of what is going on in your kitchen. The more simple sense however is that given above, which is that of the scholiasts and also of Plutarch, Symp. vii. § 4, ὀρθῶς Ἡσίοδος οὐδ' ἀπὸ χυτροπόδων ἀνεπιρρέκτων ἐᾷ παρατίθεσθαι σῖτον ἢ ὕψον, ἀλλ' ἀπαρχὰς τῷ πυρὶ καὶ γέρα τῆς διακονίας ἀποδιδόντας. Compare Od. xiv. 432—6, βάλλον δ' εἰν ἐλεοῖσιν ἀολλέα· ἂν δὲ συβώτης Ἵστατο, δαιτρεύσων. πέρι γὰρ φρεσὶν αἴσιμα ᾔδη. Καὶ τὰ μὲν ἔπταχα πάντα διεμοιρᾶτο δαΐζων· Τὴν μὲν ἴαν νύμφῃσι καὶ Ἑρμῇ Μαιάδος υἱεῖ Θῆκεν ἐπευξάμενος, τὰς δ' ἄλλας νεῖμεν ἑκάστῳ.

750. Goettling follows Plutarch (ap. Procl.) in explaining this precept, which is certainly not less obscure than the three preceding;—'Do not let a boy or even an infant be sedentary, for this makes him effeminate.' He supposes there is an allusion to gymnastic exercises; but it is stretching the sense very far to include an infant of twelve months old in exercises of any kind. The common interpretation is, 'Do not set a boy of twelve years old upon a tomb, which (ὅ τε for ὅπερ) unmans him in adult years, nor yet an infant of twelve months old, which is just the same thing.' This

παῖδα δυωδεκαταῖον, ὅτ' ἀνέρ' ἀνήνορα ποιεῖ,
μηδὲ δυωδεκάμηνον· ἴσον καὶ τοῦτο τέτυκται. (750)
Μηδὲ γυναικείῳ λουτρῷ χρόα φαιδρύνεσθαι
ἀνέρα· λευγαλέη γὰρ ἐπὶ χρόνον ἔστ' ἐπὶ καὶ τῷ
ποινή. μηδ' ἱεροῖσιν ἐπ' αἰθομένοισι κυρήσας 755
μωμεύειν ἀΐδηλα· θεός τοι καὶ τὰ νεμεσσᾷ.
Μηδέ ποτ' ἐν προχοῇ ποταμῶν ἅλαδε προρεόντων, (755)

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756. *αϝιδηλα*

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752. *ἴσον γὰρ καὶ* A. 756. *θεός τοι* BCDGHIK. *θεὸς νύ τοι* AEF.

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seems a better way; for the number twelve is thus spoken of merely as an ominous number. As twelve years just preceded puberty, there seems to have been a notion that the virility of youth might be thus affected. Cf. Od. x. 301, *μή σ' ἀπογυμνωθέντα κακὸν καὶ ἀνήνορα ποιῇ* (sc. Κίρκη). Tombs were called *τὰ ἀκίνητα* by a kind of euphemism. So a gloss in Cod. Gale, *μνήμασι*. Gaisford cites Etym. M. p. 48, 36, *ἀκίνητα· μηδ' ἐπ' ἀκινήτοισι καθίζειν· σημαίνει ὡς ἐνταῦθα τὸν τάφον· νόμος γὰρ παρὰ Ῥωμαίοις τάφου μὴ κινεῖν, τουτέστιν ὀρύττειν.* For the expression *καθίζειν ἐπί τινι* cf. Theocr. i. 51, *τὸ παιδίον οὐ πρὶν ἀνήσειν φατὶ, πρὶν ἢ ἀκράτιστον ἐπὶ ξηροῖσι καθίξῃ*, 'before he sets him down to a dry (or scanty) meal for his breakfast.'—*οὐ γὰρ ἄμεινον*, 'for it is better not.' Compare *τὸ γὰρ οὕτοι λώϊόν ἐστιν*, inf. v. 759.

752. The reading of Cod. Gale, *ἴσον γὰρ καὶ τοῦτο*, suggests a variant *ἴσον γὰρ καὶ τὸ τέτυκται*. Cf. v. 754—6—9. But this verse is perhaps spurious, as *ἴσος* should take the digamma, and is commonly *ἶσος*.

753. *φαιδρύνεσθαι*, to make his skin bright by ablution and rubbing, and perhaps by oiling it. This verb was properly used of the bath, e. g. Aesch. Agam. 1077, *τὸν δμοδέμνιον πόσιν λουτροῖσι φαιδρύνασα*. Eur. Hel. 676, *ὤμοι ἐγὼ— λουτρῶν ἵνα θεαὶ μορφὰν ἐφαίδρυναν*. Apoll. Rhod. iii. 300, *αὐτοί τε λιαροῖσιν ἐφαιδρύναντο λοετροῖς*. Moschus, ii. 31, *ἢ ὅτέ φαιδρύνοιτο χρόα προχοαῖσιν Ἀναύρου*. Goettling says, "*γυναικεῖα λουτρὰ* sunt *λουτρὰ θερμὰ*, quae corpus effeminant." But warm baths were offered to men, as Clytemnestra specially says to Orestes and Pylades, Aesch. Cho. 657, that they shall have *καὶ θερμὰ λουτρὰ καὶ πόνων θελκτήρια στρωμνή*. Compare also the following passages; Il. xxii. 444. Od. x. 360. viii. 249. 426. It would rather seem that motives of propriety were the grounds of the precept, and that *λευγαλέη ποινὴ* has the same allusion as *ἀνήνορα ποιεῖ* above. The scholiasts add another meaning; that a man must not dress himself with the care and attention to personal graces which are becoming a woman.—*ἐπὶ χρόνον*, 'for a time,' viz. a temporary affection is incurred. Cf. Od. xiv. 193, *εἴη μὲν νῦν νῶιν ἐπὶ χρόνον ἡμὲν ἐδωδὴ ἠδὲ μέθυ γλυκερόν*. Apoll. Rhod. i. 793, *ξεῖνε, τίη μίμνοντες ἐπὶ χρόνον ἔκτοθι πύργων ἧσθ' αὖτως;* The phrase is more common with a limiting epithet, as sup. v. 326, *παῦρον δέ τ' ἐπὶ χρόνον ὄλβος ὀπηδεῖ*.

755. *ἐπικυρήσας, ἐντυγχάνων, τύχῃ παρὼν*, 'when you chance to meet with sacrifices burning.'—*μωμεύειν ἀΐδηλα*, 'cavil at unseen things,' i. e. to be curious to know the mysteries of divination. Proclus, *μηδὲ ἐὰν συμβῇ σοι ἐν ἱεροῖς εὑρεθῆναι, μέμψῃ τὰ μυστήρια· ταῦτα γὰρ ὁ θεὸς πάνυ μέμφεται*. On *ἀΐδηλος* (α and *ἰδεῖν*), see Buttmann's Lexilogus, p. 49. By interchange of the long vowels came *ἀϊδελος*, frag. xcvi.

757. *ἐν προχοῇ*, in the estuary. Od. v. 453, *τὸν δ' ἐσάωσαν ἐς ποταμοῦ προχοάς*. The polluting of the pure sea, *ἡ ἀμίαντος*, Aesch. Pers. 580, as one of the primary elements, was regarded as profane if intentionally done. Proclus says that Plutarch rejected this distich, *ὡς εὐτελῆ καὶ ἀνάξια παιδευτικῆς μούσης*. But Plutarch elsewhere praised these very

μηδ' ἐπὶ κρηνάων οὐρεῖν, μάλα δ' ἐξαλέασθαι·
μηδ' ἐναποψύχειν· τὸ γὰρ οὔτοι λώϊόν ἐστιν.
ὧδ' ἔρδειν· δεινὴν δὲ βροτῶν ὑπαλεύεο φήμην. 760
φήμη γάρ τε κακὴ πέλεται κούφη μὲν ἀεῖραι
ῥεῖα μάλ', ἀργαλέη δὲ φέρειν, χαλεπὴ δ' ἀποθέσθαι. (760)
φήμη δ' οὔτις πάμπαν ἀπόλλυται, ἥντινα πολλοὶ
λαοὶ φημίξωσι· θεός νύ τίς ἐστι καὶ αὐτή.

Ἦμαρ δ' ἐκ Διόθεν πεφυλαγμένος εὖ κατὰ μοῖραν 765

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759. λόγιον H. οὔτι λώιον AI. 760. With this verse A ends. 764. φημίξουσι BCDG. φημίζουσι the rest. θεὸς νύ τοι EF.

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verses, De Stoic. Repugn. § 22, καλῶς μὲν ἀπαγορεύειν τὸν Ἡσίοδον, εἰς ποταμοὺς καὶ κρήνας οὐρεῖν. As running water was used in ceremonial purification from guilt (Aesch. Cho. 63. Eum. 430), it was deemed essential that it should not itself be defiled. Compare Herod. i. 138, who says of the Persians, ἐς ποταμὸν δὲ οὔτε ἐνουρέουσι οὔτε ἐμπτύουσι, οὐ χεῖρας ἐναπονίζονται, οὐδὲ ἄλλον οὐδένα περιορέωσι, ἀλλὰ σέβονται ποταμοὺς μάλιστα. There was another reason why the Greeks held rivers to be ἱεροὶ, and that was because they venerated them as κουροτρόφοι, nurturers of the young.

759. ἐναποψύχειν. The traditional explanation which has the most authority is ἀποπατεῖν, ἀφοδεύειν. But some took it to mean 'to cool yourself by standing in a river.' The most natural sense would be 'to die in a river;' but, as this was not a matter over which men could control themselves (in case of drowning, &c.), it must be limited to the preventing animals being drowned therein. Plutarch (ut sup.) seems in favour of this interpretation, μήτε συγγινόμενα (ζῷα) μήτε γεννῶντα μήτ' ἐναποθνήσκοντα ἐν τοῖς ἱεροῖς μιαίνειν τὸ θεῖον.

760–4. Goettling thinks these verses were a later addition. Aristotle however recognises the two last, Eth. Nic. vii. 14. Van Lennep believes them genuine.

761. κούφη ἀεῖραι, 'light to take up,' a metaphor from a burden, like φέρειν to carry and ἀποθέσθαι to lay it aside. Cf. Il. iii. 89, τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ. ib. v. 492, κρατερὴν ἀποθέσθαι ἐνιπήν. Eur. Iph. A. 557, καὶ μετέχοιμι τᾶς Ἀφροδίτας, πολλὰν δ' ἀποθεῖμαν. The sentiment is this; 'an evil report is more easily fixed upon a person than it is shaken off.' 'No report,' he adds in conclusion, 'is entirely got rid of, when numbers have conspired to spread it.' He hints that inattention to the ceremonial observances given above may bring upon a person a charge of habitual irreligion that it may be hard to get rid of. – ἀπόλλυται, 'comes to nothing,' 'proves to be an idle rumour.' So θνήσκειν and ἀπολέσθαι are used of mere groundless reports, Aesch. Agam. 471. Cho. 831.

765 *ad fin.* The ἡμέραι, or calendar. Like the Attics of after times, Hesiod divided the month of thirty days into decads, μὴν ἱστάμενος, μεσῶν, and φθίνων. The same appears to have been known to the author of the Odyssey, xix. 307, ἐλεύσεται ἐνθάδ' Ὀδυσσεὺς, τοῦ μὲν φθίνοντος μηνὸς τοῦ δ' ἱσταμένοιο. From the expression in v. 780, μηνὸς ἱσταμένου τρισκαιδεκάτην, some have thought that the term ἱστάμενος included the first half, φθίνων the second. On the other hand we have ἕκτη μέσση and τετρὰς μέσση (for μεσοῦντος, vv. 782. 819), so that the poet seems to have used ἱσταμένου laxly for the earlier half of the month, and because τρισκαιδεκάτην could not be ambiguous.—ἐκ Διόθεν, as appointed by Zeus; Διὸς πάρα inf. v. 769. —πεφυλαγμένος, 'observing;' cf. πεφύλαξο δὲ θυμῷ inf. v. 797. εὖ δ' ὅπιν ἀθανάτων πεφυλαγμένος εἶναι, sup. v. 706. —εὖ, 'duly,' and according to order, κατὰ μοῖραν. Moschopulus, τὰς ἡμέρας δὲ τὰς ἀπὸ τοῦ Διὸς, τουτέστι τὰς ἀγαθὰς (cf. v. 769), παρατηρῶν καλῶς κατὰ τὸ

πεφραδέμεν δμώεσσι· τριηκάδα μηνὸς ἀρίστην
ἔργα τ' ἐποπτεύειν ἠδ' ἁρμαλιὴν δατέασθαι, (765)
εὖτ' ἂν ἀληθείην λαοὶ κρίνοντες ἄγωσιν.
αἵδε γὰρ ἡμέραι εἰσὶ Διὸς πάρα μητιόεντος·
πρῶτον ἔνη τετράς τε καὶ ἑβδόμη ἱερὸν ἦμαρ· 770
τῇ γὰρ Ἀπόλλωνα χρυσάορα γείνατο Λητώ·

767. Ἔργα

766. τριακάδα H. 767. δατέεσθαι D. 770. ἕνη many MSS.

πρέπον, ἐντέλλου τοῖς δούλοις σου.—For πεφραδέμεν, 'to declare,' 'make known' (perhaps by setting up a marked calendar), see on Scut. H. 228. So ἆθλα προπεφραδμένα, 'advertised,' sup. v. 665. Goettling would place the comma after πεφραδέμεν, so as to construe δμώεσσιν ἀρίστην. But this is unnecessary. The accusative τριηκάδα depends rather on the notion of μέμνησο implied in πεφυλαγμένος, than on πεφραδέμεν. 'Mark the days yourself, and let your slaves know them too: that the thirtieth is the best for overlooking the farm-work they have done, and for allotting the rations (cf. v. 560) for the ensuing month.'

768. εὖτ' ἂν κ.τ.λ. 'When there is a full holiday, and even the law-courts are closed.' Literally, 'when the people in every state, who have to decide the truth in trials, are keeping it (the 30th day) as a holiday.' Here ἄγειν is used like the Latin *agere ferias* &c., and as Aeschylus has κρεουργὸν ἦμαρ εὐθύμως ἄγειν δοκῶν, Agam. 1570. By κρίνειν ἀληθείην the discrimination of truth from falsehood, of just claims from false claims, is implied. Properly, in the age of which Hesiod is speaking, the kings were said κρίνειν, and the people κρίνεσθαι or δικάζεσθαι, 'to have their causes decided.' Hence perhaps we should read λαοῖς for λαοί. Cf. Theog. 88, τούνεκα γὰρ βασιλῆες ἐχέφρονες, οὕνεκα λαοῖς βλαπτομένοις ἀγορῇφι μετάτροπα ἔργα τελεῦσι.—The scholiasts explained ἀληθείην κ.τ.λ. to mean, 'when the people are keeping it, distinguishing the true conjunction of the moon (σύνοδον) from the false one,' viz. the 29th of the κοῖλοι μῆνες, which went by the same name of τριακάς. See Ar. Nub. 616 seqq. Van Lennep, "ubi populi, verum discernentes, tricesimum mensis diem agunt, justum sic dierum numerum mensi tribuentes." The verse is certainly a difficult one. The thirtieth day, like the νουμηνία of later times, was ἀποφρὰς ἡμέρα, *dies nefastus, justitium*.

769. αἵδε, the following days, viz. the first, fourth, seventh, &c. A full stop is commonly placed after μητιόεντος.

770. ἔνη. See on v. 410. Proclus, οὕτως καλεῖ τὴν νουμηνίαν παρὰ τὸ ἕν. Moschopulus, ἤγουν ἡ πρώτη τοῦ μηνὸς, ἡ καὶ νουμηνία. Goettling denies that the word can have meant 'the first,' and regards it as the same as τριηκάς. But, however difficult the explanation may be, it seems certain that Hesiod is *commencing* (πρῶτον) his enumeration of sacred days with the new month. For he takes the series of days in their order regularly down to v. 798, after which he makes some merely supplementary observations on the fitness and unfitness of certain other days. Thus we have the 1st, 4th, 7th, 8th, 9th, 11th, 12th, 13th, 16th, 18th, 20th, 24th, mentioned successively. It is incredible that the poet should have omitted the *first*, the νουμηνία, most festive of all monthly feasts, which he would have done, if ἕνη means τριηκάς. Besides, he had but just specified that very day; and the reason why he mentioned the last first, was because it was the day (so to speak) on which old scores were cleared off, and the new month was introduced in its entirety, without deducting its first day for such merely extra duties as are specified in v. 767.

771. τῇ γὰρ κ.τ.λ. Cf. Aesch. Theb. 797, τὰς δ' ἑβδόμας ὁ σεμνὸς ἑβδομαγέτης ἄναξ Ἀπόλλων εἵλετ'. Where the Schol. Med. has ἐν ἑβδόμῃ γεννηθείς, so that he seems to have read ἑβδομαγενής. The first day also was sacred to Apollo, Herod. vi. 57. Proclus, on the authority of Philochorus, adds that the fourth day was sacred to Hercules and Hermes.

ὀγδοάτη τ' ἐνάτη τε· δύω γε μὲν ἤματα μηνὸς (770)
ἔξοχ' ἀεξομένοιο βροτήσια ἔργα πένεσθαι·
ἐνδεκάτη τε δυωδεκάτη τ'· ἄμφω γε μὲν ἐσθλαί,
ἡ μὲν ὅϊς πείκειν, ἡ δ' εὔφρονα καρπὸν ἀμᾶσθαι· 775
ἡ δὲ δυωδεκάτη τῆς ἐνδεκάτης μέγ' ἀμείνων.
τῇ γάρ τοι νεῖ νήματ' ἀερσιπότητος ἀράχνης (775)
ἤματος ἐκ πλείου, ὅτε τ' ἴδρις σωρὸν ἀμᾶται.
τῇ δ' ἱστὸν στήσαιτο γυνὴ, προβάλοιτό τε ἔργον.
μηνὸς δ' ἱσταμένου τρισκαιδεκάτην ἀλέασθαι 780
σπέρματος ἄρξασθαι· φυτὰ δ' ἐνθρέψασθαι ἀρίστη.

773. Ἔργα 775. οἷς 778. ὅτε Ἰδρις? 779. Ἔργον 780. ἀλέϝασθαι

772. ὀγδοάτη τ' ἐνάτη τε E. γε μὴν DEF. 773. ἀεξαμένοιο K. 780. With this verse I ends. 781. ἐκθρέψασθαι D (by correction) EF.

772. *ὀγδοάτη κ.τ.λ., παρὰ Διὸς εἰσί.*—*γε μέν*, 'but (although sacred) they are the best days in the first part of the month for attending to human concerns.' Such seems the best way of explaining *γε μέν*, which (for *γε μὴν*) has always an objective sense. Compare v. 774, *ἄμφω γε μὲν ἐσθλαί*, 'yet both these are good,' &c. Others, as Gaisford, place only a comma at *ἐνάτη τε*, 'but the eighth and ninth,' &c.—*ἔξοχα, ἐξαίρετα, ἄριστα ἐς τὸ πένεσθαι*. The doctrine seems to be that alluded to by Virgil, Georg. i. 268, 'Quippe etiam festis quaedam exercere diebus Fas et jura sinunt: rivos deducere nulla Religio vetuit, segeti praetendere sepem,' &c. Hesiod therefore says that they are sacred days, but yet that secular works are permissible on them. Proclus had a notion that these were 'perfect' days, as being for the most part the squares or cubes of numbers, 2, 3, 4, &c.

775. *ὅϊς πείκειν*, to clip sheep. Ar. Nub. 1356, *ἅσαι Σιμωνίδου μέλος, τὸν Κρῖον, ὡς ἐπέχθη*. Theocr. v. 98, *ὀππόκα πεξῷ τὰν οἶν τὰν πέλλαν, Κρατίδα δωρήσομαι αὐτός.*—*ἀμᾶσθαι*, 'to get in,' 'to collect or gather the blithe crops.' See on v. 392.—*εὔφρονα* is explained by Proclus *εὐφραίνοντα*. Perhaps 'kindly' may be the true sense, though Virgil has 'lactas segetes,' Georg. i. 1.

777. *τῇ γάρ τοι*. The twelfth day is better than the eleventh for shearing sheep, because Nature has made it a spinning day for the spider, and so has pointed out the use to which wool should be applied. For the same reason it is a better day to get in corn, because then the ant heaps up its store.—*ἀερσιπότητος*, 'high-flying.' The gossamer-spider appears to be meant, and its habits are correctly described. The form *ἀερσιπότης* occurs in Scut. H. 316, *κύκνοι ἀερσιπόται μεγάλ' ἤπυον.*—*ἤματος ἐκ πλείου*, (*πλέως, πλεῖος,*) 'on the longest day,' viz. midsummer. See v. 792. Proclus explained, 'on the full moon,' which however would not fall on the twelfth.—With *ἴδρις*, 'the knowing one,' compare *ἡμερόκοιτος* v. 605, *φερέοικος* v. 571. As this word probably took the digamma, the *τε* may be regarded as an intrusion.

779. *στήσαιτο*, get her warp set to the upright loom.—*προβάλοιτο*, lay the foundations of it, i. e. commence the actual weaving of the web. Hom. Il. xxiii. 255, *τορνώσαντο δὲ σῆμα, θεμείλιά τε προβάλοντο ἀμφὶ πυρήν.*

780. *ἱσταμένου*. See on v. 765.

781. *σπέρματος*, the sowing of corn.—*φυτὰ*, the vine, olive, and fig plants. The two things are carefully to be distinguished here and elsewhere, e. g. *ἀρόμμεναι ἠδὲ φυτεύειν*, sup. v. 22. Od. ix. 108, *οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρόωσιν.*

ἕκτη δ' ἡ μέσση μάλ' ἀσύμφορός ἐστι φυτοῖσιν, (780)
ἀνδρογόνος δ' ἀγαθή· κούρῃ δ' οὐ σύμφορός ἐστιν,
οὔτε γενέσθαι πρῶτ' οὔτ' ἂρ γάμου ἀντιβολῆσαι.
οὐδὲ μὲν ἡ πρώτη ἕκτῃ κούρῃσι γενέσθαι 785
ἄρμενος, ἀλλ' ἐρίφους τάμνειν καὶ πώεα μήλων,
σηκόν τ' ἀμφιβαλεῖν ποιμνήϊον ἤπιον ἦμαρ· (785)
ἐσθλὴ δ' ἀνδρογόνος· φιλέει δέ τε κέρτομα βάζειν,
ψεύδεά θ' αἱμυλίους τε λόγους κρυφίους τ' ὀαρισμούς.
μηνὸς δ' ὀγδοάτῃ κάπρον καὶ βοῦν ἐρίμυκον 790
ταμνέμεν, οὐρῆας δὲ δυωδεκάτῃ ταλαεργούς.
εἰκάδι δ' ἐν μεγάλῃ, πλέῳ ἤματι, ἴστορα φῶτα (790)

792. *Εεικάδι Ἵστορα*

782. δὲ *μέσση* C. *φυτοῖσι* EFK, Ald. 785. *κούρῃ τε* BCDEF GHK, Ald.

Literally, *ἐνθρέψασθαι* means, 'to have them grown on' (i. e. on the 13th). So *ἐνδυστυχῆσαι*, 'to be unlucky in,' Eur. Bacch. 508. Some copies give *ἐκθρέψασθαι*, a variant not to be hastily rejected. Perhaps the day was good for planting because it was sacred to Athena (so Philochorus ap. Procl.), the patroness of the olive.—Virgil rendered this passage, or rather borrowed from it, Georg. i. 284, 'septima post decimam felix et ponere vitem, Et prensos domitare boves (inf. v. 797), et licia telae Addere.'

782. *ἕκτη ἡ μέσση*, i. e. *μεσοῦντος*, the sixteenth day. This is 'bad for planting, but good for begetting male children,' on the same analogy as the last mentioned, and the sixth of the first decad (*ἡ πρώτη*) next below, which is good for begetting males, but bad for the birth and marriage of females, probably because it was the birthday of the virgin goddess Artemis (Proclus), her brother having been born the day after (v. 771).

784. *οὔτ' ἄρ.* Gaisford proposes *οὔτ' αὖ.*

786. *τάμνειν*, to castrate; cf. v. 790.—*πώεα μήλων*, generally for *ποίμνας*, here for *ἄρνας* in particular. The same reason for this appears to have been held valid as for maidens not marrying, viz. that it was not a day suitable for generation, except only for men.

787. *σηκὸν ποιμνήϊον*, a sheep-fold, viz. a temporary fence. Perhaps this suggested Virgil's 'segeti praetendere sepem,' Georg. i. 270.

788. *φιλέει*, scil. *ὁ γεννηθείς.*—*κέρτομα*, perhaps 'crafty,' (*ὑβριστικὰ*, Moschop.,) as in Eur. Alc. 1125, *ἦ κερτόμος με θεοῦ τις ἐκπλήσσει χαρά.* In Od. xxiv. 240, Ulysses resolves to try the aged Laertes with *deceptive* words, *κερτομέοις ἐπέεσσιν πειρηθῆναι*, and accordingly he begins by praising and flattering him. Here it seems nearly a synonym with *ψεύδεα.* The Greeks regarded cunning and deception as a virtue and an accomplishment.—*αἱμυλίους λόγους*, see v. 374.—*ὀαρισμοὺς*, 'whispered words,' i. e. the soft sayings of lovers, *ὁμιλίας μετὰ γυναικῶν*, Moschop.

790. *ὀγδοάτῃ*, viz. of the second decad, or the eighteenth.

791. *ταμνέμεν*, 'to castrate,' see v. 786. The *οὐρεὺς* may have meant the male as opposed to *ἡμίονος*, the female; or it may have been the offspring of the ass by the horse (*hinnus*), the *ἡμίονος* being the offspring of the mare, as is clear from Il. xxiii. 265, *Ἵππον—ἐξέτε' ἀδμήτην, βρέφος ἡμίονον κυέουσαν.* It is said that mules, like other hybrids, are capable of procreation with one of their parents.

792. The *μεγάλη εἰκάς*, called also *πλέα* by epexegesis, (as Moschop. observes,) probably means the twentieth of the month, when the day was longest; cf. v. 778. Goettling thinks it means also the month which occurred in the long

γείνασθαι· μάλα γάρ τε νόον πεπυκασμένος ἐστίν.
ἐσθλὴ δ' ἀνδρόγονος δεκάτη, [κούρῃ δέ τε τετρὰς
μέσση. τῇ δέ τε μῆλα καὶ εἰλίποδας ἕλικας βοῦς, 795
καὶ κύνα καρχαρόδοντα καὶ οὐρῆας ταλαεργοὺς
πρηΰνειν ἐπὶ χεῖρα τιθείς.] πεφύλαξο δὲ θυμῷ (795)

795. Ἑλικας 796. ταλαΓεργους

793. γείνεσθαι (γεννᾶσθαι superscr.) EF. 794. δεκάτῃ Ald.

year, i. e. when the intercalary month, μὴν ἐμβολιμαῖος, was added. The scholiasts were evidently at a loss for any reasonable explanation, and so referred μεγάλη to the day when the double decad, or two-thirds of the month, had passed.—ἵστορα φῶτα seems the subject to γείνασθαι, not the object; 'on the long twentieth a knowing man should beget a son; for he is (i. e. will prove) very subtle in mind.' Some take the sense to be, 'for a clever child to be born;' others, 'to beget a clever child.' And γείνασθαι is capable of either meaning. But the real meaning probably is, that the benefits attaching to procreation on this particular day are known only to the few and sagacious, οἱ ἵστορες, οἱ εἰδότες. Cf. inf. v. 818. 824.—ἐστὶν, sc. ὁ γεννηθείς. Cf. v. 788.—Like ἴσασιν (v. 824), ἵστωρ seems to take the digamma here and in Il. xviii. 501, ἄμφω δ' ἱέσθην ἐπὶ Ϝίστορι πείραρ ἑλέσθαι. This form reminds us of the English *wise*, *wist*, *wizard*, &c.

794. δεκάτη. This must mean the tenth of the *first* decad, i. e. the tenth of the month. For, if we take μέσση to belong to δεκάτη as well as to τετρὰς, then it becomes the same as the εἰκὰς just mentioned. If it means the tenth of the *last* decad, it becomes the τριηκάς. One peculiarity in Hesiod's calendar is this;—when he has named a day in the regular order, as adapted for some particular purpose, he sometimes goes back, and adds that the corresponding day of another decad is also a fit one for the same end. Compare v. 785 with v. 782. and v. 810—11. Thus here, having stated that the twentieth is a good day for procreating, he adds, that the tenth is also a good one for a man, and the fourteenth for a woman. He appears to have omitted the mention of the fourteenth at v. 781, because he was then speaking of plants (φυτὰ), and so passed from the thirteenth to the sixteenth.

795. εἰλίποδας ἕλικας βοῦς. Moschop. ἑλικοειδῶς τοὺς πόδας κινοῦντας. Whatever be the exact meaning of this phrase, (which appears to refer to the swinging and slouching step of oxen under the yoke, caused by their peculiar manner of bending the instep,) it is scarcely credible that both Homer and Hesiod should have used it, though ἕλικας βοῦς occurred sup. v. 452. It had occurred to the present editor, that from κούρῃ to τιθείς was probably an interpolation of the rhapsodists; and this without being aware that Proclus had inferred, from Plutarch having no word of comment on the four lines, that in his time they were not found in the copies. It may be remarked that κύνα καρχαρόδοντα seems borrowed from v. 604, and οὐρῆας ταλαεργοὺς from v. 791, compared with v. 46.

797. ἐπὶ χεῖρα τιθείς, ἐπιτιθεὶς αὐτοῖς τὴν χεῖρα, καταψῶν αὐτοὺς δηλονότι, Mosch.—πεφύλαξο, φυλάσσου, εὐλαβήθητι, cf. πεφυλαγμένος sup. v. 765. Translate, according to the order of the words, 'But be careful in your mind the fourth to avoid both of the ending and the beginning month (i. e. fourth and twenty-fourth) to brood over cares' (or perhaps, 'for cares to prey on your mind'). Proclus, from Plutarch, has this comment, ἐν ἱεραῖς ταύταις μάλιστα τὰς λυπηρὰς ἀποσκευάζεσθαι (qu. ἀποσκεδάζεσθαι?) ἐνεργείας, ἃς εἰ καὶ ἄλλοτε δεῖ ὡς ἀναγκαίας αἱρεῖσθαι, ἐν ταύταις οὐ δέον. Goettling only confuses the sentence by telling us that the poet meant πεφύλαξο δὲ θυμῷ τὴν τετράδα φθίνοντος καὶ ἱσταμένου, καὶ ἀλεύασθαι, μὴ ἐν αὐτῇ ἄλγεά σε θυμοβοροῖ. Photius, θυμοβόρος· ἡ τὴν γῆν (l. ἡ ψυχὴν) διαφθείρουσα. Aesch. Ag. 103, τὴν θυμοβόρον φρένα λύπην.

τετράδ' ἀλεύασθαι φθίνοντός θ' ἱσταμένου τε
ἄλγεα θυμοβορεῖν· μάλα τοι τετελεσμένον ἦμαρ.
ἐν δὲ τετάρτῃ μηνὸς ἄγεσθ' εἰς οἶκον ἄκοιτιν,
οἰωνοὺς κρίνας †οἳ ἐπ' ἔργματι τούτῳ ἄριστοι·
πέμπτας δ' ἐξαλέασθαι, ἐπεὶ χαλεπαί τε καὶ αἰναί.
ἐν πέμπτῃ γάρ φασιν Ἐρινύας ἀμφιπολεύειν
Ὅρκον †γεινόμενον, τὸν Ἔρις τέκε πῆμ' ἐπιόρκοις.
μέσσῃ δ' ἑβδομάτῃ Δημήτερος ἱερὸν ἀκτὴν
εὖ μάλ' ὀπιπεύοντας ἐϋτροχάλῳ ἐν ἀλωῇ

800. Foῖκον 801. οἳ Fέργματι τούτῳ ἄριστοι? 798. 802. ἐξαλέFασθαι

800. ἄγεσθαι ἐς DEFG. ἄγεσθαι δ' ἐς K, Ald. 801. οἱ K. ἐπὶ ἔργματι E. 803. ἐμπέμπτῃ H. φησιν C. 804. τιννυμένας BCDGH. τιννυμένας the rest. 806. ὀπιπτεύοντά γε εὐτρ. (γε inserted by the same hand) E. In F σε εὐτρ., but σε in an erasure. ὀπιπτεύοντα ἐϋτρ. the rest.

799. τετελεσμένον, τέλειον, ἱερὸν, a very perfect or lucky day.

800. ἄγεσθαι ἄκοιτιν. Joy, not grief, was suitable to the fourth day. Proclus gives as a reason for its being chosen as a wedding day, that it was sacred to Aphrodite and Hermes.—οἰωνοὺς κρίνας, having duly consulted the seers and chosen such birds as are best for that business; viz. having first ascertained that the omens are favourable. Probably the birds were chosen as being sacred to the gods who preside over marriage. Compare ὄρνιθας κρίνων, v. 828.—The ἐπὶ is probably an interpolation, consequent on the loss of the digamma in *Fέργματι*.

802. πέμπτας, the fifth days of each decad.—ἐξαλέασθαι, viz. for contracting marriage, since they are both unlucky days and of dread import, because on the fifth of the first decad Horcus was taken care of by the Erinyes at his birth.—ἀμφιπολεύειν, 'attended upon.' The infinitive seems to represent the imperfect tense. The poet might indeed have written ἐν πέμπτῃ γάρ, φασιν, Ἐρινύες ἀμφιπόλευον κ.τ.λ. Others make the sense to be, ἀμφίπολοι ἔτι εἰσὶν Ὅρκῳ, τότε γειναμένῳ (γενομένῳ); that the Furies attend Horcus on this day, which was ἡμέρα δικαστική, according to the fancy of Proclus. Cf. Soph. Oed. Col. 680, θείαις ἀμφιπολῶν τιθήναις. Ibid. v. 1767, χὠ πάντ' ἄϊων Διὸς Ὅρκος. This *Horcus*, the genius that punishes the perjured, (see Theog. 400), is obviously different (if not in etymology, since both may come from εἴργειν, at least in mythology) from the Roman *Orcus*; and Virgil's mistake in rendering this passage is curious, Georg. i. 277, 'Quintam fuge; pallidus Orcus Eumenidesque satae;' for *pallidus* shows that he must have meant Hades.—γεινόμενον, 'when born on that day.' This reading seems doubtful; the great majority of MSS. (including all I have collated) give Ὅρκον τιννυμένας, and so Moschopulus read; τιννυμένας, ἤγουν ἀπαιτούσας, ζητούσας. On the other hand, Proclus seems to have found γεινόμενον, for he explains it by τὰς τιμωρὸς δαίμονας τὴν γένεσιν αὐτοῦ πενταδικὴν οὖσαν περιέπειν. Virgil too seems to translate γεινόμενον in the above version. Buttmann, Lexil. p. 435—6, prefers γεινόμενον to τιννυμένας. 'The Furies' (he says) 'attended on the new-born child, and consequently protect and avenge injury offered to him.' Gaisford reads Ὅρκον τιννυμένας.

806. ὀπιπεύοντας. Vulgo ὀπιπτεύοντας. See on v. 29. The mention of the seventeenth day for threshing corn is explained by Müller (Gr. Lit. p. 85), as having reference to the same day of the month Boedromion, which was consecrated to the worship of Demeter and Cora at Athens.

βάλλειν. ὑλοτόμον τε ταμεῖν θαλαμήϊα δοῦρα, (805)
νηϊά τε ξύλα πολλὰ, τάτ' ἄρμενα νηυσὶ πέλονται.
τετράδι δ' ἄρχεσθαι νῆας πήγνυσθαι ἀραιάς.
εἰνὰς δ' ἡ μέσση ἐπὶ δείελα λώϊον ἦμαρ. 810
πρωτίστη δ' εἰνὰς παναπήμων ἀνθρώποισιν·
ἐσθλὴ μὲν γάρ θ' ἥδε φυτευέμεν ἠδὲ γενέσθαι (810)
ἀνέρι τ' ἠδὲ γυναικί· καὶ οὔποτε πάγκακον ἦμαρ.
παῦροι δ' αὖτε ἴσασι τρισεινάδα μηνὸς ἀρίστην
[ἄρξασθαί τε πίθου, καὶ ἐπὶ ζυγὸν αὐχένα θεῖναι 815
βουσὶ καὶ ἡμιόνοισι καὶ ἵπποις ὠκυπόδεσσι,]
νῆα πολυκλήϊδα θοὴν εἰς οἰνοπα πόντον (815)
εἰρύμεναι· παῦροι δέ τ' ἀληθέα κικλήσκουσι.

814. *Fίσασι* 817. *Foίνοπα* 818. *Fερύμεναι*

812. γάρ τ' ἠδὲ φυτεύειν BCDEFGH, Ald. γὰρ ἔπ' ἠδὲ φυτεύειν K. φυτευέμεν A. 816. ὠκυπόδεσσιν GH. 818. κικλήσκουσιν BGK, Ald.

807. θαλαμήϊα δοῦρα, ἤγουν τὰ ξύλα τὰ τῶν οἰκιῶν, τουτέστι τὰ εἰς ὀροφὴν καὶ ἑτέραν χρείαν οἰκιῶν συντελέσοντα, Moschopulus. This may however mean (on account of the two following lines) 'timbers for a ship's hulk.' For the hold was technically called θάλαμος. See Dr. Donaldson's Essay on the Greek Trireme, p. 7. Hence a suspicion arises, that v. 808 is an interpolation, especially as τάτ' ἄρμενα νηυσὶ πέλονται is an Homeric phrase. The meaning of θαλαμήϊα would then have been determined by the verse next following, νῆας πήγνυσθαι κ.τ.λ.—ξύλα πολλὰ, cf. v. 427, πόλλ' ἔπι καμπύλα κᾶλα, and v. 456, ἑκατὸν δέ τε δούραθ' ἁμάξης.

809. ἀραιὰς, pointed at the prow; narrow, taper, as opposed to the rounder build of the ὁλκάδες. Proclus, τὰς στενὰς καὶ περιμήκεις. Compare the Homeric θοαὶ νῆες, 'pointed ships,' and therefore, though in a secondary sense, 'swift.'—πήγνυσθαι, like ποιεῖσθαι, ναυπηγήσασθαι, to have them built, viz. by the hands of the shipwright.

810. εἰνὰς ἡ μέσση, the nineteenth. This, he says, is a better day towards the afternoon, viz. better than in the morning; a sort of *dies intercisus* or *nefastus parte*. Proclus, on the authority of Philochorus, states that the 18th and 19th were days on which the Athenians performed expiatory rites; but his comment is corrupt, and Athenian practices did not much concern Hesiod.—The most probable explanation of δείλη and δείελος is, that they are forms of δῆλος (δέελος), 'visible,' and meant that part of the day which just preceded the close of evening. To derive it from εἴλη, with Buttmann, (on the analogy of δαίμων, αἴμων, διώκω, ἰώκω,) seems very far-fetched.

811. πρωτίστη εἰνὰς, as contrasted with μέσση εἰνὰς above, means εἰνὰς ἱσταμένου.—παναπήμων, viz. both in the morning and in the afternoon, unlike the other εἰνάς.—φυτευέμεν κ.τ.λ., apparently for γεννᾶν, 'to beget.' Compare v. 783. 788. But it may mean 'to plant;' cf. v. 781—2.

814. τρισεινάδα, (probably) the twenty-seventh (three times ninth); but others take it to mean the twenty-ninth, because the ninth of the two first decads had just been mentioned.—The next two verses, according to Goettling, resulted from a different recension, and were meant to take the place of v. 817—8. The opening of the wine-jars is referred to the τετρὰς just below. Perhaps however we should read νῆα πολυκλήϊδα θοήν τ' κ.τ.λ., or (with Van Lennep) νέα τε π.

818. εἰρύμεναι. In Scut. H. 138 we

79543

τετράδι δ' οἵγε πίθον· περὶ πάντων ἱερὸν ἦμαρ
μέσση· παῦροι δ' αὖτε μετ' εἰκάδα μηνὸς ἀρίστην
ἠοῦς γεινομένης· ἐπὶ δείελα δ' ἐστὶ χερείων.
αἵδε μὲν ἡμέραι εἰσὶν ἐπιχθονίοις μέγ' ὄνειαρ,
αἱ δ' ἄλλαι μετάδουποι, ἀκήριοι, οὔ τι φέρουσαι.
ἄλλος δ' ἀλλοίην αἰνεῖ, παῦροι δέ τ' ἴσασιν.
ἄλλοτε μητρυιὴ πέλει ἡμέρη, ἄλλοτε μήτηρ·
τάων εὐδαίμων τε καὶ ὄλβιος ὃς τάδε πάντα
εἰδὼς ἐργάζηται ἀναίτιος ἀθανάτοισιν,
ὄρνιθας κρίνων καὶ ὑπερβασίας ἀλεείνων.

820. αὖ μετὰ Fεικάδα? 824. δὲ Fίσασιν 827. Fειδὼς Fεργάζηται.

820. μέσση BF. 821. γινομένης G, Ald. 825. ἡμέρα E. 827. ἐργάζεται CD.

have ἦτ' εἴρυτο κάρη. The quantity of the word is discussed by Buttmann in the *Lexilogus*.—ἀληθέα, scil. ὀνόματα. Few call it by its right name of ἀρίστη, v. 814. Proclus explains it thus, 'Few call the real twenty-ninth (so he explains τρισεινάδα, v. 814) by the name of twenty-ninth,' viz. because some, as the Athenians, counted the days of the last decad backwards, and so made the "ninth" of that decad what was really the second. See also on v. 768. Graevius gives another explanation, "pauci veracem dicunt," and thinks that hence Virgil took his maxim, 'nona fugae melior, contraria furtis.' Probably the poet meant, that this was one of those days which were known only to the οἱ εἰδότες. See on v. 792.

820. μετ' εἰκάδα. Few call the fourth after the twentieth ἀρίστη, as they ought to do, in the morning, though it gets worse in the afternoon. Cf. 810. Moschopulus supplies τὴν μετ' εἰκάδα (τετάρτην) ἀρίστην (οὖσαν ἴσασι).

823. μετάδουποι, falling in heavily between, as it were merely to fill up, περισσαὶ καὶ ἀνενέργητοι, Moschop.—ἀκήριοι, 'fateless,' without any special import or destiny.—οὔ τι φέρουσαι is a mere epexegesis. Cf. Theocr. xv. 105, βάρδισται μακάρων Ὧραι φίλαι, ἀλλὰ ποθειναὶ ἔρχονται, πάντεσσι βροτοῖς αἰεί τι φέρουσαι.

824. ἄλλος ἀλλοίην. 'Some praise a day of one kind, others a day of another kind,' viz. lucky or unlucky. For Orpheus, as Proclus tells us, had written certain injunctions about good and bad days; and the Athenians had their own peculiar rules on the subject. ἀλλοίην, ἀντὶ τοῦ ἄλλην, Proclus. But the word may well bear its usual sense of 'different in kind.'

825. ἡμέρη κ.τ.λ. 'At one time a day is a step-mother, at another time a mother.' Proclus; ἐπειδὴ ἡ μήτηρ ἥπιος, ἡ δὲ μητρυιὰ κακὴ, εἶπεν, Αἱ μὲν τῶν ἡμερῶν εἰσι μητέρες, ὡς ἂν ἀγαθαί, αἱ δὲ μητρυιαί, ὡς ἂν κακαί.

826. τάων κ.τ.λ. Moschopulus; τούτων τῶν ἡμερῶν ὃς ἂν τάδε πάντα εἰδὼς, ἤγουν ταύτας τὰς διαφορὰς καὶ τὰς δυνάμεις πάσας, ἐργάζηται, τὰ εἰρημένα δηλονότι ἔργα, ἀναίτιος τοῖς ἀθανάτοις—εὐδαίμων ἐστὶ καὶ ὄλβιος. Thus τάων is the genitive after τάδε πάντα.—ἐργάζηται, goes on farming, or performing the various duties of agriculture.

828. This verse may possibly have been added by those who (as Proclus tells us) appended in direct continuation of this poem another which some attributed to Hesiod, the ὀρνιθομαντεία. Plato possibly may allude to this, (and if so, he thought it genuine,) Ion, p. 531, B, περὶ μαντικῆς λέγει τι Ὁμηρός τε καὶ Ἡσίοδος. On the other hand, Müller (Hist. Gr. Lit. p. 86,) admits the genuineness of this final verse, and thinks that it even suggested the spurious addition of the ὀρνιθομαντεία, just as the later Cyclic poems formed a sequel to the Homeric, and as the Κατά-

λογος γυναικῶν followed the Theogony of our author, according to the recension of some critics. Goettling says, "Mihi totus aliunde huc rejectus esse videtur; nam omni cum antecedentibus conjunctione caret." As a termination to the subject of the calendar, it is appropriate and significant enough. To ascertain the will of the gods in matters obscure to human knowledge, and to avoid offending the gods by unintentional transgressions of their festivals, were among the surest ways to realise the εὐδαιμονία of which the poet is speaking, viz. general prosperity in his farming operations. By ὄρνιθας κρίνων he means 'distinguishing bad from good omens,' so as to avoid doing any work under unfavourable auspices. Cf. v. 801, οἰωνοὺς κρίνας, οἳ ἐπ' ἔργματι τούτῳ ἄριστοι.

ΑΣΠΙΣ ΗΡΑΚΛΕΟΥΣ.

THE

SHIELD OF HERCULES.

THE poem known as the Shield of Hercules is, in all probability, the work of a much later writer than Hesiod. Composed manifestly in imitation of the eighteenth book of the Iliad, wherein the shield of Achilles is so elaborately and graphically described, it is much less likely to have been written by one nearly or actually a contemporary of Homer himself, than to have been the effort of some rhapsodist of the Hesiodian school, and to have originated in the ancient tradition, that Homer and Hesiod had a personal contest in the poetic art. Independently of mere probabilities, the style is very different indeed from that of the other two larger extant poems of Hesiod. In this respect, indeed, it savours rather strongly of the Ionic school, and it probably is of about the same age as the later Cyclic poems and the earlier of the so-called Homeric Hymns. That the Shield of Hercules, or at least the main part of it, really claims this very respectable antiquity, can hardly be doubted. The careful use of the digamma throughout is remarkable; indeed, it is much more accurately observed than in the Homeric hymns generally. From the nature of the description, considered artistically, Müller (Hist. Gr. Lit. p. 99) considers that it cannot be placed later than Ol. 40; and he founds his opinion principally on the fact, that Hercules is here represented armed and equipped like any other hero; whereas, about this date, the poets began to introduce, as his peculiar costume, the club and the lion's skin.

There are some words and inflections in this poem (which will be noticed as they occur) more resembling the late phraseology and the imitative style of the Alexandrine poets. It would however be unfair to form any positive opinion from single words or verses, which may possibly be interpolations. Goettling is of opinion that from v.

141 to v. 317 is the work of an Alexandrine poet. But still more remarkable is the fact, that not a single verse of the "Shield" is cited by any ancient author; whereas the citations from both the "Works" and the "Theogony" are frequent, but especially from the former. Only here and there a scholiast or one of the later grammarians refer to the poem. Stobaeus does not give any extracts from the "Shield;" Athenaeus once or twice alludes to it.

Another suspicious circumstance is, that to a considerable extent the Shield is a cento of Homeric phrases and expressions; more so even than of Hesiodic. This is precisely what we should expect from an Ionic rhapsodist.

The MSS. of the Shield are very few. I have only been able to collate two, and these are recent, and very corruptly written. The only scholia existing are the paraphrase of John the Deacon (who lived as late as the end of the fourteenth century) and the comments of Tzetzes. Of the three Hesiodic poems this alone has any Greek argument prefixed.

ΥΠΟΘΕΣΕΙΣ ΤΗΣ ΑΣΠΙΔΟΣ.

A.

Τάφιοι στρατεύσαντες ἐπὶ τὰς Ἠλεκτρύωνος βοῦς ἀνείλον τοὺς τῆς Αλκμήνης ἀδελφοὺς τῶν θρεμμάτων ὑπεραγωνιζομένους. τοῦ δὲ Ἀμφιτρύωνος βουλομένου αὐτῇ [1] συνελθεῖν, οὐ πρότερον αὐτῷ [2] ὑπέδεχετο, πρινὴ παρὰ τῶν ἀδελφοκτόνων εἰσπράξηται τιμωρίαν [3]. ὁ δὲ ἐπιστρατεύσας ἀνεῖλεν αὐτούς. κατὰ δὲ τὴν αὐτὴν νύκτα συνέρχονται [4] αὐτῇ ἀμφότεροι, ὅ τε Ζεὺς καὶ ὁ Ἀμφιτρύων, ὁ μὲν ἐκ [5] τοῦ πολέμου ὑποστρέψας, Ζεὺς δὲ βουληθεὶς τοῖς [6] ἀνθρώποις βοηθὸν γεννῆσαι. ἡ δὲ κύει ἐκ μὲν Ἀμφιτρύωνος Ἰφικλέα, ἐκ δὲ Διὸς Ἡρακλέα. ὃς καὶ [7] ἐπὶ Κύκνον Ἄρεος υἱὸν ἡνίοχον ἔχων Ἰόλαον στρατεύεται, ὃς τοὺς τὰς δεκάδας ἄγοντας εἰς Πυθὼ περιεσύλα [8]. σκεπασθεὶς οὖν ἡφαιστοτεύκτῳ ἀσπίδι πρόσεισιν [9] εἰς Τραχῖνα πρὸς Κήϋκα. συμβαλὼν δὲ τῷ Κύκνῳ αὐτὸν μὲν ἀναιρεῖ, τὸν δὲ Ἄρην ὑπερασπίζοντα τοῦ υἱοῦ κατὰ μηρὸν τιτρώσκει, καὶ [10] οὕτως ἔρχεται πρὸς Κήϋκα· ἦν δὲ ὁ Κύκνος γαμβρὸς Κήϋκος ἐπὶ θυγατρὶ Θεμιστονόῃ [11].

B.

Οἱ Τάφιοι καὶ οἱ Τηλεβόαι εἰς ἔριν ἐλθόντες πρὸς τοὺς ἀδελφοὺς τῆς Ἀλκμήνης ἐφόνευσαν αὐτούς. αὐτὴ δὲ τὸν ἑαυτῆς γάμον ἐκήρυττε γαμεῖσθαι τῷ δυναμένῳ διεκδικῆσαι τὸν θάνατον τῶν ἀδελφῶν αὐτῆς. περιερχομένη οὖν ἐπὶ τούτοις ἦλθεν ἐν Θήβαις, ὅπου ἐδούλευεν ὁ Ἀμφιτρύων τότε.

[1] αὐτῇ βουλομένου συνεισελθεῖν N.
[2] αὐτῷ om. N.
[3] πρὶν ἢ τῷ ἀδελφοκτόνῳ εἰσπρᾶξαι τιμωρίαν N.
[4] ἀμφότεροι συνέρχοντο αὐτῇ N.
[5] ἀπὸ N.
[6] τοῖς om. N.
[7] καὶ om. N. τὸν Ἄρεος υἱὸν N.
[8] ἐσύλα N.
[9] πρόεισιν N.
[10] ἀλλ' N.
[11] πρὸς κήνκα, τὸν πενθερὸν κύκνου τὸν (l. τοῦ) γήμαντος θεμιστονόην N. (Vulg. θεμιστονόμῃ.)

κἀκεῖνος ὑπέσχετο αὐτῇ. * * *[1] ὁ Ἀμφιτρύων ὁ τῆς Ἀλκμήνης σύνευνος τὸν τῆς ἑαυτοῦ γυναικὸς πατέρα Ἠλεκτρύωνα ἀποκτείνας.

Γ.

Τῆς Ἀσπίδος ἡ ἀρχὴ ἐν τῷ δ' Καταλόγῳ φέρεται μέχρι στίχων ν' καὶ ς'[2]. ὑπώπτευκε[3] δὲ Ἀριστοφάνης, οὐχ ὁ κωμικὸς, ἀλλά τις ἕτερος, γραμματικὸς, ὡς οὐκ οὖσαν αὐτὴν Ἡσιόδου, ἀλλ' ἑτέρου τινὸς τὴν Ὁμηρικὴν ἀσπίδα μιμήσασθαι προαιρουμένου[4]. Μεγακλῆς δὲ ὁ Ἀθηναῖος γνήσιον μὲν οἶδε τὸ ποίημα, ἄλλως δὲ[5] ἐπιτιμᾷ τῷ Ἡσιόδῳ. ἄλογον γάρ φησι ποιεῖν Ἥφαιστον τοῖς τῆς μητέρος ἐχθροῖς ὅπλα παρέχοντα[6]. Ἀπολλώνιος δὲ ὁ Ῥόδιος ἐν τῷ γ' φησὶν αὐτοῦ[7] εἶναι, ἔκ τε τοῦ χαρακτῆρος καὶ ἐκ τοῦ[8] τὸν Ἰόλαον ἐν τῷ Καταλόγῳ εὑρίσκειν ἡνιοχοῦντα τῷ Ἡρακλεῖ. ὡσαύτως δὲ καὶ Στησίχορός[9] φησιν Ἡσιόδου εἶναι τὸ ποίημα.

[1] "Videtur addendum καὶ ἐγένετο." *Goettling.*
[2] ν καὶ σ N. Ald., with the Vulgate text. ν' καὶ ς' Heinrich after Petit.
[3] διὸ καὶ ὑπόπτευκεν N., and om. οὐχ ὁ—γραμματικός.
[4] add. N. κέχρηται δὲ ἐν ἀρχῇ ὑποθέσει τοιᾷδε. τάφιοι στρατεύσαντες, &c. (arg. A.)
[5] καὶ ἄλλως ἐπιτιμᾶται ἡσιόδῳ N., which has this part of the argument (Μεγακλῆς—ποίημα) on v. 139 of the poem.
[6] ποιεῖν ὅπλα ἥφαιστον τοῖς τῆς μητρὸς ἐχθροῖς N., om. παρέχοντα.
[7] αὐτὴν N.
[8] καὶ τοῦ πάλαι τὸν Ἰόλαον N.
[9] καὶ στησίχορος δέ φησιν N. The name is probably corrupt.

ΑΣΠΙΣ ΗΡΑΚΛΕΟΥΣ.

*Ἡ οἵη προλιποῦσα δόμους καὶ πατρίδα γαῖαν
ἦλυθεν ἐς Θήβας μετ' ἀρήϊον Ἀμφιτρύωνα*

2. ἀρέϝιον

1. δόμον N. 2. εἰς N.

1. In the Γυναικῶν κατάλογος, from which the first part of this poem is stated, in one of the Greek arguments, to have been borrowed, Hesiod had commenced each description of his heroines with ἡ οἵη, 'or like as'—, whence the name *Eoiae*, μεγάλαι Ἠοῖαι, was given to that portion of the poem,—for there is every probability that the Ἠοῖαι and the Κατάλογος are two names of the same or parts of the same poem, at least in their later recension. The long description of Alcmena's beauty and of the amour of Zeus has no connexion with the general subject, beyond showing cause for the innate valour of Hercules. Goettling therefore distinguishes 1—56 from the rest, as probably prefixed by a rhapsodist. Müller also (Hist. Gr. Lit. p. 98) says, "It is clear to every reader of the poem that the first 56 verses are taken out of the Eoiae, and only inserted because the poem itself had been handed down without an introduction." On the highly probable supposition, that the 'Shield of Hercules' was composed in a much later age than Hesiod's, we may still have in this proœmium a considerable fragment of a genuine lost poem.

2. μετὰ with an accusative necessarily means 'after,' or 'following Amphitryon.' We should have rather expected μετ' ἀμύμονος or ἀρηΐου Ἀμφιτρύωνος, 'with her husband Amphitryon.' There is some confusion in the legend. Here Amphitryon is represented as banished (by Sthenelus, king of Argos) for slaying Electryon, after he had married Alcmena; so that his wife followed him into exile, from Argos to Thebes. Tzetzes; φεύγει εἰς Θήβας μετὰ Ἀλκμήνης, οὐ πρὶν μιγεὶς ταύτῃ, πρὶν εἰς τέλος ἀφανίσαι Ταφίους δίκην δόντας τῶν φόνων τῶν τῆς Ἀλκμήνης ἀδελφῶν. But according to another account, he slew Electryon, in conjunction with the Taphii, in a dispute about his patrimony, which also caused the death of his sons, the brothers of Alcmena. In consequence of this, Alcmena promised her hand to the avenger of her brothers. Amphitryon undertook and performed the task, by slaying his former allies the Taphii, and so received her hand *after* the banishment. Apollonius, i. 747, represents the quarrel about the oxen as between the Teleboae and the brothers of Alcmena; ἐν δὲ βοῶν ἔσκεν λάσιος νομὸς, ἀμφὶ δὲ βουσὶ Τηλεβόαι μάρναντο καὶ υἱέες Ἠλεκτρύωνος, οἱ μὲν ἀμειβόμενοι, ἄταρ οἵγ' ἐθέλοντες ἀμέρσαι, λῃΐσταὶ Τάφιοι.

Ἀλκμήνη, θυγάτηρ Λαοσσόου Ἠλεκτρύωνος.
ἣ ῥα γυναικῶν φῦλον ἐκαίνυτο θηλυτεράων
εἶδεί τε μεγέθει τε· νόον γε μὲν οὔτις ἔριζε
τάων, ἃς θνηταὶ θνητοῖς τέκον εὐνηθεῖσαι.
τῆς καὶ ἀπὸ κρῆθεν βλεφάρων †τ' ἄπο κυανεάων
τοῖον ἄηθ' οἷόν τε πολυχρύσου Ἀφροδίτης.
ἣ δὲ καὶ ὡς κατὰ θυμὸν ἑὸν τίεσκεν ἀκοίτην,
ὡς οὔπω τις ἔτισε γυναικῶν θηλυτεράων·
ἦ μήν οἱ πατέρ' ἐσθλὸν ἀπέκτανεν ἶφι δαμάσσας
χωσάμενος περὶ βουσί· λιπὼν δ' ὅγε πατρίδα γαῖαν

5. Εἰδεῖ 8. ἄϝηθ' 9. ἑῆν 11. Ϝοι Ϝῖφι

5. γέ μιν N. 7. κυανέων N, Ald. κυαννέων O. 9. καὶ ὃς N. 11. ἦ μὲν O. οἱ om. Ald. ἀπέκτεινεν N.

4. ἐκαίνυτο, 'surpassed.' This word is once used in Homer, Od. iii. 282, φρόντιν Ὀνητορίδην, ὃς ἐκαίνυτο φῦλ' ἀνθρώπων νῆα κυβερνῆσαι. Also by Moschus, *Europa*, v. 91, τοῦ δ' ἄμβροτος ὀδμὴ τηλόθι καὶ λειμῶνος ἐκαίνυτο λαρὸν ἀῦτμήν. It is of rare occurrence in this tense, which is perhaps the only one in use; for it seems that κέκασμαι (root καδ) is erroneously referred to καίνυμαι, though it takes the same construction, as Il. xiii. 431, πᾶσαν γὰρ ὁμηλικίην ἐκέκαστο κάλλεϊ καὶ ἔργοισιν. Analogous deponent forms are αἴνυμαι, λάζυμαι.—θηλυτεράων, from a positive θηλύτερος, like ὑστέρους, ἀγρότερος, ἀμφότερος.

5. γε μέν, 'but,' *verum*. See Opp. 772. The connexion is, 'She surpassed mortal women in grace; but as for intellect, none could vie with her in that except goddesses.'

7. κρῆθεν, for κάρηθεν, a synonym of κρατός.—βλεφάρων, if from βλέφαρον, should not take the purely feminine form κυανεάων. Hence some have supposed a nominative ἡ βλεφάρα or ἡ βλέφαρος. Perhaps, ἀπὸ κρῆθεν τ' ὀφρύων τ' ἀπὸ κ.τ.λ., since Theocritus has κυάνοφρυς νύμφα, iii. 18, and Homer, κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων. Or, βλεφάρων ἄπο κυανέων τε. One or two MSS. give κυανεόντων or —ώντων.

8. ἄητο, *spiravit*. Virg. (Aen. i. 403) 'Ambrosiaeque comae divinum vertice odorem Spiravere.' *Fragrance* was a peculiar attribute of a divine person. τίς ἀχὼ, τίς ὀδμά; asks Prometheus (v. 115). ὦ θεῖον ὀδμῆς πνεῦμα, Hippolytus exclaims of Artemis, v. 1391. And so the gift of fragrance is imparted to Berenice by Venus, Theocr. xvii. 36, τὰς μὲν Κύπρον ἔχοισα Διώνας πότνια κώρα Κάλπον ἐς εὐώδη ῥαδινὰς ἐσεμάξατο χεῖρας. Theognis says all Delos was filled with fragrance when Apollo was born, v. 5—9. The construction is the same as the neuter adjective and the double genitive with ὄζειν, e. g. ἡδὺ ὄζει χιτῶνος μύρου. So here Alcmena is said ὄζειν κρατὸς τοῖον οἷον Ἀφροδίτης. This seems a truer explanation than the supposing an ellipse of ἄημα or πνεῦμα.

9. καὶ ὡς, even though he was in banishment for having slain her own father. So Goettling. "Quamvis pulcherrima esset," says Robinson, who finds here a sarcasm on fair women. But the sense really depends on ἦ μὴν following, which is equivalent to καίτοι. She loved her husband, though he was the slayer of her own father. As if the poet had said, 'In truth, he had slain her father; but even as the homicide she loved him.'

11. Perhaps, ἀπέκτανε Ϝῖφι δαμάσσας. See on v. 54.

12. περὶ βουσὶ, 'about some oxen.' It is quite clear from v. 82, κτείνας Ἠλεκτρύωνα βοῶν ἕνεκ' εὐρυμετώπων, that the poet represents this quarrel as the cause of Electryon's death, whether it was ἄκων or ἑκὼν φόνος on the part of Amphitryon.

ἐς Θήβας ἱκέτευσε φερεσσακέας Καδμείους.
ἔνθ' ὅγε δώματ' ἔναιε σὺν αἰδοίῃ παρακοίτι
νόσφιν ἄτερ φιλότητος ἐφιμέρου, οὐδέ οἱ ἦεν
πρὶν λεχέων ἐπιβῆναι ἐϋσφύρου Ἠλεκτρυώνης,
πρίν γε φόνον τίσαιτο κασιγνήτων μεγαθύμων
ἧς ἀλόχου, μαλερῷ δὲ καταφλέξαι πυρὶ κώμας
ἀνδρῶν ἡρώων Ταφίων ἰδὲ Τηλεβοάων.
ὡς γάρ οἱ διέκειτο, θεοὶ δ' ἐπιμάρτυροι ἦσαν·
τῶν ὅγ' ὀπίζετο μῆνιν, ἐπείγετο δ' ὅ τι τάχιστα
ἐκτελέσαι μέγα ἔργον, ὅ οἱ Διόθεν θέμις ἦεν.
τῷ δ' ἅμα ἰέμενοι πολέμοιό τε φυλόπιδός τε

15. 20. *Foι* 18. *σϝῆς* 22. *Fέργον* *Fοι*

18. *πυρὶ καταφλέξαι κώμας* N. 19. *ἠδὲ* N. 20. *ἔσσαν* N.

Goettling needlessly reads *πέρι*, for *περισσῶς*, "iratus erat bubus, uno alterove extra agmen evagantibus," supposing (with Tzetzes) the slaughter to have been unintentional.—*λιπὼν*, for *φυγὼν*, 'being banished in consequence.' This would mean 'retiring from it,' if the deed was accidentally done, as Theseus did in Eur. Hipp. 37, *ἐνιαυσίαν ἔκδημον αἰνέσας φυγήν*.

13. *ἱκέτευσε*, 'came as a suppliant.' Where the double notion of *ἱκέτης* and *ἱκέσθαι* may be noticed, as *ἐς Πηλῆ' ἱκέτευσε*, Hom. Il. xvi. 574. *Καδμείους* may thus be taken as an additional accusative of motion towards, rather than simply exegetical of *ἐς Θήβας*. Goettling explains, *ἐς Θήβας ἐλθὼν ἱκέτευσε Καδμείους*. And *ἱκετεύειν τινά*, 'to supplicate,' is sometimes found, e. g. Eur. Hec. 752.

14. *ἔναιε*. The imperfect implies duration.

15. *οὐδέ οἱ* Hermann for *οὐ γάρ οἱ*, since *οἱ* is properly a digammated word. Cf. v. 20, *ὡς γὰρ Fοι διέκειτο*. But in Il. xxiv. 53, there is clearly no digamma, *μὴ ἀγαθῷ περ ἐόντι νεμεσσηθέωμέν οἱ ἡμεῖς*. Ibid. xxiii. 865, *μέγηρε γάρ οἱ τόδ' Ἀπόλλων*. See on Opp. 526, *οὐ γάρ οἱ ἠέλιος κ.τ.λ.*

17. *πρὶν τίσαιτο, antequam ultus esset*. The optative is used in past narration where, in present time, a negative preceding, *πρὶν ἄν* with the subjunctive would have expressed the unfulfilled condition; *οὐκ ἔστι μοι εὐνῆς ἐπιβῆναι, πρὶν ἂν τίσωμαι*. If the poet had been describing the event as accomplished, not merely as pending, he would have said *οὐκ ἐπέβη εὐνῆς, πρὶν ἐτίσατο κ.τ.λ.*—It is clear that he makes the slaughter of Alcmena's brothers by the Taphii (pirates inhabiting some of the Echinad group of islets) quite a distinct matter from the slaughter of Electryon by Amphitryon. The latter event had not interrupted the harmony of married life. The condition of matrimonial abstinence until vengeance for the brothers had been taken, seems to be represented as a compact made afterwards quite independently.

18. *καταφλέξαι* (optative), *incendisset*. Ar. Pac. 608, *πρὶν παθεῖν τι δεινὸν, αὐτὸς ἐξέφλεξε τὴν πόλιν*. Il. xxii. 512, *ἀλλ' ἤτοι τάδε πάντα καταφλέξω πυρὶ κηλέῳ*.

19. The Taphii are called *ἥρωες* because the profession of a pirate was rather honourable than otherwise, Thuc. i. 5.

20. *διέκειτο*, 'it was agreed between them.'

21. *ὀπίζετο μῆνιν*, he stood in awe of their resentment if he should break a solemn promise to which they had been made witnesses.

22. *Διόθεν θέμις*, 'allowable by divine law' (*fas*). It was not *ἀνόσιος φόνος*, but a positive duty devolving on him as the nearest relative, the father, Electryon, having been previously slain.—*μέγα ἔργον*. sc. *δεινὸν, ἐπίμομφον*. Cf. inf. 38.

Βοιωτοὶ πλήξιπποι, ὑπὲρ σακέων πνείοντες,
Λοκροί τ' ἀγχέμαχοι καὶ Φωκῆες μεγάθυμοι
ἕσποντ'· ἦρχε δὲ τοῖσιν ἐὺς πάϊς Ἀλκαίοιο
κυδιόων λαοῖσι. πατὴρ δ' ἀνδρῶν τε θεῶν τε
ἄλλην μῆτιν ὕφαινε μετὰ φρεσὶν, ὄφρα θεοῖσιν
ἀνδράσι τ' ἀλφηστῇσιν ἀρῆς ἀλκτῆρα φυτεύσαι.
ὦρτο δ' ἀπ' Οὐλύμποιο δόλον φρεσὶ βυσσοδομεύων,
ἱμείρων φιλότητος ἐϋζώνοιο γυναικὸς,
ἐννύχιος· τάχα δ' ἷξε Τυφαόνιον· τόθεν αὖτις
Φίκιον ἀκρότατον προσεβήσατο μητίετα Ζεύς,
ἔνθα καθεζόμενος φρεσὶ μήδετο θέσκελα ἔργα·
αὐτῇ μὲν γὰρ νυκτὶ ταννσφύρου Ἠλεκτρυώνης

34. *Ἔργα*

24. πληξίππου N. 25. φυκῆες O. 26. τοῖσι N. ἔσποτο O. 28. ὣς ῥὰ O. 29. ἀνδράσιν ἀλφιστῆσιν NO. φυτεύσῃ N. φυτεύσαι O, Ald. 32. ἷξε O. ἵξε N. τότε δ' αὖτις O. τότε αὖθις Ald. πόθεν αὖθις N. 33. φοίκιον N. φύκιον O. 35. τανυσφύρον N. τανυσφύρω ἠλεκτρυώνη O.

24. *ὑπὲρ σακέων.* The custom of exposing the face above the rim of the large oblong shield is mentioned in Eur. Phoen. 1384, εἰ δ' ὕμμ' ὑπερσχὸν ἵτυος ἄτερος μάθοι. Here it is mentioned as an act of brave defiance.—*πνείοντες*, sc. *μένος*, like the Homeric *μένεα πνείοντες Ἀχαιοί*.

26. *πάϊς Ἀλκαίοιο*, Amphitryon. Hence the descendant Hercules was called *Alcides*. Eur. Herc. F. 2, Ἀργεῖον Ἀμφιτρύων', ὃν Ἀλκαῖός ποτε ἔτιχθ' ὁ Περσέως.

28. *ἄλλην μῆτιν.* While Amphitryon was absent from home, Zeus bethought himself of the opportunity of begetting Hercules from Alcmena. Amphitryon himself, glorying in his hosts, and absorbed in the expedition, had his attention meanwhile directed to other objects.

29. *ἀρῆς ἀλκτῆρα*, a warder-off of harm. Cf. Theog. 657. inf. v. 128. Goettling, following Hermann, wrongly states that this *ἀρὴ* was not used by the tragic writers, but only *ἀρὰ* 'a curse.' Cf. Aesch. Suppl. 77, ἔστιν δ' ἐκ πολέμου τειρομένοις βωμὸς ἀρᾶς φυγάσιν ῥῦμα. Schol. Med. ῥῦμα τῆς βλάβης. Where Prof. F. W. Newman needlessly proposes *ἀρησφύγετον* on the analogy of *κρησφύγετον*. Cf. Od. ii. 59, *ἀρὴν ἀπὸ οἴκου ἀμῦναι*. Hesych. *ἀρή· βλάβη ἡ ἐν τῷ Ἄρει*.—For *φυτεύσαι* (like *καταφλέξαι* sup. 18, a less common form of the optative), good copies give *φυτεύσῃ*, which Gaisford adopts.

30. *δόλον.* Because he assumed the form of her husband Amphitryo, as described in Plautus' comedy of that name.

32. *Τυφαόνιον.* A peak (grotto?) on Parnassus, so called perhaps from some volcanic effects or appearances, like the gas in the cave of Trophenius.—*Φίκιον*, another promontory, called after the Sphinx (*Φῖκα*, Theog. 326), not far from Thebes, and supposed to have been the *σκοπιὰ* of that monster in her attacks upon the Theban citizens.—*τόθεν*, *exinde*: or for *ὄθεν*. The Harl. MS. has *τότε δ'*, a good reading.

34. *θέσκελα, θαυμαστὰ, θεῖα.* For *θεοῖς—εἴκελα*, (*θεοϝίκελα*,) like *θεόσεχθρος*, or (Buttm. Lexil.) for *θε-ίσκελος*, as *θέσπις* for *θέ-εσπις*.

35—7. *αὐτῇ*, for *τῇ αὐτῇ*. See Opp. 350. Apollonius often uses this idiom, e. g. *αὐτὴν ὁδὸν*, 'on the same expedition,' i. 199. 1259. *ἤματι δ' αὐτῷ*, 'on the same day,' ii. 964. Cf. Od. xvi. 138, *ἡ καὶ Λαέρτῃ αὐτὴν ὁδὸν ἄγγελος ἔλθω*.

εὐνῇ καὶ φιλότητι μίγη, τέλεσεν δ' ἄρ' ἐέλδωρ,
αὐτῇ δ' Ἀμφιτρύων λαοσσόος, ἀγλαὸς ἥρως,
ἐκτελέσας μέγα ἔργον ἀφίκετο ὄνδε δόμονδε.
οὐδ' ὅγ' ἐπὶ δμῶας καὶ ποιμένας ἀγροιώτας
ὧρτ' ἰέναι, πρίν γ' ἧς ἀλόχου ἐπιβήμεναι εὐνῆς·
τοῖος γὰρ κραδίην πόθος αἴνυτο ποιμένα λαῶν.
ὡς δ' ὅτ' ἀνὴρ ἀσπαστὸν ὑπεκπροφύγῃ κακότητα
νούσου ὕπ' ἀργαλέης ἢ καὶ κρατεροῦ ὑπὸ δεσμοῦ,
ὥς ῥα τότ' Ἀμφιτρύων χαλεπὸν πόνον ἐκτολυπεύσας
ἀσπασίως τε φίλως τε ἓὸν δόμον εἰσαφίκανε.
παννύχιος δ' ἄρ' ἔλεκτο σὺν αἰδοίῃ παρακοίτι,
τερπόμενος δώροισι πολυχρύσου Ἀφροδίτης.
ἣ δὲ θεῷ δμηθεῖσα καὶ ἀνέρι πολλὸν ἀρίστῳ
Θήβῃ ἐν ἑπταπύλῳ διδυμάονε γείνατο παῖδε,
οὐκέθ' ὁμὰ φρονέοντε· κασιγνήτω γε μὲν ἦστην·
τὸν μὲν χειρότερον, τὸν δ' αὖ μέγ' ἀμείνονα φῶτα,
δεινόν τε κρατερόν τε, βίην Ἡρακληείην·
[τὸν μὲν ὑποδμηθεῖσα κελαινεφέϊ Κρονίωνι,

36. ἐϝέλδωρ 38. Ϝέργον Ϝόνδε 40. πρὶν σϝῆς 45. Ϝεὸν

36. ἐν φιλότητι N. δ' ἓθ' ἔλδωρ N. 42. ὑπερπροφύγῃ N. ὑπεκπροφύγῃ (by correction) O. ὑπεκπροφύγοι Ald. 44. ὡς ἄρα N. ἐκτολμήσας Ald. 45. φιλίως τε Ald. 46. παρακοίτη O. 49. θήβῃ ἐφ' O. 50. κασιγνήτων O.

The Harl. MS. gives ταυσφύρῳ Ἠλεκτρυώνῃ, which is perhaps a better reading.—Aristophanes alludes to this story about Zeus, Av. 558.

37. ἥρως. Perhaps this should be digammated, ἥρϝως. See Donaldson, Gr. Gr. § 192.

39. ποιμένας ἀγροιώτας, like ποιμένες ἄγραυλοι, Theog. 26, living in the ἀγρὸς apart from the ἄστυ, and so requiring the space of a day or more to visit them. It was the custom in the heroic ages, on returning after a long absence, to visit first the country farm, then the town house. Thus we read of Telemachus, in Od. xv. 503, parting with his friends the Spartan sailors in these words; ὑμεῖς μὲν νῦν ἄστυδ' ἐλαύνετε νῆα μέλαιναν, αὐτὰρ ἐγὼν ἀγροὺς ἐπιείσομαι ἠδὲ βοτῆρας· ἐσπέριος δ' εἰς ἄστυ ἰδὼν ἐμὰ ἔργα κάτειμι. Goettling's idea is far-fetched; "Nempe boves ut praedam secum duxerat Amphitryo, quos, quanquam eorum cura injungenda familiae esset, prae magno Alcumenae amore neglexit." It was not the part of the ποιμὴν to take charge of oxen.—On πρίν γ' see inf. v. 59.

42. ἀσπαστὸν, for ἀσπασίως. Od. v. 398, ὣς Ὀδυσῆϊ ἀσπαστὸν ἐείσατο γαῖα καὶ ὕλη. —On ὑπὸ, 'from under,' see Opp. 584.

50. οὐκέτι κ.τ.λ. Up to a certain point, viz. that of birth, they were twins; beyond that, in disposition, they differed. Goettling well compares Theocr. xxiii. 2, τὰν μορφὰν ἀγαθῶ, τὸν δὲ τρόπον οὐκέθ' ὁμοίω. Similarly Aesch. Ag. 121, ἰδὼν δύο λήμασι δισσοὺς Ἀτρείδας μαχίμους. —ἦστην vulg., and this (as from the root εσ) is an earlier form than ἦτην.—γε μὲν, sup. v. 5.

53—4. It is evident that either this distich or the next resulted from a dif-

αὐτὰρ Ἰφικλῆ λαοσσόῳ Ἀμφιτρύωνι,]
κεκριμένην γενεήν· τὸν μὲν βροτῷ ἀνδρὶ μιγεῖσα,
τὸν δὲ Διὶ Κρονίωνι, θεῶν σημάντορι πάντων.

Ὃς καὶ Κύκνον ἔπεφνεν, Ἀρητιάδην μεγάθυμον.
εὗρε γὰρ ἐν τεμένει ἑκατηβόλου Ἀπόλλωνος
αὐτὸν καὶ πατέρα ὃν, Ἄρην, ἆτον πολέμοιο,
τεύχεσι λαμπομένους σέλας ὡς πυρὸς αἰθομένοιο,
ἑσταότ' ἐν δίφρῳ· χθόνα δ' ἔκτυπον ὠκέες ἵπποι

54. Ϝιφικλέα 58. Ϝεκατηβόλου 59. σϝὸν Ἄρη ἄϝατον

54. ἰφικλῆα λαοσσόῳ N. ἰφικλῆα δορυσσόῳ O. Ἰφικλῆά γε δορυσσόῳ Ald. 56. θεῶν om. O. 59. ἄτον πελέμοιο (ᾰ in an erasure) O. 61. ἑσταῶδ' ἐνὶ δίφρῳ O. ἔυκτυπον N.

ferent recension. The two together are the merest tautology. Moreover, the metre of v. 54 is very faulty, whether with Gaisford we read αὐτὰρ Ἰφικλῆά γε (where ῑ is properly long), or αὐτὰρ Ἰφικλῆα δορυσσόῳ, where the final syllable of αὐτὰρ is properly short, unless indeed the true reading is αὐτὰρ Ϝιφικλέα, pronounced with synizesis. Cf. Theog. 196. Il. xiii. 698, αὐτὰρ ὁ Ϝιφίκλοιο πάις τοῦ φυλακίδαο. That ἴφι, ἶς, were digammated is shown by the Latin *vis*. Thus in Il. xxi. 356, the old reading must have been καίετο Ϝὶς ποταμοῖο, though in xvii. 739 we have τὸ δ' ἐπιβρέμει ἶς ἀνέμοιο, So Opp. 541, βοὸς Ϝῖφι κταμένοιο. Sup. v. 11. Theog. 332, ἀλλά ἑ ἶς ἐδάμασσε. Od. xviii. 57, τούτῳ δέ με Ϝῖφι δαμάσσῃ. Il. xxi. 208, ἄορι Ϝῖφι δαμέντα.—λαοσσόῳ Hermann and Goettling from two MSS.

55. κεκριμένην, distinct, separate. See on Opp. v. ult.

57. ὃς καί. These two words were probably introduced to accommodate the narrative to the borrowed prologue. Nothing can be more prosaic, in commencing an account of the fight with Cycnus, than to say 'who also slew Cycnus.' Perhaps it originally stood ἑνὸ' ὅ γε Κύκνον κ.τ.λ., or ὃς may here be for οὗτος (Opp. 22), though in truth the whole verse may be an interpolation.—Ἀρητιάδης, 'the son of Mars,' is a doubtful form, implying as it does an unknown inflection Ἄρης, Ἄρητος. Compare however Ἰαπετιονίδης, Opp. 54, Τἀλαϊονίδης from Τάλαος, Il. ii. 566. Perhaps we should read Ἀρηϊάδην.

58. τεμένει. At Pagasae in Thessaly, where Apollo had a noted shrine. See inf. v. 70. From this locality the robber Cycnus issued forth to rob the people on the adjacent sacred road to Delphi.

59. πατέρα ὄν. It is evident that ὄν must have had not only the digamma, but the sibilant in place of the aspirate. Not only the metre requires this, but the analogy of the Latin *suus*; and further, the form σφὸς (σϝὸς) actually occurs, e. g. Theog. 398, σὺν σφοῖσιν παίδεσσι. Hom. Od. xxiv. 411, παρὰ Δόλιον πατέρα σφόν. Apoll. Rhod. i. 890, σφοῖσιν—ἐν μεγάροισιν. In v. 40 supra, for πρὶν γ' ἧς ἀλόχου κ.τ.λ. we should perhaps restore πρὶν ἑῆς or πρὶν σφῆς. The γ' was doubtless a mere metrical insertion.—Ἄρην seems a later form of the accusative, which was Ἄρη at least in early Greek. Hermann proposed Ἄρη', and this form is defensible as the accusative of ἀρεὺς (Ἀρεϝς), the old nominative whence ἀρείων, ἄριστος, were derived. See Theog. 922.—ἄτον, 'insatiable.' According to analogy, this should be contracted from ἄᾰτος, since the double α exists in the non-privative root ἀάω. Cf. ἄατοι inf. v. 101. Buttmann however (Lexil. in v.) distinguishes ἀάω, 'to hurt,' whence ἀᾶτος, from ἄω, 'to satiate,' whence ἄτος and ἀᾶτος, remarking that ᾰ only becomes ᾶᾰ when originally contracted. The quantity of the α is made doubtful by ᾶᾰτος in Theog. 714. Possibly the word had a digamma which was transposed to the beginning; thus Ἄρη Ϝαατον or ϜαϜατον was the original reading. Apollonius has ᾶᾰτος ὕβρις, i. 459.

61. The reading of MS. Harl. (O) points to a variant ἑστεῶτ' εἰνὶ δίφρῳ.—

νύσσοντες χηλῇσι, κόνις δέ σφ' ἀμφιδεδήει
κοπτομένη πλεκτοῖσιν ὑφ' ἅρμασι καὶ ποσὶν ἵππων.
ἅρματα δ' εὐποίητα καὶ ἄντυγες ἀμφαράβιζον,
ἵππων ἱεμένων· κεχάρητο δὲ Κύκνος ἀμύμων,
ἐλπόμενος Διὸς υἱὸν ἀρῄϊον ἠνίοχόν τε
χαλκῷ δηώσειν καὶ ἀπὸ κλυτὰ τεύχεα δύσειν.
ἀλλά οἱ εὐχωλέων οὐκ ἔκλυε Φοῖβος Ἀπόλλων·
αὐτὸς γάρ οἱ ἐπῶρσε βίην Ἡρακληείην.
πᾶν δ' ἄλσος καὶ βωμὸς Ἀπόλλωνος Παγασαίου
λάμπεν ὑπαὶ δεινοῖο θεοῦ τευχέων τε καὶ αὐτοῦ·
πῦρ δ' ὣς ὀφθαλμῶν ἀπελάμπετο. τίς κεν ἐκείνῳ
ἔτλη θνητὸς ἐὼν κατεναντίον ὁρμηθῆναι
πλὴν Ἡρακλῆος καὶ κυδαλίμου Ἰολάου;
[κείνων γὰρ μεγάλη τε βίη καὶ χεῖρες ἄαπτοι
ἐξ ὤμων ἐπέφυκον ἐπὶ στιβαροῖσι μέλεσσιν.]
ὅς ῥα τόθ' ἡνίοχον προσέφη κρατερὸν Ἰόλαον·
Ἥρως ὦ Ἰόλαε, βροτῶν πολὺ φίλτατε πάντων,

66. Ἐλπόμενος ἀρέϊον 68—9. Ἐοι 74. Ἰολάου
77—8. Ἰόλαον—Ἰόλαε

66. ἠν'ἰόχόν τε O. 67. δαϊώσειν Ald. δῃϊώσειν NO. δώσειν N. 69. om. N. 72. ἐκείνῳ N. ἐκείνων O. 76. στιβαροῖσι μελέεσσι N. στιβαροῖσοι μέλεσιν O.

ἔκτυπον, the second aorist of κτυπέω, is a neuter word, and therefore χθόνα must be construed with νύσσοντες. Hence Gaisford is wrong in placing a comma after ἵπποι.

63. πλεκτὰ ἅρματα are chariots compacted of many pieces fastened into each other, κολλήεντα inf. v. 309.

65. κεχάρητο, as if from χαρέω, is one of the forms which suggest doubts respecting the alleged antiquity of the poem. We have κεχαρημένος in a spurious choral ode, Eur. Iph. Aul. 200, and in the so-called Homeric hymns, but not in the Iliad nor the Odyssey; and also in Theocr. xxvii. ult. κεχάρηντο occurs in Hymn. Cer. 458.

68. εὐχωλέων, his vauntings, his boasts. Goettling regards it as a synonym of εὐχέων, and understands by it the promise of an altar to Apollo at Pagasae, which promise Apollo did not hear favourably, because Cycnus plundered his Delphic θεωροί. On the contrary, Apollo himself had incited Hercules to attack him, v. 69. It was the custom of heroes, before attempting some decisive stroke, to offer their prayers to some patron god. This is constantly mentioned in Homer. This last verse is wanting in the Emmanuel MS.

71. The syntax is, ὑπὸ τευχέων θεοῦ (Ἄρεος) καὶ ὑπ' αὐτοῦ τοῦ θεοῦ.

75—6. This distich occurs Opp. 148—9, and the latter verse Theog. 152; a fact which in some degree confirms the suspicion that this poem is the work of a later imitator; though here perhaps an interpolator has inserted them. From an epic present πεφύκω the imperfect ἐπέφυκον was formed. See on v. 228 inf. So Joannes Diaconus: ἀπὸ τοῦ φύω, φύσω, πέφυκα, γίνεται ἕτερος ἐνεστὼς, πεφύκω, καὶ ὁ παρατατικὸς ἐπέφυκον.

78. The address of Hercules to his

ἦ τι μέγ' ἀθανάτους μάκαρας, τοὶ Ὄλυμπον ἔχουσιν,
ἤλιτεν Ἀμφιτρύων, ὅτ' ἐϋστέφανον ποτὶ Θήβην
ἦλθε λιπὼν Τίρυνθον, ἐϋκτίμενον πτολίεθρον,
κτείνας Ἠλεκτρύωνα βοῶν ἕνεκ' εὐρυμετώπων·
ἵκετο δ' εἰς Κρείοντα καὶ Ἠνιόχην τανύπεπλον,
οἵ ῥά μιν ἡσπάζοντο καὶ ἄρμενα πάντα παρεῖχον,
ἦ δίκη ἔσθ' ἱκέτῃσι, τίον δ' ἄρα κηρόθι μᾶλλον·
ζῶε δ' ἀγαλλόμενος σὺν ἐϋσφύρῳ Ἠλεκτρυώνῃ,
ἦ ἀλόχῳ· τάχα δ' ἄμμες ἐπιπλομένων ἐνιαυτῶν
γεινόμεθ' οὔτε φυὴν ἐναλίγκιοι οὔτε νόημα,
ὅς τε πατὴρ καὶ ἐγώ. τοῦ μὲν φρένας ἐξέλετο Ζεύς,
ὃς προλιπὼν σφέτερόν τε δόμον σφετέρους τε τοκῆας

87. *σϝῆ*

79. ἤτοι μετ' NO, Ald. μάκρας N. 81. τίρυνθ' O. 84. ἄρματα N. 85. δίκη Ald. ἱκέτῃϊ N. τηλόθι Ald. τίον δέ γε O. 87. ἄμες O. 88. φρένας ἐναλίγκιον Ald. ἀλήγκιον N. 90. σφετέρων O. δῶμα N, Ald.

charioteer Iolaus, the son of his half-brother Iphicles, is not very well conceived. To begin the relation of family circumstances at the moment when an enemy, and such an enemy, was descried, was not the part of a warrior, with whom discretion should form the basis of valorous daring. Nor is the point of the address very clear: 'Amphitryo had sinned when he left Tirynthus (Tiryns) for Thebes, where Iphicles was born; (i. e. the gods impelled him in their anger, to kill Electryon, the cause of his banishment;) and Iphicles was foolish in seeking the court of Eurystheus, from whom Hercules has had his twelve labours imposed.' All this is *ἀπροσδιόνυσον*, and perhaps, as Thiersch (ap. Goettling) suggested, the whole passage 79—94 is a later interpolation. Any how, we must think that it is the work of a feebler poet than Hesiod.

80. *ἤλιτεν* (*ἁλιταίνω*), 'sinned against.' See on Opp. 330. Apoll. Rhod. ii. 246, *ἦ ῥα θεοὺς ὀλοῇσι παρήλιτες ἀφραδίῃσι.* Theognis v. 1171, *εὖ δὲ καὶ αὐτὸς | γνώσῃ, ἐπεὶ μεγάλως ἤλιτες ἀθανάτους.*

81. *Τίρυνθος* Gaisford, after Ruhnken and Winterton; two or three MSS. giving *Τίρυνθα*. But Goettling shows that *Τίρυνθος* was a genuine form, like *Κόρινθος*, *Ὄλυνθος*.—*λιπὼν*, see on v. 12. It would seem from this that neither Argos nor Mycenae, but Tiryns was Amphitryon's birth-place.

83. *Ἠνιόχη*, the wife of Creon king of Thebes, is called *Εὐρυδίκη* in Soph. Antigone, v. 1180.

84. *ἄρμενα πάντα.* All that was fitting and necessary for ceremonial purification from blood-guiltiness.

88. *ἐναλίγκιοι*, scil. *ἀλλήλοις*, not *τῷ πατρί.* Cf. v. 51. Hercules, the Jove-born, could not have used this according to the common maxim, that sons are commonly inferior to their fathers.

89. *φρένας ἐξέλετο* is an Homeric phrase. The doctrine alluded to is, that Zeus first infatuates those whom he wishes to ruin: *θεὸς μὲν αἰτίαν φύει βροτοῖς, ὅταν κακῶσαι δῶμα παμπήδην θέλῃ*, Aesch. frag. 163. Hercules means to say, that Iphicles having foolishly (and for the hope of some offered reward) attached himself to the service of Eurystheus, was the cause of the severe labours imposed by that tyrant upon himself.

90. *σφέτερον*, for *ὄν*, is like a licence of the later age. Suspicious also is the idiom *ἔχετο τιμήσων*, while the old reading *ἀλιτήμενον*, 'guilty,' 'evil-doing,' derives some support from Od. iv. 807, *οὐ*

ᾤχετο †τιμήσων ἀλιτήμενον Εὐρυσθῆα,
σχέτλιος· ἦπου πολλὰ μετεστοναχίζετ' ὀπίσσω
ἣν ἄτην ἀχέων· ἡ δ' οὐ παλινάγρετός ἐστιν.
αὐτὰρ ἐμοὶ δαίμων χαλεποὺς ἐπετέλλετ' ἀέθλους.
ὦ φίλος, ἀλλὰ σὺ θᾶσσον ἔχ' ἡνία φοινικόεντα
ἵππων ὠκυπόδων· μέγα δὲ φρεσὶ θάρσος ἀέξων
ἰθὺς ἔχειν θοὸν ἅρμα καὶ ὠκυπόδων σθένος ἵππων,
μηδὲν ὑποδδείσας κτύπον Ἄρεος ἀνδροφόνοιο,
ὃς νῦν κεκληγὼς περιμαίνεται ἱερὸν ἄλσος
Φοίβου Ἀπόλλωνος, ἑκατηβελέταο ἄνακτος·
ἦ μὴν καὶ κρατερός περ ἐὼν ἄαται πολέμοιο.

93. σϜὴν 100. Ϝεκατηβελέταο Ϝάνακτος· 101. ἄϜαται

91. τομήσων Ald. ἀλιτίμενον N. ἀλιτήμηνον εὐρυσθέα O. 92. μάλα Ald. 93. ἄταν N. 97. ἔχων O. 98. ὑποδδεῖε O. ἄρεως N.

μὲν γάρ τε θεοῖς ἀλιτήμενός ἐστιν. The conjecture of Guietus, however, ἀλιτήμερον, 'prematurely born,' i. e. 'missing the right day of birth,' is very probable, and has been admitted by Gaisford and Dindorf. So Tzetzes appears to have read, διὰ τὸ πρὸ καιροῦ τεχθῆναι. For Eurystheus was born a seven months' child. Cf. Il. xix. 117, ἡ δ' ἐκύει φίλον υἱόν, ὁ δ' ἕβδομος ἑστήκει μείς· ἐκ δ' ἄγαγε πρὸ φόωσδε καὶ ἠλιτόμηνον ἐόντα. Gaisford cites Etym. M. p. 428, 10, ἠλιτόμηνος καὶ ἀλιτήμερος· σημαίνει δὲ τὸν ἑπταμηνιαῖον γεννηθέντα παῖδα.—As for τιμήσων, (unless we should read δουλεύσων—Εὐρυσθῆϊ, from Joannes Diaconus,) there can be little doubt that it is incorrectly used for τιμωρησόμενος, 'to punish,' viz. for banishing Amphitryo. He thought to do this, but found out his mistake too late. Goettling explains, "Ad Eurystheum antea Iphicles commigraverat cupidine maxime et spe magni honoris."

93. ἣν ἄτην, his delusion, his mistake: ὀχέων, 'bearing,' is a probable and obvious conjecture. The accusative may indeed depend on μετεστοναχίζετο. But cf. Od. xxi. 302, ἤϊεν ἣν ἄτην ὀχέων ἀεσίφρονι θυμῷ.

94. One MS. gives ἐπέτειλεν, a probable reading. But we have ἐπετείλατο κέλευθον in Apoll. Rhod. ii. 1097. The meaning is, that the folly of Iphicles was the real cause of the labours being imposed on Hercules.

95. φοινικόεντα (φοινικοῦντα by *synizesis*) means simply 'scarlet-stained,' perhaps like the modern red morocco leather. —The repetition of ἵππων ὠκυπόδων, especially in inverse order, in two consecutive verses, can hardly be genuine. Perhaps, μέγα δὲ φρεσὶ θάρσος ἀέξων μηδὲν ὑποδδείσῃς κ.τ.λ. (the Harl. MS. giving ὑποδδεῖε). If (see on v. 78) the whole passage from 79 to 96 has been added, Ἥρως ὦ Ἰόλαε,—ἰθὺς ἔχειν κ.τ.λ. will stand for ἔχε or ἔχειν μέμνησο, as inf. v. 119—121.

101. ἄαται, 'he will have his fill of war.' From ἄω, *satio*. The context requires that ἄαται should have a future sense, especially as ἦ μὴν is a formula implying a threat unfulfilled; see the editor's note on Aesch. Prom. 928. Goettling compares the irregular futures ἔδομαι and πίομαι, the latter of which has the ι short in Epic, long in Attic. The formation seems to be ἄω, ἄσω (compare ἄσῃ, *surfeit*), ἄσυμαι, the σ being omitted in the third person (as in ἐλᾷ for ἐλάσει), and the ε being changed to α euphonically because α precedes. Buttmann has discussed this word at some length in the *Lexilogus*. But it seems hardly referable to the age of the ancient Epic.

Τὸν δ' αὖτε προσέειπεν ἀμώμητος Ἰόλαος·
Ἠθεῖ', ἦ μάλα δή τι πατὴρ ἀνδρῶν τε θεῶν τε
τιμᾷ σὴν κεφαλὴν καὶ ταύρεος Ἐννοσίγαιος,
ὃς Θήβης κρήδεμνον ἔχει ῥύεταί τε πόληα·
οἷον δὴ καὶ τόνδε βροτὸν κρατερόν τε μέγαν τε
σὰς εἰς χεῖρας ἄγουσιν, ἵνα κλέος ἐσθλὸν ἄρηαι.
ἀλλ' ἄγε δύσεο τεύχε' ἀρήϊα, ὄφρα τάχιστα·
δίφρους ἐμπελάσαντες Ἄρηός θ' ἡμέτερόν τε
μαρνώμεσθ', ἐπεὶ οὔτοι ἀτάρβητον Διὸς υἱὸν
οὐδ' Ἰφικλείδην δειδίξεται, ἀλλά μιν οἵω
φεύξεσθαι δύο παῖδας ἀμύμονος Ἀλκείδαο,
οἳ δή σφι σχεδὸν εἰσι λιλαιόμενοι πολέμοιο
φυλόπιδα στήσειν, τά σφιν πολὺ φίλτερα θοίνης.
Ὣς φάτο· μείδησεν δὲ βίη Ἡρακληείη,
θυμῷ γηθήσας· μάλα γάρ νύ οἱ ἄρμενα εἶπεν·

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102. προσέϝειπεν Ἰόλαος 108. ἀρέϝια 111. οὐ Ϝιφικλείδην ? 116. Ϝοι Ϝεῖπεν

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103. ἠθεῖε, ἦ δή τι O. ἠθεῖε N. 108. δύσσευο Ald., N. δύσαιο O. 110. οὔτι Ald. 112. φεύξασθαι—ἀμύμονας N. 113. σφιν N. 114. φέρτερα Ald., O. 116. γάρ οἱ ἄρμενα N. μάγλα γάρ οἱ ἄρμενα N. γὰρ νύ οἱ Ald.

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103. ἠθεῖε, 'my good lord,' a term often applied in Homer by an inferior to a superior, or a younger to an elder. Photius: ἠθεῖος· παρὰ Ἴωσι νεωτέρου πρὸς πρεσβύτερον προσαγόρευσις. Probably from ἦθος, (like ἠθὰς, συνήθης,) properly meaning 'my familiar.'

104. ταύρεος. Why Poseidon is so called is not certainly known. Probably from having a temple near the lake Oncestus, the waters of which may have been called *taurine* as rivers often were,—we do not know why. Or, as Graevius suggests, because he is identified with Oceanus, which, as a circling stream, is called ταυρόκρανος in Eur. Orest. 1378. Tzetzes, ἀπὸ τοῦ θυσίας ταύρων ἐπιτελεῖν τῷ Ποσειδῶνι, ταύρειος ἐκλήθη Βοιωτικῶς. That Poseidon was a tutelary god of Thebes is clear from Aesch. Theb. 122.

105. κρήδεμνον, στεφάνην, the encircling wall.—In ῥύεται the υ is short, as sometimes is the case both in Attic and Epic poetry.—πολῆα, as if from πολεύς, connected with πολύς. This verse occurs in the Homeric Hymn to Demeter, v. 151.

106. οἷον, for διότι τοίον κ.τ.λ. Or perhaps an exclamation; 'see now what a hero,' &c.

108. δύσεο, the aorist imperative. See on Opp. 384.—δύσσεο vulg., and so Gaisford.

111. δειδίξεται (δειδίσσομαι), φοβήσει, will scare away. Bentley read οὐ Ϝιφικλείδην. See on v. 54.

112. δύο παῖδας. Properly, only Hercules was the reputed son of Amphitryo, the son of Alcaeus, Iolaus being the grandson, through Iphicles.

114. Perhaps a spurious verse. Homer has λιλαιόμενοι πολέμοιο, Il. iii. 133. There is a variant φέρτερα for φίλτερα. For στήσειν it may be questioned if we should not read στῆσαι, as the more epic syntax.

116. Some copies omit νυ, rightly perhaps. Thus οἱ takes the digamma, as in vv. 68—9, &c. So inf. v. 125, ὅν Ϝοι

καί μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
Ἥρως ὦ Ἰόλαε, διοτρεφὲς, οὐκέτι τηλοῦ
ὑσμίνη τρηχεῖα· σὺ δ' ὡς πάρος ἦσθα δαΐφρων,
ὡς καὶ νῦν μέγαν ἵππον Ἀρείονα κυανοχαίτην
πάντῃ ἀναστρωφᾶν, καὶ ἀρηγέμεν ὥς κε δύνηαι.
Ὣς εἰπὼν κνημῖδας ὀρειχάλκοιο φαεινοῦ,
Ἡφαίστου κλυτὰ δῶρα, περὶ κνήμῃσιν ἔθηκεν·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνε,
καλὸν, χρύσειον, πολυδαίδαλον, ὅν οἱ ἔδωκε
Παλλὰς Ἀθηναίη, κούρη Διὸς, ὁππότ' ἔμελλε
τοπρῶτον στονόεντας ἐφορμήσασθαι ἀέθλους.
θήκατο δ' ἀμφ' ὤμοισιν ἀρῆς ἀλκτῆρα σίδηρον

117. Fέπεα 118. Fιόλαε 122. Feιπὼν 125. Foι

119. τραχεῖα ON, Ald. 120. μέγαν ἵππον ἀρηγέμεν (the rest omitted) O. 122. κνημίδας O, Ald. 125. ὃν ῥά οἱ N. ὃν ῥ' οἱ O. 127. ἐφορμήσεσθαι O.

ἔδωκε, most MSS. read ὅν ῥ' οἱ ἔδωκε. Commonly however οἱ is short before a vowel, as Opp. 526, οὐδέ οἱ ἠέλιος κ.τ.λ.

120. Ἀρείονα. According to the ancient legend, this was the steed of Adrastus. Hom. Il. xxiii. 346, οὐδ' εἴ κεν μετόπισθεν Ἀρείονα δῖον ἐλαύνοι, Ἀδρήστου ταχὺν ἵππον, ὃς ἐκ θεόφιν γένος ἦεν. Propert. iii. 26, 37. Apollodor. iii. 6, 8. Pausanias (viii. 25, 5) says the horse was born from Poseidon, who hence derived his well-known attribute of Ἵππιος. It has been doubted whether *this* passage does not indicate the occasional use of a one-horse car in battle. Goettling compares a somewhat difficult epithet, μονόπωλος ἀὼς, in Eur. Orest. 1004. It is probable however that there were two horses yoked abreast, though only one is mentioned, as being of divine origin.

121. ἀναστρωφᾶν, 'to drive to and fro;' ἡνιοστροφεῖν Joan. Diac.—ὥς κε δύνηαι, as occasion may offer itself. He avoids giving more definite directions.

122. ὀρειχάλκοιο. This appears to have been gold alloyed with copper, as ἤλεκτρον was gold alloyed with silver. It is an evidence against the antiquity of this poem, that the term *orichalcum* is not mentioned earlier than the hymn to Aphrodite, v. 9, though, of course, negative evidence is always inconclusive. It is also worthy of remark that ὀρειχάλκοιο φαεινοῦ occurs in so late a poet as Apollonius Rhodius, iv. 973. Photius, ὀρείχαλκος, ὁ διαυγὴς χαλκός. What he meant by διαυγὴς is hard to say, as no metal is 'transparent.' Perhaps, 'reflecting,' as a mirror.

124. δεύτερον αὖ κ.τ.λ. Joannes Diaconus:—ἐξ Ὁμήρου δὲ παραπεποίηνται σχεδὸν πάντες οἱ στίχοι.

127. ἀέθλους, his twelve labours imposed by Eurystheus.

128. θήκατο. A somewhat unusual form for ἔθετο, as is the phrase σίδηρον for 'a sword.' But δόλον δ' ὑπεθήκατο πάντα occurs in Theog. 175, and we find in Theognis v. 1146, αἰσχρὰ κακοῖς ἔργοις σύμβολα θηκάμενοι. Simonides, frag. 72, 5, οἳ τόνδε τρίποδά σφισι μάρτυρα Βακχίων ἀέθλων | θήκαντο· κείνους δ' Ἀντιγένης ἐδίδαξεν ἄνδρας. Il. xiv. 187, αὐτὰρ ἐπεὶ δὴ πάντα περὶ χροΐ θήκατο κόσμον, and x. 30, ἐπὶ στεφάνην κεφαλῇφιν ἀείρας θήκατο χαλκείην. Apoll. Rhod. i. 129 has ἀπεθήκατο. It would be easy to read here θῆκε δ' ἄρ' ἀμφ' κ.τ.λ. The weakest part of the passage is the addition of δεινὸς ἀνὴρ, for which we should have expected some epithet to σίδηρον.—ἀρῆς ἀλκτῆρα, see v. 29.

δεινὸς ἀνήρ· κοίλην δὲ περὶ στήθεσσι φαρέτρην
καββάλετ' ἐξόπιθεν· πολλοὶ δ' ἔντοσθεν ὀϊστοὶ
ῥιγηλοὶ, θανάτοιο λαθιφθόγγοιο δοτῆρες.
πρόσθεν μὲν θάνατόν τ' εἶχον καὶ δάκρυσι μῦρον,
μέσσοι δὲ ξεστοὶ, περιμήκεες, αὐτὰρ ὄπισθεν
μόρφνοιο φλεγύαο καλυπτόμενοι πτερύγεσσιν.
εἵλετο δ' ὄμβριμον ἔγχος ἀκαχμένον αἴθοπι χαλκῷ·
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὔτυκτον ἔθηκε,
δαιδαλέην, ἀδάμαντος, ἐπὶ κροτάφοις ἀραρυῖαν,
ἦτ' εἴρυτο κάρη Ἡρακλῆος θείοιο.
Χερσί γε μὲν σάκος εἶλε παναίολον, οὐδέ τις αὐτὸ
οὔτ' ἔρρηξε βαλὼν οὔτ' ἔθλασε, θαῦμα ἰδέσθαι.

138. ἦ ϝείρυτο? 140. ϝιδέσθαι

129. περιστεφέεσσι N. 131. λαθηφθόγγοιο N, Ald. 132. μύρον O. 135. ἦσαν· ὁ δ' ὄμβριμον ἔγχος ἀκαχμένον εἵλετο θυμῷ O. ἦσαν·— αἴθοπι χαλκῷ Ald. αἴθοπι χαλπῷ N. 136. ἔντυκτον N. 138. κάρϋ N. κάρην' O. 139. δε μὴν O. (In N the title ἀρχὴ τῆς ἀσπίδος, followed by Greek argument. No break nor interval in O.)

132. *πρόσθεν*, in front, viz. at the point, in reference to their flight. As they are poetically and allegorically said 'to have death,' so they are said 'to flow with tears.' To interpret *δάκρυσι* by *φαρμάκοις* seems impossible without some epithet to the noun. The active *μύρειν* is one of the many late forms in this poem. Tzetzes gives both explanations, for we should read *ἢ ὡς κεχρισμένων τῶν βελῶν κ.τ.λ.*

133. *ὄπισθεν*, at the hinder end, where the notch, *γλυφίδες*, was inserted on the string. Here they were feathered, *ἐπτερωμένοι*, with the plume of the black eagle. Photius, *μορφνόν· εἶδος ἀετοῦ.* It seems to be called *φλεγύας* (a word *ἅπαξ λεγόμενον*) from its ash-coloured appearance; *ἀπὸ τοῦ φλέγειν καὶ λαμπρὸς εἶναι*, Etymol. M. p. 795, ult. (quoted by Gaisford.) Cf. Il. xxiv. 315, *αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν, μορφνὸν θηρητῆρ', ὃν καὶ περκνὸν καλέουσιν.*

135. This verse is given, after Goettling, from Hermann's correction. The old reading was *ἦσαν· ὁ δ' ὄβριμον ἔγχος ἀκαχμένον εἵλετο χαλκῷ.* But in place of *εἵλετο* several good copies have *αἴθοπι.* Perhaps this line also is spurious, or rather, one of many taken directly from Homer.

137. *ἀδάμαντος.* See Opp. 147. Theog. 161. Here it is used as an imaginary metal; or perhaps it means *steel*, according to the later sense of the word.

138. This verse seems added by some interpolator, like v. 114. On the quantity of the *ῠ* see Buttm. Lexil. in v. (p. 310), who supposes a form *εἴρυμι.* In Theog. 304 it is short, *ἡ δ' ἔρυτ'* (*ἦ ϝέρυτ'*) *εἰν Ἀρίμοισιν.* It is long inf. v. 415. Il. xxii. 507, *οἷος γὰρ σφιν ἔρυσο πύλας καὶ τείχεα μακρά.* In fact, the *υ* in *ῥύομαι* is common even with the tragic writers.

139. *γε μὲν, verum*, see v. 5. With this verse the description of the shield commences, as is notified in some copies by the heading *Ἀρχὴ τοῦ ἐπιγράμματος τῆς ἀσπίδος. — οὔτε κ.τ.λ.* 'had neither shattered nor rended it.' Properly, *ῥήγνυμι* is to break by violent force into two or more fragments; *θλάω* to rend; *κλάω* to snap, (as a twig,) *θραύω* to break down, as a gate, door, chariot, &c., *ἄγνυμι* to destroy the integrity of a whole, as to dash a ship to pieces against the rocks, to fracture the skull, &c.

πᾶν μὲν γὰρ κύκλῳ τιτάνῳ λευκῷ τ' ἐλέφαντι
ἠλέκτρῳ θ' ὑπολαμπὲς ἔην, χρυσῷ τε φαεινῷ
λαμπόμενον, κυάνου δὲ διὰ πτύχες ἠλήλαντο.
ἐν μέσσῳ δὲ δράκοντος ἔην φόβος οὔτι φατειὸς,
ἔμπαλιν ὄσσοισιν πυρὶ λαμπομένοισι δεδορκώς·
τοῦ καὶ ὀδόντων μὲν πλῆτο στόμα λευκὰ θεόντων,
δεινῶν, ἀπλήτων, ἐπὶ δὲ βλοσυροῖο μετώπου

141. λευκῇ τ' O. 142. ὑπερλαμπὲς N. 143. ἠλήσαντο N. 144. φατεινὸς N. 145. ὄσσοισι O. ἔμπαλιν δ' ὄσσοιο N. 147. ἀτλήτων O. βλοσυροῖο προσώπου O.

141. *τιτάνῳ*, with gypsum, or perhaps some white composition forming a durable enamelled ground. Photius, *τιτανόν· λευκόν, ἢ γύψον· κονίαν.* This seems a word of the latest age; it is used by Lucian (Somnus, § 6), who speaks of a woman *διεζωσμένη τὴν ἐσθῆτα, τιτάνου καταγέμουσα, οἷος ἦν ὁ θεῖος, ὁπότε ξέοι τοὺς λίθους.* Tzetzes says it was gypsum mixed with the white of an egg. But such a material is strangely introduced as forming part of the ground of a shield in company with ivory, electrum, and gold. The poet appears to describe a circular disk, the centre of which was occupied by the figure of a dragon, and the part intervening between it and the outer rim was divided into four compartments by thin strips or layers (*πτύχες*) of the unknown metal called *κύανος*, which is thought to have been of the nature of blue steel. Thus *κύκλῳ* means *πέριξ*, all around the central device.—*λαμπόμενον* is clumsily introduced after *ὑπολαμπές*. Perhaps some other participle was written.

142. *Electrum* was an alloy of gold and silver: see sup. 122. Virg. Aen. viii. 401, 'Quicquid in arte mea possum promittere curae, Quod fieri ferro liquidove potest electro,' &c.

144. *φατειὸς*, for *φατεὸς*, (possibly with the digamma,) used only in Theog. 310, and inf. 161; the same as *φατός*. As compared with the Homeric description of the shield of Achilles, in the eighteenth book of the Iliad, this account of the shield of Hercules is characterised rather by terror than by the peaceful and rural scenes which the other for the most part exhibits. See Müller, Gr. Lit. p. 99:—"The Hesiodic poet places in the middle of the shield a terrible dragon, surrounded by twelve twisted snakes, exactly as the gorgoneum or head of Medusa is represented. On Tyrrhenian shields of Tarquinii other monstrous heads are similarly introduced in the middle. A battle of wild boars and lions makes a border, as is often the case in early Greek sculptures and vases. It must be conceived as a narrow band or ring round the middle. The first considerable row, which surrounds the centre piece in a circle, consists of four departments, of which two contain warlike, and two peaceable subjects. So that the entire shield contains, as it were, a sanguinary and a tranquil side.—An external row (*ὑπὲρ αὐτέων* v. 237) is occupied by a city at war and a city at peace, which the poet borrows from Homer, but describes with greater minuteness, and indeed overloads with too many details."

145. *ἔμπαλιν δεδορκώς*. Not for *λοξὰ βλέπων*, (Goettling,) but literally, 'looking backwards,' viz. with its head turned round towards its tail.

146. *πλῆτο, ἔπλητο*, a passive aorist from *πίμπλημι*.—*λευκὰ θεόντων* 'running in a white row,' seems a questionable idiom, and probably is an imitation of the genuine Epic phrases *λοξὰ βλέπειν* &c.

147. *ἐπὶ μετώπου*. He seems to mean, 'perched on its head' (*ἐπάνω τοῦ προσώπου τοῦ δράκοντος*, Jo. Diac.); but then *πεπότητο* negatives the idea of *standing*. Perhaps, 'perched in her flight on the dragon's brow,' as she occasionally flitted off to marshal the ranks. Such an ideal movement might be suggested by the attitude of the painted figure.—The object and design of this figure, the poet proceeds to say, was to deprive of their reason those who combated with Hercules. But there

δεινὴ Ἔρις πεπότητο κορύσσουσα κλόνον ἀνδρῶν,
σχετλίη, ἥ ῥα νόον τε καὶ ἐκ φρένας αἴνυτο φωτῶν,
οἵτινες ἀντιβίην πόλεμον Διὸς υἱῖ φέροιεν. 150
τῶν καὶ ψυχαὶ μὲν χθόνα δύνουσ' Ἄϊδος εἴσω
αὐτῶν, ὀστέα δέ σφι περὶ ῥινοῖο σαπείσης
Σειρίου ἀζαλέοιο κελαινῇ πύθεται αἴῃ.
ἐν δὲ Προϊωξίς τε Παλίωξίς τε τέτυκτο,
ἐν δ' Ὁμαδός τε Φόβος τ' Ἀνδροκτασίη τε δεδήει. 155
[ἐν δ' Ἔρις, ἐν δὲ Κυδοιμὸς ἐθύνεον, ἐν δ' ὀλοὴ Κὴρ
ἄλλον ζωὸν ἔχουσα νεούτατον, ἄλλον ἄουτον,
ἄλλον τεθνηῶτα κατὰ μόθον ἕλκε ποδοῖιν.
εἷμα δ' ἔχ' ἀμφ' ὤμοισι δαφοινεὸν αἵματι φωτῶν,]
δεινὸν δερκομένη καναχῇσί τε βεβρυχυῖα. 160

151. Ἀϊδος

149. καὶ φρένας εἵλετο βρωτῶν O. (Marg. N, ἡ αἴνυτο. gl. ἀφῄρει). 151. δύμεναι O. 152. σφιν Ald., and N by correction. 153. καλαινὴ Ald. μελαίνη O. 155. φόνος τ' ἀνδρῶν ἀνδροκτασίη τε N. 157. ζῷον N. 158. τεθνεώτα Ald. 159. ἔχετ' N. 160. καταχῇσι τε βεβριθυῖαι N. βεβριθυῖα O, Ald.

seems a confusion here between the moral influence of Ἔρις, and her form painted on the shield, which could have produced no other effect than fear.—*κορύσσουσα*, see inf. v. 197.

149. *αἴνυτο* Goettl. Dind. with two MSS. for *εἵλετο*.

151. *τῶν*, of these, sc. *τῶν φερόντων πόλεμον*.—*αὐτῶν* is added merely to form an antithesis with *ὀστέα*.

152. *περὶ κ.τ.λ.*, 'the skin having putrefied from around them.' The form *ἡ ῥινὸς* seems a peculiarity of the Alexandrine school. Goettling refers to Apoll. Rhod. ii. 58, *ῥινοὺς βοῶν ἀζαλέας*.—*Σειρίου*, a somewhat unusual genitive of time, 'when Sirius is scorching.' But the expression seems that of an incorrect writer. One is almost tempted to propose *Σειρίου ἀζαλέοιο φαεινῇ πύθεται αὐγῇ* or *αἴγλῃ*.

154. *προΐωξις* (*ἰώκειν*=*διώκειν*) is the putting the enemy to rout before the charging host; *παλίωξις* (an Homeric word, Il. xii. 71. xv. 69), the rallying of the pursued so as to pursue in their turn.

157. *νεούτατος* (*οὐτᾶν*), 'newly wounded,' is also Homeric, Il. xiii. 539, *κατὰ δ' αἷμα νεουτάτου ἔρρεε χειρός*. See inf. v. 253, and on v. 165. From Il. xviii. 535—8 the four lines here enclosed in brackets are taken word for word, *ἐθύνεον* being alone substituted for *ὁμίλεον*. This substitution Goettling regards as an indication of design on the part of the poet to appropriate the Homeric lines. But they may be merely the interpolation of some copyist.—*θυνέω*, though not perhaps elsewhere used than in this poem, occurs inf. v. 210. 257. 286.

160. *καναχῇσι*, suppl. *ὀδόντων*, 'rows of rattling teeth,' as inf. v. 164. Hom. Il. xix. 365 (if the passage be genuine), *τοῦ καὶ ὀδόντων μὲν καναχὴ πέλε*.—*βεβρυχυῖα* (*βρύχω*), a better reading than the vulg. *βεβριθυῖα*, which probably arose from a notion that *καναχαί* meant 'tinkling ornaments,' as in Soph. Antig. 130. Cf. Il. xvii. *διπετέος ποταμοῖο βέβρυχεν μέγα κῦμα ποτὶ ῥόον*. The correction was made by Ruhnken, and was afterwards confirmed by two MSS.

ἐν δ' ὀφίων κεφαλαὶ δεινῶν ἔσαν, οὔτι φατειῶν,
δώδεκα, ταὶ φοβέεσκον ἐπὶ χθονὶ φῦλ' ἀνθρώπων,
[οἵτινες ἀντιβίην πόλεμον Διὸς υἷι φέροιεν·]
τῶν καὶ ὀδόντων μὲν καναχὴ πέλεν εὖτε μάχοιτο
Ἀμφιτρυωνιάδης, τὰ δὲ δαίετο θαυματὰ ἔργα.
στίγματα δ' ὡς ἐπέφαντο ἰδεῖν δεινοῖσι δράκουσι·
κυάνεοι κατὰ νῶτα, μελάνθησαν δὲ γένεια.
ἐν δὲ συῶν ἀγέλαι χλούνων ἔσαν ἠδὲ λεόντων
ἐς σφέας δερκομένων, κοτεόντων θ' ἱεμένων τε.
τῶν καὶ ὁμιληδὸν στίχες ἧϊσαν· οὐδέ νυ τοίγε
οὐδέτεροι τρεέτην· φρίσσον γε μὲν αὐχένας ἄμφω.
ἤδη γάρ σφιν ἔκειτο μέγας λὶς, ἀμφὶ δὲ κάπροι

165. *Fέργα* 166. *Fιδεῖν*

161. *φατεινῶν* N. 165. *θωϋτὰ* Ald. *θαυμαστὰ* NO. 167. *κυάνεα* NO. *γένειαν* N. 169. *κοτιέντων τ'* Ald. 170. *τῶν γε* NO. 172. λὶς O. *κάπροιω* (sc. *κάπροι*) Ald.

163. This verse can hardly be genuine both here and v. 150.

164. *τῶν*, of which serpents there was even a gnashing of the teeth whenever Hercules was fighting. A real noise may sometimes have been caused by the clashing of inserted rows of teeth on the surface of a shield. Similar moveable devices on Theban shields are described in Eur. Phoen. 1126. There is truth however in a remark of Clark's (on v. 148), "Veteres poetae nullam verisimilitudinis rationem habebant, ubi sermo erat de operibus deorum." Compare inf. v. 217—22. 232, where it is impossible to press the sense in its most literal acceptation. This applies especially to the description of the sculptured bowl in Theocr. i. 30 seqq.

165. *θαυματὰ* is the reading of good MSS. for *θαυμαστὰ* or *θωϋτὰ*, the *σ* being dropped in pronunciation, as in *ἀδάματος* for *ἀδάμαστος*, *νεούτατος* (v. 157) for *νεούταστος*. So perhaps in Il. xvii. 88, *φλογὶ εἴκελος Ἡφαίστοιο ἀσβέτῳ· οὐδ' υἷδν λάθεν Ἀτρέος*. Vulg. *ἀσβέστῳ*. The sense is, 'and they shone brightly (in metal), wonderful works of art.' Cf. Od. vi. 132, *ἐν δέ οἱ ὅσσε δαίεται*. The periphrast Joannes Diaconus took this as from *δαίειν* 'to divide;'—*ἦγουν μεμερισμένα ἦσαν καὶ οὐ συγκεχυμένα*.

166. *στίγματα ὡς*, 'as it were spots.' Virg. Georg. iii. 425, 'anguis—notis longam maculosus grandibus alvum.'—*ἐπέφαντο*, the singular of the pluperfect (*φαίνομαι*), as *πέφανται* of the perfect.

167. *μελάνθησαν*, they were black under the throat. The nominative is *δράκοντες*. The old reading was *κυάνεα*, but three or four good copies with Aldus give *κυάνεοι*, *ἦσαν* being supplied. Cf. inf. v. 300, *μελάνθησαν γε μὲν αἶδε*.

8.σ *συῶν χλούνων*. See on Aesch. Eum. 179, where it is shown that *χλούνης*, so often applied to the wild boar, probably meant 'entire,' as opposed to *ἐκτομίας*, the castrated and domesticated animal. Goettling derives it from *χελὼν* (*χελύνη*), a snout.

170. *τοίγε*. So Aldus. Others have *τώ γε* or *τῶν γε*.—The form *τρεέτην* is scarcely such as we should expect in an early Epic poem.

172. *ἤδη ἔκειτο*, was already lying dead before them, and at his sides (*ἀμφὶ*) two boars, having forfeited their lives. So Theocr. i. 48, *ἀμφὶ δέ μιν δύ' ἀλώπεκες*. Joannes Diaconus seems to have read *ἤδη γάρ σφ' ἐπέκειτο μέγας λὶς*, for he explains it by *ἤδη γὰρ ἐπῆλθε τοῖς κάπροις μέγας λέων*. Hermann thinks

δοιοὶ ἀπουράμενοι ψυχὰς, κατὰ δέ σφι κελαινὸν
αἷμ' ἀπελείβετ' ἔραζ'· οἱ δ' αὐχένας ἐξεριπόντες
κείατο τεθνηῶτες ὑπὸ βλοσυροῖσι λέουσι.
τοὶ δ' ἔτι μᾶλλον ἐγειρέσθην κοτέοντε μάχεσθαι,
ἀμφότεροι, χλοῦναί τε σύες χαροποί τε λέοντες.
ἐν δ' ἦν ὑσμίνη Λαπιθάων αἰχμητάων
Καινέα τ' ἀμφὶ ἄνακτα Δρύαντά τε Πειρίθοόν τε
Ὁπλέα τ' Ἐξάδιόν τε Φάληρόν τε Πρόλοχόν τε
Μόψον τ' Ἀμπυκίδην, Τιταρήσιον, ὄζον Ἄρηος,
Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν·
ἀργύρεοι, χρύσεια περὶ χροὶ τεύχε' ἔχοντες.
Κένταυροι δ' ἑτέρωθεν ἐναντίοι ἠγερέθοντο
ἀμφὶ μέγαν Πετραῖον ἰδ' Ἄσβολον οἰωνιστὴν

179. *Ғάνακτα* 182. *ἐπιϜείκελον*

173. δ'ὑοὶ O. 174. ἔραζεν NO. 175. τεθνειῶτες N. 176. ἐγειρήθην N. ἐγειρέθην κοτέωντε O. 177. λέοντε O. 178. λαπίθων Ald. λαπιθίων O. 179. δρίαντα τέ πειρίθονείτε O. 181. ταρήσιον O. 182. ἀργείδην N. 183. om. O. 184. Κένταυροί θ' Ald. 185. ἠδ' NO, Ald.

the participle refers to both λῖς and *κάπροι*, 'each having deprived the other of life.' But ἀπουράμενος is a somewhat doubtful aorist participle, to be compared with the late form *εὑράμην* for *εὑρόμην*. Buttmann (Lexil. p. 145) here gives it a passive sense. It seems to have been adapted from the Homeric ἀπούρας (ἀπαυρᾶν), and ἀπηύρω (ἐπηύρω, —ον), in Aesch. Prom. 28, where it bears the proper sense, 'to get as a reward or consequence of some action.' Here the poet seems to have meant ἀφαιρεθέντες ψυχὰς, though in the medial sense. We have the active *θυμὸν ἀπούρας* in Od. xiii. 270.

173. *σφι*, the dead lion and the boars, as contrasted with *οἱ δὲ*, the boars alone.

174. ἐξεριπόντες, 'letting fall.' Apparently an incorrect imitation of the intransitive aorist of ἐξερείπω. Il. xvii. 440, θαλερὴ δ' ἐμαίνετο χαίτη ζεύγλης ἐξεριποῦσα. See inf. v. 421. Theog. 704.

175. λέουσι, Epic dative for λεόντων, implying the agency of the lions.

179. ἀμφὶ, 'around,' as allies rallying round their leaders; while the Centaurs on their part fought ἀμφὶ Πετραῖον κ.τ.λ. v. 185. This passage is closely copied from Il. i. 263, οἷον Πειρίθοόν τε Δρύαντά τε ποιμένα λαῶν, Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον Θησέα τ' κ.τ.λ.

181. Suidas: Τιταρήσιος· ποταμὸς Θεσσαλίας. Probably we should read Τιταρησσός. Apollonius mentions Μόψος Τιταρήσιος in his catalogue of heroes, i. 65.

183. ἀργύρεοι is laxly used, as if Λαπίθαι ἐμάχοντο had preceded for *ὑσμίνη ἦν Λαπιθῶν*. To place a colon at ἀθανάτοισιν, and supply ἦσαν, is much more harsh here than sup. v. 167. Gaisford marks the verse as spurious; and it is wanting in three of the MSS. It agrees however with the description of the other combatants, v. 188, perhaps intentionally on the poet's part.

185. Ἄσβολος is a name that can hardly be considered of great antiquity. Ovid, Met. xii. 307, seems to allude to this passage; 'Quique suis frustra bellum dissuaserat augur *Astylos*.' As several of the names here recorded are recognised by Ovid, e. g. Dryas, Exadius, Petraeus, Caeneus, Mopsus, (Ampyciden Mopsum, v. 456,) it seems probable that *Asbolos* should be read for *Astylos*.

Ἄρκτον τ' Οὐρειόν τε μέλαγχαίτην τε Μίμαντα
καὶ δύο Πευκείδας, Περιμήδεά τε Δρύαλόν τε,
ἀργύρεοι, χρυσέας ἐλάτας ἐν χερσὶν ἔχοντες.
καί τε συναΐγδην ὡσεὶ ζωοί περ ἐόντες
ἔγχεσιν ἠδ' ἐλάτῃς αὐτοσχεδὸν ὠριγνῶντο.
ἐν δ' Ἄρεος βλοσυροῖο ποδώκεες ἕστασαν ἵπποι
χρύσεοι, ἐν δὲ καὶ αὐτὸς †ἐναρφόρος οὔλιος Ἄρης
αἰχμὴν ἐν χείρεσσιν ἔχων, πρυλέεσσι κελεύων,
αἵματι φοινικόεις, ὡσεὶ ζωοὺς ἐναρίζων,
δίφρῳ ἐπεμβεβαώς· παρὰ δὲ Δεῖμός τε Φόβος τε
ἕστασαν ἱέμενοι πόλεμον καταδύμεναι ἀνδρῶν.
ἐν δὲ Διὸς θυγάτηρ ἀγελείη Τριτογένεια,
τῇ ἰκέλη ὡσεί τε μάχην ἐθέλουσα κορύσσειν,
ἔγχος ἔχουσ' ἐν χερσὶ χρυσείην τε τρυφάλειαν,

198. *Γικέλη*

186. οὔριόν τε N, Ald. τ' οὔριόν τε O. μεγαγχήτην N. μελεγχαίτα τε O. 187. πευκίδασ N, Ald. 188. ἀργυρέας O. ἔχοντας O. 189. συναΐκτην N, Ald. συναίγδην O. 192. ἐναρφόρος Ald. ἐναριφόρος N. ἐναροφόρος O. 193. ἔγχος ἐν χείρεσσιν ἔχων O, Ald. αἰχμὴν ἐν χ. ἔχοντες N. 195. δίφρον O. δίφρως N. 199. ἐν χειρὶ O. χρυσέην τε τριφάλειαν NO.

187. Πευκείδας, sons of Πευκεύς, a name fancifully coined from the πεῦκαι, the stone-pines, which formed the rude weapons of the Centaurs. See Eur. Herc. Fur. 373, and Iph. Aul. 1047. 1058.

189. συναΐγδην, ὡς συναΐσσοντες, like living men rushing to close in fight. This reading, which is found in the Harleian MS., seems first to have been adopted from Etym. M. p. 40, 31, for συναΐκτην, which, as a dual verb, is a *vox nihili*, besides that we must then read ἔγχεσί τ' κ.τ.λ. The two kinds of missile weapons are here contrasted, the javelins of the Lapithae and the pine-trees of the Centaurs. Apoll. Rhod. i. 91 (speaking of Caeneus slain by the Centaurs), ἐδύσατο νειόθι γαίης, θεινόμενος στιβαρῇσι καταΐγδην ἐλάτῃσι. The same writer has μεταΐγδην, ii. 95. ἀΐγδην, ii. 826.

190. ὀριγνᾶσθαι is another form of ὀρέγεσθαι, 'to aim at.' Cf. Eur. Bacch. 1254, ὅτ' ἐν νεανίαισι Θηβαίοις ἅμα θηρῶν ὀριγνῶτ'. Theocr. xxiv. 44, ἦτοι ὅγ' ὠριγνᾶτο νεοικλώστου τελαμῶνος. Photius, ὀριγνώμεθα· ὀρεγόμεθα.

192. ἐναρφόρος, for ἐναροφόρος or ἐναρηφόρος, 'spoil-bearing,' is not only a ἅπαξ λεγόμενον, but in all probability is a spurious form. Goettling thinks it is defended by χερνίπτομαι, which does not seem in point, unless an old nominative ἔναρ = ἔναρα could be established. Compare πυρφόρος. There are variants ἐναρσφόρος, ἐναροφόρος, ἐναριφόρος. Perhaps, ἐν δὲ καὶ ἦν ἐναρηφόρος οὔλιος Ἄρης. Joan. Diac. καὶ αὐτὸς ὁ Ἄρης καταγεγραμμένος ἦν ἐν τῇ ἀσπίδι.

194. φοινικόεις. For the synizesis see v. 95. — Goettling notices the post-Homeric use of ἐναρίζειν for 'to slay.'

196. παρέστασαν, παραστάται ἦσαν. See inf. v. 463, where they appear to act as the charioteers.

197. ἀγελείη, driving away spoil (λείαν ἄγουσα). Cf. Theog. 318. — κορύσσειν, to marshal, array, or equip; cf. v. 148, κορύσσουσα κλόνον ἀνδρῶν.

199. This verse contains a clear proof

αἰγίδα τ' ἀμφ' ὤμοις· ἐπὶ δ' ᾤχετο φύλοπιν αἰνήν.
ἐν δ' ἦν ἀθανάτων ἱερὸς χορός· ἐν δ' ἄρα μέσσῳ
ἱμερόεν κιθάριζε Διὸς καὶ Λητοῦς υἱὸς
χρυσείῃ φόρμιγγι· θεῶν δ' ἕδος ἀγνὸς Ὄλυμπος·
ἐν δ' ἀγορὴ, περὶ δ' ὄλβος ἀπείριτος ἐστεφάνωτο
ἀθανάτων ἐν ἀγῶνι· θεαὶ δ' ἐξῆρχον ἀοιδῆς
Μοῦσαι Πιερίδες, λιγὺ μελπομένῃς εἰκυῖαι.
ἐν δὲ λιμὴν εὔορμος ἁμαιμακέτοιο θαλάσσης

206. *Γεικυῖαι*

200. ὤμοισιν NO. ἐπὶ δ' ἔρχετο (om. φ. αἰνὴν) O. 201. ἐν δέ οἱ N. 202. κιθάριζε λητοῦς καὶ διὸς O, Ald. ἡμερόεν κυθόριζε διὸς καὶ λητοῦς N. 204. ἀγορῇ Ald., N. 207. λιμὴν σ' ἔορμος O.

of an unskilful composer. The tragic writers frequently shorten the υ in *χρύσεος*, but never the Epic poets of the good age. There is little reason to suppose the verse corrupt, though it may possibly be an interpolation. Various conjectures have been proposed, the best of which is Bentley's *ἐν χερσὶν ἰδὲ χρυσέην τρ.* Gaisford gives *ἔγχος ἔχουσ' ἐν χερσὶ, χρυσέην τε κ.τ.λ.*, where the rhythm is intolerable. It would be better to read *ἔγχος ἔχουσα χεροῖν, χρυσείην τε τρυφάλειαν.*

200. *αἰγίδα*, the aegis (goat-skin) which is represented as wrapped round the breast and shoulders of the warrior-goddess. In one of Goettling's MSS. a later hand has marked *λείπει κάνταῦθα* ('here also something is wanting'). And the words *φύλοπιν αἰνὴν* are omitted in MS. Harl. As this MS. has *ἐπὶ δ' ἔρχετο*, and two or three others *ὤμοισιν* for *ὤμοις*, we should probably read *αἰγίδα τ' ἀμφ' ὤμοισιν ἐπῴχετο φύλοπιν αἰνήν.* Thus it would be unnecessary to supply some verb, as *ἔστη*, after *ἐν δὲ* v. 197.

202. *Λητοῦς*. Perhaps *Λητόος*. A transposition of the words found in most MSS., *κιθάριζεν Λητοῦς καὶ Διὸς υἱὸς*, shows an attempt to get rid of the spondaic termination. Possibly the verse has been corrupted by a gloss *καὶ Λητοῦς*. It may have been *ἱμέροεν κιθάριζε μέλος Διὸς υἱὸς Ἀπόλλων*. Compare however inf. v. 206. Opp. 574, where Goettling (on Theog. 48) suggests *καὶ ἐπ' ἠόα κοῖτον*. So Il. ix. 240. xviii. 255.

203—4. Goettling encloses this distich in brackets as spurious. He would thus construe *μέσσῳ ἀθανάτων ἐν ἀγῶνι*, and regard *ἐν δὲ* (201) as used adverbially, as in vv. 197. 207, &c. Others propose to read *χρυσείῃ φόρμιγγι· θεαὶ δ' ἐξῆρχον ἀοιδῆς*, or *ἄγνυτ'* for *ἀγνὸς*, comparing vv. 279. 348; but this is clearly untenable, as *ἄγνυμι* takes the digamma. Others have suggested that at *θεῶν δ' ἕδος* a distinct subject on the shield is described. The truth is, that though *ἀγνὸς Ὄλυμπος* is a very unusual epithet, and the notion of the *ὄλβος*, or material wealth of the gods, is post-Homeric, and arose from the less poetical conception of *εὐδαιμονία*, there is nothing more objectionable in these verses than there is in a great many others in the same poem. They all tend to confirm the opinion, that the poem itself is of comparatively late date. To strike out verses which merely show this, is to remove the most important evidence of the real date of the poem: to obliterate facts because they militate against theories.

205. *ἐξῆρχον*. The term is borrowed from the exarch of a dithyramb, who set the tune to the performers ranged round him; an idea here represented by *ἀγὼν ἀθανάτων*.

207. *ἁμαιμακέτοιο*, 'rushing.' So *ἁμαιμάκετον πῦρ*, Theog. 319. The etymology of this word is obscure. The derivation from *μαιμάσσω* = *μαιμάω*, seems much more probable than that from *μάχη*. In many words which imply violent motion, mental or physical, the redupli-

κυκλοτερὴς ἐτέτυκτο πανέφθου κασσιτέροιο
κλυζομένῳ ἴκελος· πολλοί γε μὲν ἂμ μέσον αὐτοῦ
δελφῖνες τῇ καὶ τῇ ἐθύνεον ἰχθυάοντες,
νηχομένοις ἴκελοι· δοιοὶ δ' ἀναφυσιόωντες
ἀργύρεοι δελφῖνες ἐθοίνων ἔλλοπας ἰχθῦς.
τῶν δ' ὕπο χάλκειοι τρέον ἰχθύες· αὐτὰρ ἐπ' ἀκταῖς
ἧστο ἀνὴρ ἁλιεὺς δεδοκημένος· εἶχε δὲ χερσὶν
ἰχθύσιν ἀμφίβληστρον, ἀπορρίψοντι ἐοικώς.
ἐν δ' ἦν ἠϋκόμου Δανάης τέκος, ἱππότα Περσεύς,
οὔτ' ἄρ' ἐπιψαύων σάκεος ποσὶν οὔθ' ἑκὰς αὐτοῦ,
θαῦμα μέγα φράσσασθαι, ἐπεὶ οὐδαμῇ ἐστήρικτο.
τὼς γάρ μιν παλάμαις τεῦξε κλυτὸς Ἀμφιγυήεις
χρύσεον· ἀμφὶ δὲ ποσσὶν ἔχε πτερόεντα πέδιλα.
ὤμοισιν δέ μιν ἀμφὶ μελάνδετον ἆορ ἔκειτο
χάλκεον ἐκ τελαμῶνος· ὁ δ' ὥστε νόημα ποτᾶτο.
πᾶν δὲ μετάφρενον εἶχε κάρη δεινοῖο πελώρου,

209. *Fίκελος* 211. *Fίκελοι* 215. *FεFοικὼς*

210. *ἰχθυάωντες* O. 211. *ἀμφυσιόωντες*. O, Ald. 212. *ἐθίνον* *οἱ* *ἐλλόπας* N. *ἐφοίτων* O. 213. *χάλκεοι θέον* O. 216. *ἠυκόμοιο Δανάης ἱππότα* Ald. *ἠυκόμοιο — τέκος* NO. 217. *ἐπιψαύον* N. 218. *φάσσασθαι* O. 221. *ὤμοισι δὲ* O. *ἄορ* NO.

cation of the first syllable (or rather, of the root) is found in the more ancient forms of the language. Thus we have *ταρ-ταρος, μορ-μυρω* (*mur-muro*), *πορ-φυρω, ποι-φυσσω, παι-φασσω, μερ-μερος, per-peram* &c. The initial *α* in *ἀμαι-μάκετος* is a difficulty; unless we may be allowed to call it 'intensive.'

210. Neither *θυνέω* nor the active *θοινᾶν* appear to be used except by the author of this poem. For *ἐθύνεον* see sup. v. 156. Some copies give *ἐφοίτων* for *ἐθοίνων*.—*ἰχθυᾶν* is found twice in the Odyssey, iv. 368 and xii. 95.—*ἀναφυσιᾶν* is used of the spouting up of water in the well-known fashion of cetaceous animals.

214. *δεδοκημένος* ought, from the context, to signify *δοκεύων*, 'on the look out.' So Joan. Diac., *κατασκοπῶν τοὺς ἰχθύας*. So also Homer seems to have used it, Il. xv. 730, *ἔνθ' ἄρ' ὅγ' ἑστήκει δεδοκημένος*, said of Ajax protecting the ships. Compare *δεγμένος* and *δεδεγμένος*. There is a reading *δεδοκεύμενος*, which is deserving of attention. The poet may have intended *ἁλιεὺς δεδοκημένος* (*εἶναι*) to signify *ἁλιεῖ ἴκελος*. One cannot help suspecting the passage to be of late date, and perhaps borrowed from Theocr. i. 39, *τοῖς δὲ μέτα γριπεύς τε γέρων πέτρα τε τέτυκται λεπρὰς, ἐφ' ᾗ σπεύδων μέγα δίκτυον ἐς βόλον ἕλκει ὁ πρεσβὺς, κάμνοντι τὸ καρτερὸν ἀνδρὶ ἐοικώς*. Compare inf. 228, *ἐρρίγοντι ἐοικώς*.

217. *οὔτ' ἄρ' κ.τ.λ.* He seemed to hover over the surface of the shield, like a man flying low in the air. It was not impossible to represent this in sculpture; nor is the expression a bad one in v. 222, that he seemed to 'flit like a thought,' rather than a reality. See however on v. 163.

221. *δέ μιν*. Goettling proposes *δέ οἱ*, i. e. *δέ Fοι*. If we retain *μιν*, the syntax is *ἀμφί μιν (ἐπ') ὤμοις*. In ancient paintings Perseus carries a short sword and has winged sandals, and sometimes wings on his brow.

223. *μετάφρενον*, the accusative; the Gorgon's head covered all his back. He appears to have carried it over his shoulder

Γοργοῦς· ἀμφὶ δέ μιν κίβισις θέε, θαῦμα ἰδέσθαι,
ἀργυρέη· θύσανοι δὲ κατηωρεῦντο φαεινοὶ
χρύσειοι· δεινὴ δὲ περὶ κροτάφοισιν ἄνακτος
κεῖτ' Ἄϊδος κυνέη νυκτὸς ζόφον αἰνὸν ἔχουσα.
αὐτὸς δὲ σπεύδοντι καὶ ἐρρίγοντι ἐοικὼς
Περσεὺς Δαναΐδης ἐτιταίνετο. ταὶ δὲ μετ' αὐτὸν
Γοργόνες ἄπλητοί τε καὶ οὐ φαταὶ ἐρρώοντο,
ἱέμεναι μαπέειν. ἐπὶ δὲ χλωροῦ ἀδάμαντος
βαινουσέων ἰάχεσκε σάκος μεγάλῳ ὀρυμαγδῷ
ὀξέα καὶ λιγέως· ἐπὶ δὲ ζώνῃσι δράκοντε
δοιὼ ἀπηωρεῦντ' ἐπικυρτώοντε κάρηνα.

224. Fιδέσθαι 226. κροτάφοισι Fάνακτος 227. ἌϜιδος
228. FεϜοικὼς 232. Fιάχεσκε

224. κύβισις Ald. κίβησις O. 225. θύσανοι κατηωροῦντο N. 229. δαναίδος τε O. 230. ἄπλατοι O. ἐρρώωντο N. 231. χλωροῖς N. 233. ὀξέως N. ὀξέως ἀπηωρεῦντ' O, the rest omitted. 234. ἐπικυρτώωτε Ald. κάρηα N.

in a scrip or bag, *κίβισις*, represented in silver. This also is shown in Greek paintings. According to Hesychius, *κίβισις* was a Cyprian word, and he explains it by *πήρα*. Whatever be its origin and etymology, it seems to be a coinage of the Alexandrine mint, as Callimachus used it, Frag. clxxvii.

225. *κατηωρεῦντο* (*καταιωρεῖν*), hung down from the *κίβισις*.

227. Ἄϊδος *κυνέη*, the cap of invisibility. From Il. v. 845, *αὐτὰρ Ἀθήνη δῦν' Ἄϊδος κυνέην, μὴ μιν ἴδοι ὄβριμος Ἄρης*. Cf. Ar. Acharn. 390, *σκοτοδασυπυκνότριχά τιν' Ἄϊδος κυνέην*.

228. *ἐρρίγοντι* seems to be a word of arbitrary formation; but it has the analogy of some few secondary presents inflected from the reduplicated form of the perfect, as *πεφύκω*, *πεφράδω*, *πεπλήγω*, *κεκλήγω*, *μεμάρπω*, which are sometimes rather difficult to distinguish from reduplicated aorists like *πεπιθεῖν*, *λελαθεῖν*, *μεμαπεῖν* (inf. 252). Apollonius has the imperfect *ἐπέφραδον*, ii. 959; cf. Theogon. 74; Homer has *πέφραδε*, *ἐπέφραδε*, and *πεφραδέμεν* in Opp. 766 would have been *πεφραδέειν* if an aorist, as in Od. xix. 477. From *ῥιγέω* (Lat. *frigeo*) Homer has a perfect *ἔρριγα*, whence perhaps *ἐρρίγω* was derived. Theocritus uses *ἐρρίγαντι*, xvi. 77. Cf. Apoll. Rhod. iii. 439, *ὄφρα καὶ ἄλλος ἀνὴρ ἐρρίγῃσιν ἀρείονα φῶτα μετελθεῖν*. The meaning is, shuddering with dread at the pursuit of the Gorgons.

229. *ἐτιταίνετο*, *ἔτεινε*, exerted himself in a running flight.—*ἐρρώοντο*, cf. Theog. 8.

231. *μαπέειν*, see inf. v. 252.—*ἀδάμαντος*, Opp. 147. The poet here, it will be observed, would have us believe that the *noise* of the Gorgon's steps was represented in sculpture. See on v. 163. 279. Perhaps we need not press the sense to signify more than generally, 'they seemed to tread so heavily that the shield rang again.' Goettling remarks that an earlier poet would have attributed wings to the Gorgons. So in Eum. 51, the Erinyes are said to be unlike Gorgons or Harpies, in not having any wings, implying that the two last had such.

233. *ἐπὶ ζώνῃσι*, on their girdles. Goettling explains, 'in loco quo cingi tunicae solebant. Nam ipsi serpentes Gorgonibus erant pro cingulis.' This seems a forced interpretation. The snakes were knotted together, and lifted up or bent back their heads while their bodies hung pendent.

234. *ἐπικυρτώοντε* is formed, after the analogy of *ἠβώωσα*, *μαιμώω*, *καρηκομό-*

λίχμαζον δ' ἄρα τώγε· μένει δ' ἐχάρασσον ὀδόντας
ἄγρια δερκομένω. ἐπὶ δὲ δεινοῖσι καρήνοις
Γοργείοις ἐδονεῖτο μέγας φόβος. Οἱ δ' ὑπὲρ αὐτέων
ἄνδρες ἐμαρνάσθην πολεμήϊα τεύχε' ἔχοντες,
τοὶ μὲν ἀπὸ σφετέρης πόλιος σφετέρων τε τοκήων
λοιγὸν ἀμύνοντες, τοὶ δὲ πραθέειν μεμαῶτες.
πολλοὶ μὲν κέατο, πλέονες δ' ἔτι δῆριν ἔχοντες
μάρναντ'· αἱ δὲ γυναῖκες ἐϋδμήτων ἐπὶ πύργων
†χάλκεον ὀξὺ βόων, κατὰ δ' ἐδρύπτοντο παρειὰς,
ζωῇσιν ἵκελαι, ἔργα κλυτοῦ Ἡφαίστοιο.
ἄνδρες δ', οἳ πρεσβῆες ἔσαν, γῆράς τε μέμαρπεν,

244. *Fίκελαι, Fέργα*

235. λίχμασον δ' NO, Ald. 236. ἐπὶ δεινοῖσι δὲ Ald. ἐπὶ σὲ δειν. O. 237. Γοργείης Ald. αὐτῶν O. 239. ὑπὲρ O. 240. προθέειν Ald. παραθέειν O. 241. From this v. to 400 is wanting in N. 245. πρεσβήες O. μέμαρπον H. τ' ἐμέμαρπτον Ald.

ωντες, &c., on the principle of metrical convenience, not however contracting and then inserting the same vowel in its long or short form, but by treating *κυρτώω* for *κυρτόω* as an uncontracted form. The reading of one or two copies, *ἐπικυρτώωντε*, is contrary to analogy, as the verb is not *κυρτάω*.

235. *λίχμαζον*, 'protruded their tongues;' 'licked.' So serpents were represented in their more terrible aspect, for the ancients seem to have thought, like some of our country-people, that the venom resided in the tongue. Cf. Ar. Pac. 756. Eur. Bacch. 696, *καὶ καταστίκτους δορὰς ὄφεσι κατεζώσαντο λιχμῶσιν γένυν*. Theog. 825, *ἦν ἑκατὸν κεφαλαὶ ὄφιος, δεινοῖο δράκοντος, γλώσσῃσι δνοφερῇσι λελειχμότες*. — *ἐχάρασσον*, 'sharpened.' Properly, 'scratched with a sharp point,' 'roughened.' Cf. Opp. 573.

236. *ἐπὶ δὲ δεινοῖσι* vulgo, where the *ὲ* is made long by the ictus before *δ* doubled in pronunciation. But this is unusual; and the reading of Aldus and one MS. *ἐπὶ δεινοῖσιν δὲ καρήνοις* is perhaps preferable.

237. *μέγας φόβος*. He may mean simply that the heads were terrible; that terror seemed to move or range on their heads. But *Φόβος* may perhaps be personified, like *Ἔρις* on the dragon's head, sup. v. 148. Whereas ancient writers represented the Gorgons to have snaky locks, not snaky girdles, the author of this poem has introduced a different idea, with less of the sculptor's art than of the imagination of a poet.—*ὑπὲρ αὐτέων*, in the circle next above. The syntax is as in v. 229, *ταὶ δὲ μετ' αὐτὸν*, where the article is used in the true Homeric sense, 'they in pursuit of him, namely the Gorgons,' &c. So *αἱ δὲ μετ' αὐτοὺς* v. 248. 315, &c.

238. *ἐμαρνάσθην*, which in Il. vii. 301 is a true dual of the imperfect (as *ἱστάσθην* of *ἵσταμαι*), is here exceptionally used for the plural, because two parties, the besieging and the besieged, are described. So inf. v. 405, *ὥστ' αἰγυπιοὶ—μάχεσθον*.

239. *ὑπὲρ*, the reading of MS. Harl. and others, seems better than the vulg. *ἀπὸ*, and is somewhat confirmed by a variant *ὑπό*.

240. *πραθέειν*, *πραθεῖν*, the Homeric aorist of *πέρθειν*.

241. *κέατο*, *κεῖντο*, cf. v. 175.

243. *χάλκεον*, the common reading, 'shouted shrilly in brass,' seems indefensible. We might read *χάλκεαι*, but Hermann's conjecture *χαλκέων* is perhaps the safest.

245. *μέμαρπεν*, an aorist of *μάρπτω*, reduplicated like *ἤγαγον* (or perhaps from

ἀθρόοι ἔκτοσθεν πυλέων ἔσαν, ἂν δὲ θεοῖσι
χεῖρας ἔχον μακάρεσσι περὶ σφετέροισι τέκεσσι
δειδιότες· τοὶ δ' αὖτε μάχην ἔχον· αἱ δὲ μετ' αὐτοὺς
Κῆρες κυάνεαι, λευκοὺς ἀραβεῦσαι ὀδόντας,
δεινωποὶ βλοσυροί τε, δαφοινοί τ' ἄπλητοί τε
δῆριν ἔχον περὶ πιπτόντων. πᾶσαι δ' ἅρ' ἵεντο
αἷμα μέλαν πιέειν· ὃν δὲ πρῶτον μεμάποιεν
κείμενον ἢ πίπτοντα νεούτατον, ἀμφὶ μὲν αὐτῷ
βάλλ' ὄνυχας μεγάλους, ψυχὴ δ' Ἀϊδόσδε †κατεῖεν
Τάρταρον ἐς κρυόεν θ'. αἱ δὲ φρένας εὖτ' †ἀρέσαντο

246. ἦσαν O. 249. κυάνεοι O. 250. δεινωταὶ βλοσυραί τε δαφοιναί τ' O. ἄπληστοί τε Ald. 252. μεμάρποιεν O. μεμάποιεν Ald. 254. ψυχὴν δ' ἀΐδοσ δεκάκεῖεν Ald. ψυχὴν—κατῆεν O. 255. εὖτ' ἀρέσαντο Ald. αὐτὰρ ἄσαντο O.

a secondary present μεμάρπω, see on v. 228). This was conjectured by Heinrich, and was afterwards restored from three MSS. Translate, 'and (whom) old age was seizing upon.' Most copies have μέμαρπτον or ἐμέμαρπτον, others giving μέμαρπον, (so Gaisford,) 'who had reached old age.' This however is a wrong use of μάρπτω. Dindorf gives μεμάρπει, which is probable, since the perfect μεμαρπὼς occurs Opp. 204, and it is also used by Apoll. Rhod. i. 756. Goettling compares Od. xxiv. 390, ἐπεὶ κατὰ γῆρας ἔμαρψεν.—The form πρεσβῆες, for πρεσβέες, may be compared with πόληος, Ἄρηος, &c., as if from forms in -εύς.

246. ἔκτοσθεν πυλέων, congregated in front of the city, outside of the gates, the women and children being left within. Wolf read ἵσαν for ἔσαν.

249. Κῆρες. Not *Fates* (Μοῖραι), nor precisely *Furies* (Ἐρινύες), though much nearer in character to the latter. They are in fact goddesses of *death* (not of *destiny*). See the Editor's note on Eur. Herc. F. 480, νύμφας μὲν ὑμῖν Κῆρας ἀντέδωκ' ἔχειν. Hence, like the Furies, they are κυάνεαι, sable in garb as well as in colour, μέλαιναι, μελαγχρῶτες. Apoll. Rhod. iv. 1665, μέλπε δὲ Κῆρας Κυανέας, Ἀΐδαο θοὰς κύνας, αἳ περὶ πᾶσαν ἠέρα δινεύουσαι ἐπὶ ζωοῖσιν ἄγονται. The goddesses of destiny are joined with these in v. 258, and in Theog. 217, if the passage be genuine.

250. δαφοινοὶ, here for φόνιαι. Cf. δαφοινεὸν αἵματι sup. v. 159.—ἄπλητοι, unapproachable. But this verse may be an interpolation.

251. Perhaps πᾶσαι γὰρ ἵεντο, as explaining the cause of the δῆρις.

252. ὃν μεμάποιεν, *quemcunque arripuissent*. A spurious aoristic form of μάρπτω. See on v. 245. Sup. 231, ἱέμεναι μαπέειν.—νεούτατον, sup. v. 157.

254. κατεῖεν, the reading of most of the good MSS., is a very doubtful form, and the more so because many MSS. give ψυχὴν, so that it is uncertain whether the poet meant the transitive aorist of καθιέναι or the intransitive imperfect of κάτειμι. Matthiae would read κατῆεν, which, on the whole, seems the most satisfactory, (especially as MS. Harl. has κατῆεν,) though ἦϊε, uncontracted, is the true epic, as the Attic imperfect is κατῄει. In Il. xx. 294 we find this phrase, ὃς τάχα Πηλείωνι δαμεὶς Ἀϊδόσδε κάτεισιν. Although the oblique moods of the second aorist of ἵημι were in use, e. g. καθεῖην, καθιέναι, καθεὶς, the Greeks always used the indicative of the first aorist, ἐφῆκα, καθῆκα, unless occasionally, in the plural, καθεῖσαν, ἀνεῖσαν, &c.—ἐς Τάρταρον, to Hades. But Tartarus, according to the ancient notions, was distinct from Hades. The former was the place of penal imprisonment, the latter the abode of the departed shades.

255. ἀρέσαντο, 'had satiated.' The genitive follows, from the notion of gratifying, as after κορέσασθαι. Cf. Opp. 33.

αἵματος ἀνδρομέου, τὸν μὲν ῥίπτασκον ὀπίσσω,
ἂψ δ' ὅμαδον καὶ μῶλον ἐθύνεον αὖτις ἰοῦσαι.
Κλωθὼ καὶ Λάχεσίς σφιν ἐφέστασαν· ἡ μὲν ὑφήσσων
Ἄτροπος οὔτι πέλεν μεγάλη θεὸς, ἀλλ' ἄρα ἦγε
τῶν γε μὲν ἀλλάων προφερής τ' ἦν πρεσβυτάτη τε.
πᾶσαι δ' ἀμφ' ἐνὶ φωτὶ μάχην δριμεῖαν ἔθεντο.
δεινὰ δ' ἐς ἀλλήλας δράκον ὄμμασι θυμήνασαι,
ἐν δ' ὄνυχας χείράς τε θρασείας ἰσώσαντο.
πὰρ δ' Ἀχλὺς εἰστήκει ἐπισμυγερή τε καὶ αἰνὴ,

259. πέλει Ald. ἦδε O.

Properly, 'to make friends with,' 'conciliate;' but here the poet has attached the sense of pleasing, satisfying. The reading however is doubtful, some copies giving εὖτ' ἄρ' ἔσσαντο, ἔσαντο, αὐτὰρ ἄσαντο. Perhaps, εὖτ' ἀάσαντο, (compare ἄαται, in v. 101,) or εὖτ' ἄρ' ἄσαντο. The figure in the poet's mind was that of blood-sucking demons fastening on a body and tossing it behind them when drained dry. So Aeschylus describes the Erinyes, Eum. 175, ἐμοῦσα θρόμβους οὓς ἀφείλκυσας φόνου. Ib. v. 254, ἀλλ' ἀντιδοῦναι δεῖ σ' ἀπὸ ζῶντος ῥοφεῖν ἐρυθρὸν ἐκ μελέων πέλανον.

257. ὅμαδον. The accusative depends on αὖτις ἰοῦσαι, going back to.

258—260. When we consider that there is no connecting particle in this clause, that the sense in v. 261 goes back to the subject broken off by these verses, and lastly, that it was easy to mistake the Κῆρες of death for the Κῆρες of destiny, we shall not be indisposed to assent to Hermann's view, that these verses were added in a different recension of the poem.

258. ὑφήσσων, 'inferior in size' ('debilior,' Goettl.), is ἅπαξ λεγόμενον. Comparing ἐφέστασαν immediately preceding, one is tempted to suppose the poet may have meant ὑφημένη, ὑφιζάνουσα, and so to have accounted for the difference of size by the standing or sitting posture. However, such a supposition is needless. Goettling describes an ancient terra-cotta group preserved at Rome in which the three Fates are represented differing in stature, Clotho being the tallest, Lachesis the next, and Atropos the shortest. He further supposes, with Hermann, that the greater age and decrepitude of Atropos is indicated. (Did these goddesses severally represent three stages of human life, viz. maturity, middle age, and old age?)

259. The old reading, corrected from several MSS. and Aldus, was ἀλλὰ καὶ ἔμπης, where ἔμπης probably came from a gloss on γε μέν. As the passage stands, it would seem that a verse has been lost; for γε μὲν in the next line must mean 'but,' and cannot stand for the simple μέν. We might restore the sense by some such verse as this, ἀλλ' ἄρα ἦγε μικρὴ μὲν δέμας ἦεν, ἀφαυροτέρη δ' ἐτέτυκτο, τῶν γε μὲν ἀλλάων κ.τ.λ., or we might well read ἀλλὰ καὶ ἔμπης ἦγε μὲν κ.τ.λ. —προφερὴς, sc. χρόνῳ, or perhaps in dignity also, ἀξιώματι.

261. πᾶσαι. He reverts to the Κῆρες, contending like so many vultures for the possession of a corpse.

263. ἐν δὲ κ.τ.λ. 'And on him their nails and cruel hands they equally laid.'—ἰσώσαντο, *pares sibi invicem fecerunt*; a strange and somewhat unusual phrase, for which we might have expected ἐσφίγξαντο. But ἰσοῦσθαί τι is 'to have something equalised,' as in Opp. 662, ἰσοῦσθαι νύκτας τε καὶ ἤματα.

264. πὰρ δὲ κ.τ.λ. 'And by them Grief stood, both sad and dreadful, pale, squalid, fallen away by famine, with swelled knees, and long nails were under her hands.' The final syllable in Ἀχλὺς is long, as in στάχυς, ἰσχὺς, &c. Goettling rightly explains Ἀχλὺς as the impersonation of grief, neglected and squalid in look, with cheeks rent by her long nails, and suffused with tears. Aeschylus has ἀχλὺς, for gloominess or obscurity taking possession of a family, Eum. 357. Pers. 666.

χλωρὴ, ἀϋσταλέη, λιμῷ καταπεπτηυῖα,
γουνοπαχὴς, μακροὶ δ' ὄνυχες χείρεσσιν ὑπῆσαν.
τῆς ἐκ μὲν ῥινῶν μύξαι ῥέον, ἐκ δὲ παρειῶν
αἷμ' ἀπελείβετ' ἔραζ'· ἡ δ' ἄπλητον σεσαρυῖα
εἰστήκει, πολλὴ δὲ κόνις κατενήνοθεν ὤμους,
δάκρυσι μυδαλέη. Παρὰ δ' εὔπυργος πόλις ἀνδρῶν·
χρύσειαι δέ μιν εἶχον ὑπερθυρίοις ἀραρυῖαι
ἑπτὰ πύλαι· τοὶ δ' ἄνδρες ἐν ἀγλαΐαις τε χοροῖς τε
τέρψιν ἔχον· τοὶ μὲν γὰρ ἐϋσσώτρου ἐπ' ἀπήνης

267. ῥέϝον ?

265. αὐαλέη τε O. 266. γουνοπαγὴς O. 268. σηρυῖα O. 269. κατενήνοχεν O. 270. παρὰ δέ οἱ O.

265. πεπτηὼς for πεπτηκὼς, the same as πεπτωκὼς, as from πίπτημι. Compare τεθνηὼς and τεθνειὼς for τεθνηκώς. Homer occasionally uses πεπτεὼς as a dissyllable. Others derive the participle from καταπτήσσω, of which an irregular aorist καταπτακὼν, or perfect καταπτακὼς, occurs in Aesch. Eum. 243. But the perfect participle should rather be ἐπτηκὼς, a form recognised by Photius in v. πτακείς. —γουνοπαχὴς, 'thick-kneed,' i. e. with legs swelled through famine. See on Opp. 497. But γουνοπαγὴς, 'stiff-kneed,' is perhaps a better reading, found in two MSS., and also in Harl. (not γουνοπαγῆ).

266. ὑπῆσαν. Used in reference to the hands expanded with the palms uppermost. ἐπῆσαν is as good, but has less authority. - μύξαι, *mucus*, 'slime.'—παρειῶν, cf. Aesch. Cho. 22, πρέπει παρηὶς φοινίοις ἀμυγμοῖς. Sup. v. 243.

268. σεσαρυῖα seems nothing less than a false quantity. The perfect of σαίρειν, 'to show the teeth,' is σέσηρα, Ar. Pac. 620, and Theocritus twice has σεσᾰρὼς, Id. vii. 19. xx. 14. It is difficult to defend σεσᾰρα on any sound principles. It must be referred to the same class of post-epic forms as μεμάποιεν in v. 252. μαπέειν v. 304. χρεμίζειν v. 348. We have indeed ἀραρυῖαι in v. 271, τεθᾰλυῖαι in v. 276 (the Attic and Epic perfect being τεθηλώς); but these are Homeric forms. Buttmann, Lexil. p. 180, compares μεμᾰκυῖα, and regards the ᾰ for η as an Ionicism.

269. κατενήνοθεν, 'spread itself over.' On this difficult but common Homeric aorist the student is referred to Buttmann's Lexilogus. Like ἤλυθε, ἐλήλυθε, so ἤνοθε, ἐνήνοθε, ἀνήνοθε, seem referable to a root ανεθ or ανθ, whence ἄνθος, ἀνθέω. Buttmann thinks ἀνέθω, ἐνέθω, different themes; which seems hardly probable.

270. μυδαλέη refers to εἰστήκει, the intervening words being parenthetical. Aesch. Pers. 541, διαμυδαλέοις δάκρυσι κόλπους τέγγουσ' ἄλγους μετέχουσαι.

Ibid. The commencement of an entirely new subject, and one of joy contrasted with one of grief, is not well placed in the middle of a verse; unless indeed this was intentionally done to place the contrast in a still stronger light. Cf. v. 285. 301.—παρὰ means, 'next to it' in the same band or circular division of the shield.

272. ἑπτὰ πύλαι. The pseudo-Hesiod who wrote this poem here perhaps purposely indicated Thebes, as likely to have presented itself to the mind of the real Hesiod.

273. ἐϋσσώτρου, having the felloes (or periphery) of the wheel well-compacted. —ἤγοντο is rarely so used, as the husband himself is properly said ἄγεσθαι γυναῖκα. Perhaps ἦγόν τ' ἀνδρὶ γυναῖκα, πολύς τ' κ.τ.λ. We may however translate, 'were having the bridegroom conveyed.' Compare also Od. iv. 10, υἱέι δὲ Σπάρτηθεν Ἀλέκτορος ἤγετο κούρην. xv. 237, κασιγνήτῳ δὲ γυναῖκα ἠγάγετο πρὸς δώματ', and also xxi. 214.

ἤγοντ' ἀνδρὶ γυναῖκα, πολὺς δ' ὑμέναιος ὀρώρει·
τῆλε δ' ἀπ' αἰθομένων δαΐδων σέλας εἰλύφαζε
χερσὶν ἔνι δμωῶν. ταὶ δ' ἀγλαΐῃ τεθαλυῖαι
πρόσθ' ἔκιον· τῇσιν δὲ χοροὶ παίζοντες ἕποντο.
τοὶ μὲν ὑπὸ λιγυρῶν συρίγγων ἴεσαν αὐδὴν
ἐξ ἀπαλῶν στομάτων, περὶ δέ σφισιν ἄγνυτο ἠχώ·
οἱ δ' ὑπὸ φορμίγγων ἄναγον χορὸν ἱμερόεντα.
ἔνθεν δ' αὖθ' ἑτέρωθε νέοι κώμαζον ὑπ' αὐλοῦ,
τοίγε μὲν αὖ παίζοντες ὑπ' ὀρχηθμῷ καὶ ἀοιδῇ,
τοίγε μὲν αὖ γελόωντες ὑπ' αὐλητῆρι ἕκαστος
πρόσθ' ἔκιον. πᾶσαν δὲ πόλιν θαλίαι τε χοροί τε
ἀγλαΐαι τ' εἶχον. Τοὶ δ' αὖ προπάροιθε πόληος
νῶθ' ἵππων ἐπιβάντες ἐθύνεον. οἱ δ' ἀροτῆρες
ἤρεικον χθόνα δῖαν, ἐπιστολάδην δὲ χιτῶνας
ἐστάλατ'. αὐτὰρ ἔην βαθὺ λήϊον· οἵγε μὲν ἤμων

279. σφισι Ϝάγνυτο Ϝηχὼ 283. Ϝέκαστος

275. εἰλύφαζε Ald. 276. ἀγλαίαις O. 277. τοῖσιν δὲ Ald. τῇσι δὲ O. 278. ὑπαὶ Ald., O. 281. αὖ Ald. ἑτέρωθι O. 282. πέζοντες Ald., O. 283. om. O. 286. ἐπιβάντ' O. 287. ἤρυκον χθόνα δίαν—χιτῶνα O. 288. ἔσταλτ' Ald. ἐστείλαντ' O.

275. εἰλύφαζε is here intransitive. In Il. xx. 492, we have πάντῃ τε κλονέων ἄνεμος φλόγα εἰλυφάζει.

278. ὑπὸ συρίγγων, to the sound of pipes. A common use of ὑπό. So Ar. Ach. 970, εἴσειμ' ὑπαὶ πτερύγων κιχλῶν καὶ κοψίχων.

279. ἀπαλῶν, 'boyish.' This seems the point of παίζοντες. Goettling thinks it means "subtili arte facta ora hominum." —ἄγνυτο κ.τ.λ. Cf. inf. 348. But it was absurd to represent *sound* by sculpture.

281. ἔνθεν δ' αὖτε, from the house of the bridegroom in the opposite direction. —κώμαζον, conducted a comus, a kind of serenade in honour of the bridegroom. These processions were commonly conducted with the flute; in allusion to which Euripides calls the revel of Ares κῶμος ἀναυλότατος, Phoen. 791. But v. 283 is wanting in two or three copies. Perhaps we should read, τοὶ μὲν δὴ παίζοντες ὑπ' ὀρχηθμῷ καὶ ἀοιδῇ πρόσθ' ἔκιον, as one MS. gives τοὶ δὲ μὲν in v. 283. The intervening verse may by some accident have crept into the text both here and at v. 299. As ἕκαστος appears to take the digamma, the δὲ which is commonly added after αὐλητῆρι would violate the metre; and in fact it is omitted in the Aldine. As for γε μὲν (see on v. 260), it is best to read τοίγε with Gaisford, like ὅγε, ἥγε, &c.

285. τοὶ δ' αὖ. As it does not appear what part horsemen took in a marriage procession, this may be regarded as a new subject. Men were riding on horseback and ploughers were ploughing. Nothing is said by which we can trace the connexion between these two actions. It is best to translate οἱ δ' ἀροτῆρες, 'whilst others as ploughers,' &c.

287. ἐπιστολάδην, tucked up, *succincti*, ἀνεσταλμένως.—ἐστάλατο, for ἔσταλ-ντο, as ἔσταλτο is the third person singular of ἐστάλμην, plup. pass. of στέλλω. But the Harleian reading ἐστείλαντ' suggests a variant στείλαντ'. Cf. Eur. Bacch. 696, νεβρίδας τ' ἀνεστείλαντο. The χιτὼν or frock was used in ploughing, without the ἱμάτιον. Cf. Opp. 391, γυμνὸν σπείρειν, γυμνὸν δὲ βοωτεῖν.

αἰχμῆς ὀξείῃσι κορυνήεντα πέτηλα
[βριθόμενα σταχύων, ὥσεὶ Δημήτερος ἀκτήν.]
οἱ δ' ἄρ' ἐν ἑλλεδανοῖσι δέον καὶ ἔπιτνον ἀλωὴν,
οἱ δ' ἐτρύγων οἴνας δρεπάνας ἐν χερσὶν ἔχοντες,
[οἱ δ' αὖτ' ἐς ταλάρους ἐφόρευν ὑπὸ τρυγητήρων
λευκοὺς καὶ μέλανας βότρυας μεγάλων ἀπὸ ὄρχων,
βριθομένων φύλλοισι καὶ ἀργυρέῃς ἑλίκεσσιν.]
οἱ δ' αὖτ' ἐν ταλάροις ἐφόρευν. παρὰ δέ σφισιν ὄρχος
χρύσεος ἦν, κλυτὰ ἔργα περίφρονος Ἡφαίστοιο,
σειόμενος φύλλοισι καὶ ἀργυρέῃσι κάμαξι,
[τοί γε μὲν αὖ παίζοντες ὑπ' αὐλητῆρι ἕκαστος]
βριθόμενος σταφυλῇσι· μελάνθησάν γε μὲν αἴδε.
οἵγε μὲν ἐτράπεον, τοὶ δ' ἤρυον. Οἱ δ' ἐμάχοντο

292. *Foίνας* 297. *Fέργα* 299. *Fέκαστος*

289. κορωνιόεντα O. κορωνιόωντα Ald. 291. ἔπιπλον Ald. 293. αὖτε ταλάρους ἐφόρεον O. 294. ἦ μέλανας O. 295. ἀργυρέοις O. 299. τοί γε μὲν αὖ O. τῷ γε μὲν οὖν παίζονται Ald. 300. σειόμενος O. δὲ μὲν αἵγε O. δὲ μὲν αἵδε Ald. 301. οἵδε O.

289. *αἰχμῆς.* Perhaps *ἅρπης.* Cf. Opp. 573, ἀλλ' ἅρπας τε χαρασσέμεναι καὶ δμῶας ἐγείρειν. This passage seems borrowed from Il. xviii. 550, ἐν δ' ἐτίθει τέμενος βαθυλήϊον· ἔνθα δ' ἔριθοι ἤμων ὀξείας δρεπάνας ἐν χερσὶν ἔχοντες. Compare with this verse v. 292 inf.

Ibid. Of several readings, κορυνιόεντα, κορυνιόωντα, κορωνιόωντα, κορωνόεντα, by far the best seems that derived from the last, on Hermann's conjecture, *κορυνήεντα*, 'club-like.' By this we may understand the stalk of corn with its spike or terminal ear. Goettling rightly observes that κορυνιᾶν and κορωνιᾶν would be desiderative forms, for which there is here no place. He edits κορυνιόεντα, with Gaisford. Still we might compare the κύματα κυρτὰ φαληριοῶντα of Il. xiii. 799, ἀκροκελαινιόων, ib. xxi. 249. To construe πέτηλα σταχύων, (βριθόμενα implying the luxuriance of the crop,) is against the order of the words; while βρίθεσθαί τινος is very unusual Greek. But this verse (290) is perhaps an interpolation: see Opp. 32. For it certainly is absurd to add by way of comparison, 'they mowed the corn *like bread.*' This seems the first instance of πέτηλα used for πέταλα. See on Opp. 680.

291. ἐν ἑλλεδανοῖσι, 'in bands.' Il. xviii. 553, ἄλλα δ' ἀμαλλοδετῆρες ἐν ἑλλεδανοῖσι δέοντο. Gaisford here gives ἑλλεδανοῖσι, apparently against the MSS. —ἔπιτνον, 'spread,' 'strewed with corn.' The imperfect of πίτνω for πίτνημι, the passive imperfect of which occurs in Eur. El. 713, θυμέλαι δ' ἐπίτναντο χρυσήλατοι, 'the altar-steps were carpeted.' There is a reading ἔπιπλον, (so Aldus,) a *vox nihili*, though Gaisford has admitted it.

293—5. It is clear that these three verses are only another recension of the three next following, or *vice versa.* This sort of repetition or tautology is not indeed uncommon in Hesiod, but perhaps is mostly due to the same cause. Gaisford encloses μεγάλων—ἐφόρευν in brackets.

299. On this verse see v. 282.

300. μελάνθησαν. See v. 167. This verse also belonged to another recension in place of v. 298.

301. τραπεῖν is to tread the grapes in the vat. Hom. Od. vii. 124, ἑτέρας δ' ἅρα τε τρυγόωσιν, ἄλλας τε τραπέουσι. Hence the Latin *trapetum.* Virg. Georg.

πύξ τε καὶ ἑλκηδόν· τοὶ δ' ὠκύποδας λαγὸς ἦρευν
ἄνδρες θηρευταὶ, καὶ καρχαρόδοντε κύνε πρὸ,
ἱέμενοι μαπέειν, οἱ δ' ἱέμενοι ὑπαλύξαι·
πὰρ δ' αὐτοῖς ἱππῆες ἔχον πόνον, ἀμφὶ δ' ἀέθλοις
δῆριν ἔχον καὶ μόχθον. ἐϋπλεκέων δ' ἐπὶ δίφρων
ἡνίοχοι βεβαῶτες ἐφίεσαν ὠκέας ἵππους
ῥυτὰ χαλαίνοντες, τὰ δ' ἐπικροτέοντα πέτοντο
ἅρματα κολλήεντ', ἐπὶ δὲ πλῆμναι μέγ' ἀΰτευν.
οἱ μὲν ἄρ' †ἀΐδιον δὴ ἔχον πόνον, οὐδέ ποτέ σφιν
νίκη ἐπηνύσθη, ἀλλ' ἄκριτον εἶχον ἄεθλον.
τοῖσι δὲ καὶ προὔκειτο μέγας τρίπος ἐντὸς ἀγῶνος,
χρύσειος, κλυτὰ ἔργα περίφρονος Ἡφαίστοιο.
ἀμφὶ δ' ἴτυν ῥέεν Ὠκεανὸς πλήθοντι ἐοικώς·

313. *Fέργα* 314. *ῥέFεν*? *FεFοικὼς*

305. *ἀέθλω* Ald., O. 306. *γ' ἐπὶ* Ald. 307. *ἐφίσαν* O. 308. *ἐπικρέοντο πετόοντα* O. 310. *ἄρ' ἀΐδιον ἔχον* Ald. *ἄρα ἴδιον* O. 311. *ἐπηνύσθην ἀλλ' ἄκλιτον* Ald. *ἐπηνήθη* O. 314. *ἀμφὶ δέ τοι ῥῆεν ἐν ὠκεανὸς* O.

ii. 519, 'Venit hiems; teritur Sicyonia bacca trapetis.'—*ἦρυον*, from *ἀρύω*, 'kept taking them out of the baskets' (*τάλαροι*), to throw into the vat; or rather, perhaps, 'kept drawing off the juice.' This word appears to take the digamma in Opp. 550.—*οἱ δ' ἐμάχοντο κ.τ.λ.*, another subject; 'others were contending in the pancratium, others were hunting (*αἱρεῖν*) hares with dogs.' See on v. 270.

302. *λαγός*. On this form of the accusative see on Opp. 564. The nominative here is *λαγὸς*, not *λαγώς*.—*κύνε*, a rare dual, as Hermann remarked, where *δύω* or *δοιὼ* is omitted, and there is nothing in the context to indicate duality. Such deviations from strict epic use might be expected in a late writer. The sense is, 'with a pair of dogs in front of each.' See on *ἄνδρες ἐμαρνάσθην*, sup. v. 238.

305. *ἱππῆες*, to be distinguished from *ἡνίοχοι*, which is added below as a different subject. Cf. Theocr. vii. 139, *τέττιγες λαλαγεῦντες ἔχον πόνον*.

306. *ἐϋπλεκέων*, well-compacted; cf. v. 63, *πλεκτοῖσιν ὑφ' ἅρμασι*. Il. xxiii. 436, *δίφρους τ' ἀντρέψειαν ἐϋπλεκέας*.—*ἐφίεσαν*, urged them on in the race; let them go at full speed. So the Romans used *admittere*, Ovid, Met. vi. 237. Fast. iv. 674.

308. *ῥυτὰ χαλαίνοντες*, 'slacking the reins.' Both these words are *ἅπαξ λεγόμενα* for *ῥυτῆρας χαλῶντες*.

309. *πλῆμναι*, the naves. Il. v. 726, *πλῆμναι δ' ἀργύρου εἰσὶ περίδρομοι ἀμφοτέρωθεν*.

310. Both *ἀΐδιον* and *δὴ* are suspicious. All the MSS. but one, and also the Aldine, omit *δὴ*, which is superfluous after *ἄρα*, and seems a metrical make-shift, other copies giving *εἶχον*. The older poets do not use *ἀΐδιος*. Probably this word is corrupt. The Harleian has *ἴδιον εἶχον πόνον*. Perhaps, *ἰδίοντες ἔχον πόνον*, i. e. *ἱδροῦντες*. Cf. Ar. Pac. 85, *πρὶν ἂν ἰδίῃς (ι) καὶ διαλύσῃς κ.τ.λ.*

311. *ἐπηνύσθη*, was finished, was accomplished, gained, *ἐτελείωθη*, Joan. Diac. A somewhat unsuitable word; but the following clause forms the comment. The aorist *ἠνύσθην* from *ἀνύω* is probably a late form.

312. *τρίπος*, for *τρίπους*, occurs in Il. xxii. 164, *τὸ δὲ μέγα· κεῖται ἄεθλον· ἡ τρίπος, ἠὲ γυνή*.—*ἐντὸς ἀγῶνος*, within the space marked out for the contest, viz. for the chariot-race. Cf. v. 205.

314. *ἀμφὶ ἴτυν*, round the outer margin

πᾶν δὲ συνεῖχε σάκος πολυδαίδαλον. οἱ δὲ κατ' αὐτὸν
κύκνοι ἀερσιπόται μεγάλ' ἤπυον, οἵ ῥά τε πολλοὶ
νῆχον ἐπ' ἄκρον ὕδωρ, πὰρ δ' ἰχθύες ἐκλονέοντο,
θαῦμα ἰδεῖν καὶ Ζηνὶ βαρυκτύπῳ, οὗ διὰ βουλὰς
Ἥφαιστος ποίησε σάκος μέγα τε στιβαρόν τε
ἀρσάμενος παλάμῃσι. τὸ μὲν Διὸς ἄλκιμος υἱὸς
πάλλεν ἐπικρατέως· ἐπὶ δ' ἱππείου θόρε δίφρου
εἴκελος ἀστεροπῇ πατρὸς Διὸς αἰγιόχοιο,
κοῦφα βιβάς· τῷ δ' ἡνίοχος κρατερὸς Ἰόλαος
δίφρου ἐπεμβεβαὼς ἰθύνετο καμπύλον ἅρμα.
ἀγχίμολον δέ σφ' ἦλθε θεὰ γλαυκῶπις Ἀθήνη,
καί σφεας θαρσύνουσ' ἔπεα πτερόεντα προσηύδα·
Χαίρετε, Λυγκῆος γενεὴ τηλεκλειτοῖο·
νῦν δὴ Ζεὺς κράτος ὔμμι διδοῖ μακάρεσσιν ἀνάσσων,
Κύκνον τ' ἐξεναρεῖν καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι.
ἄλλο δὲ σοί τι ἔπος ἐρέω, μέγα φέρτατε λαῶν·
εὖτ' ἂν δὴ Κύκνον γλυκερῆς αἰῶνος ἀμέρσῃς,

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318. *Fιδεῖν* 322. *Feίκελος* 323. *Fιόλαος* 326. *θαρσύνουσα Fέπεα* 328. *μακάρεσσι Fανάσσων* 330. *Fέπος Fερέω* 331. *αἰFῶνος*

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317. *δονέοντο* Ald. *παρὰ δ' ἰχθύες κλονέοντο* O. 323. *τῷ, ἡνίοχος* Ald. 326. *φωνήσασ'* Ald., O. 328. *κράτος ὔμμι Ζεὺς* O.

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of the shield. The ancient notion of Oceanus forming a circumambient stream round the flat circular earth is well known. Here it was probably borrowed from Il. xviii. 607, *ἐν δ' ἐτίθει ποταμοῖο μέγα σθένος Ὠκεανοῖο, ἄντυγα πὰρ πυμάτην σάκεος πύκα ποιητοῖο.—πλήθοντι ἐοικὼς*, like a full or overflowing river.

315. *οἱ δὲ κατ' αὐτόν.* It would hardly be correct to supply *ὄντες*. The syntax is explained on v. 237.

316. *ἀερσιπόται.* See Opp. 777, *ἀερσιπότητος ἀράχνη.*

317. *ἐπὶ κ.τ.λ.*, 'over the surface of the water.' See on *ἐπὶ γαῖαν*, Opp. 11. Goettling places a full stop at *ἐκλονέοντο*. He regards 141—317 as the work of a later poet, and would have us believe that Hesiod wrote *θαῦμα ἰδέσθαι* (140), *θαῦμα ἰδεῖν καὶ Ζηνὶ βαρυκτύπῳ*. The poet's notion was, that the fishes seemed to move in the water, in such a way as to excite the wonder of Zeus himself.

320. *ἀρσάμενος*, 'having fitted its parts together.' The medial aorist *ἠρσάμην* from *ἄρω* must be referred to the pseudo-epic language so frequently noticed in this poem.

321. *ἐπικρατέως, ἰσχυρῶς*, Opp. 206. Inf. v. 419.

322. *εἴκελος ἀστεροπῇ.* This phrase seems borrowed from Il. xiv. 386, as Goettling has observed.

324. *ἰθύνετο.* So Od. xxii. 8, *ἤ, καὶ ἐπ' Ἀντινόῳ ἰθύνετο πικρὸν ὀϊστόν.*

327. *Λυγκῆος γενεὴ*, which Goettling prefers to understand of Iolaus alone, as descended from Lynceus through Amphitryo, seems better referred to both him and Hercules, on account of the plural *χαίρετε* and *ὔμμι*.

329. *ἐξεναρεῖν* (*ἐναίρω*) appears to be a compound *ἅπαξ λεγόμενον*.

331. *αἰὼν* is used in the feminine by Euripides, Phoen. 1484, *σκοτίαν αἰῶνα λαχόντων*. Cf. Simonides, frag. 97, 3,

τὸν μὲν ἔπειτ' αὐτοῦ λιπέειν καὶ τεύχεα τοῖο,
αὐτὸς δὲ βροτολοιγὸν Ἄρην ἐπιόντα δοκεύσας,
ἔνθα κε γυμνωθέντα σάκευς ὕπο δαιδαλέοιο
ὀφθαλμοῖσιν ἴδῃς, ἔνθ' οὐτάμεν ὀξέϊ χαλκῷ·
ἂψ δ' ἀναχάσσασθαι· ἐπεὶ οὔ νύ τοι αἴσιμόν ἐστιν
οὔθ' ἵππους ἐλέειν οὔτε κλυτὰ τεύχεα τοῖο.
Ὣς εἰποῦσ' ἐς δίφρον ἐβήσατο δῖα θεάων,
νίκην ἀθανάτῃς χερσὶν καὶ κῦδος ἔχουσα,
[ἐσσυμένως. τότε δή ῥα διόγνητος Ἰόλαος]
σμερδαλέον θ' ἵπποισιν ἐκέκλετο· τοὶ δ' ὑπ' ὀμοκλῆς
ῥίμφ' ἔφερον θοὸν ἅρμα κονίοντες πεδίοιο.
ἐν γάρ σφιν μένος ἦκε θεὰ γλαυκῶπις Ἀθήνη
αἰγίδ' ἀνασσείσασα· περιστονάχιζε δὲ γαῖα.
τοὶ δ' ἄμυδις †προγένοντ' ἴκελοι πυρὶ ἠὲ θυέλλῃ,

335. *Ἴδῃς* 338. *Ϝειποῦσ'* 340. *Ϝιόλαος*

333. *ἐπὶ νῶτα* O. 334. *κε* om. Ald. *καὶ* O. 336. *ἀναχωρήσασθαι* Ald., O. 338. *ἐς* om. O. *ἐπεβήσετο* Ald. 339. *ἀθανάτῃσι* Ald. *ἀθανάταις* O. 341. *σμερδαλέον θ'* O, Ald. *ὑπ' ὀμομοκλῆς* O. 343. *σφι* O. 344. *περὶ στενάχησε δὲ* Ald., O. 345. *προγένονθ'* Ald. *προγένοντο ἴκελος* O.

ἢ καὶ Τίμαρχον γλυκερῆς αἰῶνος ἄμερσας.

332. *καὶ τεύχεα τοῖο.* Do not stay to despoil the fallen hero, but attack Ares. See inf. v. 468.—*τοῖο* for *αὐτοῦ*, or perhaps (which is more common) *δεικτικῶς* for *τούτου*. Cf. v. 337.

333. *αὐτὸς δὲ*, "solus vero." Goettling. Perhaps there is only a contrast between *τὸν μὲν* and *αὐτὸς δὲ*, though it is hardly a forcible one. Nearly the same distich occurs again at v. 425–6.—*Ἄρην*, a later form than *Ἄρη*, is here to be noticed. See inf. 457, where the Aldine gives *Ἄρη'*, the Harleian MS. *ἄρη*.—*γυμνωθέντα*, exposed from under the cover of the shield. Eur. Phoen. 1396, *γυμνὸν ὦμον εἰσιδὼν ὁ πρόσθε τρωθεὶς στέρνα Πολυνείκους βίᾳ διῆκε λόγχην*. Cf. inf. v. 460.

338. *ἐς δίφρον*, into the chariot of Hercules.—*νίκην*, according to Goettling, refers to the Gorgon's head on the aegis, a symbol of victory. But this is far-fetched. Rather the idea is borrowed from later writers, who were familiar with the title *Νίκη Ἀθάνα*, on which see Eur. Ion 1529. On some of the later coins the symbol of a victory *held in the hands* is found. See Hom. Il. v. 593. xi. 4 (quoted by Goettling).

340. *διόγνητος* (*-γέννητος* or *-γένητος*), a variant from the common epic attribute *διογενής*. See Fragm. cxxv., *Φλεγύαο διογνήτοιο θύγατρα*.—The lengthening the final syllable in *σμερδαλέον* before *ἵπποισιν* would be an unwonted licence. *Ἰόλαος* in the verse above, as in vv. 323. 467, may have been *Ϝιόλαος*, though in some instances (as inf. 369) the *ictus* would be sufficient to lengthen a preceding short syllable. Most copies add *θ'*, which may have been a metrical insertion. One may suspect however that 340 is spurious: Athena herself mounted the car, *σμερδαλέον θ' ἵπποισιν ἐκέκλετο κ.τ.λ.* This is infinitely more graphic, and accords better with v. 343.

345. *προγένοντο*, came on, *πόρρω ἐγένοντο*. Compare *προφέρειν ὁδοῦ*, Opp.

Κύκνος θ' ἱππόδαμος καὶ Ἄρης ἀκόρητος ἀϋτῆς.
τῶν ἵπποι μὲν ἔπειθ' ὑπεναντίοι ἀλλήλοισιν
ὀξεῖα χρέμισαν, περὶ δέ σφισιν ἄγνυτο ἠχώ.
τὸν πρότερος προσέειπε βίη Ἡρακληείη·
Κύκνε πέπον, τί νυ νῶϊν ἐπίσχετον ὠκέας ἵππους, 350
ἀνδράσιν οἵ τε πόνου καὶ ὀϊζύος ἴδριές εἰμεν;
ἀλλὰ παρὲξ ἔχε δίφρον ἐϋξοον ἠδὲ κελεύθου
εἶκε παρὲξ ἰέναι. Τρηχῖνα δέ τοι παρελαύνω
ἐς Κήϋκα ἄνακτα· ὁ γὰρ δυνάμει τε καὶ αἰδοῖ
Τρηχῖνος προβέβηκε, σὺ δ' εὖ μάλα οἶσθα καὶ αὐτός·
τοῦ γὰρ ὀπυίεις παῖδα Θεμιστονόην κυανῶπιν. 356
ὦ πέπον, οὐ μὲν γάρ τοι Ἄρης θανάτοιο τελευτὴν

348. σφισι Fάγνυτο Fηχώ 349. προσέFειπε 354. Fάνακτα 355. Foῖσθα

347. τῶν θ' Ald. τῶν δ' O. 348. σφιν Ald. σφισιν O. 349. πρότερον Ald. 353. τραχῖνα O. 355. προσέββηκε O. σὺ δ' αὖ Ald.

579. Hom. Il. xviii. 525, *οἱ δὲ τάχα προγένοντο.* Apoll. Rhod. iii. 1292, *ἄμφω ὁμοῦ προγένοντο.* There seems however to be some error in the verse. For, first, ἵκελος takes the digamma; secondly, one MS. gives *προσέγενθ'*, and the Harleian has ἴκελος. One reading therefore appears to have been *τοῖς δ' ἅμυδις προσέγεντ' ἴκελος πυρὶ κ.τ.λ.* We have *γέντο* for *ἐγένετο* in Theog. 283.

346. ἀϋτῆς. This is said because Homer represents the god as shouting loudly in battle *passim.*

347. τῶν θ' vulgo, and so Gaisford, *τῶν δ'* Harl. *τῶν* Herm. Goettl.

348. ὀξεῖα. The poet has used this form, without any safe precedent, for the neuter ὀξέα. We have in Theocr. i. 95, *ἦνθέ γε μὰν ἀδεῖα καὶ ἁ Κύπρις γελάοισα,* where some connect ἀδέα *γελάοισα*, though it is better to construe ἀδεῖα *ἦλθε καὶ γελάοισα.* Here there is no escape from the anomaly, unless we read *ὀξέα τ' ἐχρέμισαν*, with Guietus, or *ὀξεῖαι χρέμισαν*, regarding ἵπποι as feminine. Probably it is a licence or anomaly of the same kind as *σεσάρυῖα*, sup. v. 268. It may be added, that *χρεμίζω* for *χρεμετίζω*, 'to neigh,' is not only ἅπαξ λεγόμενον, but probably an invention of the poet's. Apollonius uses *ἐπιχρεμέθων*, iii. 1260.

350. ἐπίσχετον, i. e. *σύ τε καὶ Ἄρης.* Cf. v. 59. The dual of ἐπίσχω. So inf. v. 446, *Ἄρες, ἔπισχε μένος.*

351. The genuineness of this verse is doubtful. It was a senseless argument to address to Cycnus and Ares, 'why do you attack us who know what toil and trouble is?' and ἴδρις ought to have the digamma, as in Opp. 778.

352. κελεύθου εἶκε, *via cede*, give way for us to pass out on one side (*παρέξ*). So *εἴκειν ὁδοῦ* Eur. Ion 637. Compare Soph. Oed. R. 804 seqq.

353. Τρηχῖνα, sc. *ἐς*, I am driving past you to Trachis.—*ὁ γὰρ κ.τ.λ.*, an explanation of the title *ἄνακτα.*—*αἰδοῖ*, in the respect paid to him, the awe in which he is held.

355. Τρηχῖνος, for Τραχινίων, as Goettling points out.

357. οὐ μὲν γάρ. The γάρ gives the reason why he should give way, v. 353, the intermediate lines being parenthetical. —*ἀρκέσει, arcebit.*—*συνοισόμεθα*, shall engage with you. Aesch. Theb. 630—3, *κατεύχεται—σοὶ ξυμφέρεσθαι καὶ κτανὼν θανεῖν πέλας.* The form οἴσομαι is commonly middle, but is used passively in Eur. Orest. 440, *ψῆφος καθ' ἡμῶν οἴσεται τῇδ' ἡμέρᾳ.* So Apoll. Rhod. iii. 183, *φρασσόμεθ', εἴτ' Ἀρηϊ συνοισόμεθ', κ.τ.λ.*

ἀρκέσει, εἰ δὴ νῶϊ συνοισόμεθα πτολεμίζειν.
ἤδη μέν τί ἔ φημι καὶ ἄλλοτε πειρηθῆναι
ἔγχεος ἠμετέρου, ὅθ' ὑπὲρ Πύλόυ ἠμαθόεντος
ἀντίος ἔστη ἐμεῖο, μάχης ἄμοτον μενεαίνων.
τρὶς μὲν ἐμῷ ὑπὸ δουρὶ τυπεὶς ἠρείσατο γαίῃ
οὐταμένου σάκεος, τὸ δὲ τέτρατον ἤλασα μηρὸν
παντὶ μένει σπεύδων, διὰ δὲ μέγα σαρκὸς ἄραξα·
πρηνὴς δ' ἐν κονίῃσι χαμαὶ πέσεν ἔγχεος ὁρμῇ.
ἔνθα κε δὴ λωβητὸς ἐν ἀθανάτοισιν ἐτύχθη,
χερσὶν ὕφ' ἠμετέρῃσι λιπὼν ἔναρα βροτόεντα.
Ὣς ἔφατ'· οὐδ' ἄρα Κύκνος ἐϋμμελίης ἐμενοίνα
τῷ ἐπιπειθόμενος ἐχέμεν ἐρυσάρματας ἵππους·
δὴ τότ' ἀπ' εὐπλεκέων δίφρων θόρον αἶψ' ἐπὶ γαῖαν
παῖς τε Διὸς μεγάλου καὶ Ἐνυαλίοιο ἄνακτος.
ἡνίοχοι δ' ἔμπλην ἔλασαν καλλίτριχας ἵππους·
τῶν δ' ὕπο σευομένων †κανάχιζε πόσ' εὐρεῖα χθών.

359. Fε 369. Fερυσάρματας 371. Fάνακτος

358. πολεμίζειν O. 359. μέν τε Ald., O. 361. ἐμοῖο O.
364. σάκος Ald., O. 367. ἐφ' Ald., O. 373. πᾶσ' O.

360. ὑπὲρ Πύλου. Apollodor. ii. 7, 3, μετὰ δὲ τὴν Ἠλίδος ἅλωσιν ἐστράτευσεν ἐπὶ Πύλον, καὶ τὴν πόλιν ἑλὼν Περικλύμενον κτείνει τὸν ἀλκιμώτατον τῶν Νηλέως παίδων.—κατὰ δὲ τὴν μάχην καὶ Ἄδην ἔτρωσε Πυλίοις βοηθοῦντα. We must evidently read Ἄρην for Ἄιδην, if the account of our poet is to be trusted.

362. ἠρείσατο, he supported himself. Probably ἐπὶ γόνατος is to be supplied, this being a figure taken from wrestlers, as in Aesch. Ag. 64, γόνατος κονίαισιν ἐρειδομένου.—οὐταμένου, as if from οὔτημι, οὔταμαι. We have κατ' οὐταμένην ὠτειλήν, by or through the wound inflicted, Il. xiv. 518, where it is by some wrongly regarded as a middle aorist in a passive sense. Goettling compares κτάμενος, inf. v. 402.

364. The construction is, διὰ δὲ σαρκὸς ἄραξα αὐτὸν μέγα, i. e. μεγάλως, 'I smashed it (the thigh) through the flesh extensively.' Perhaps we should read σάρκας. The MSS. generally give σάκος, but one has σαρκός. Cf. inf. 461, where the same variant occurs. Gaisford considers this verse spurious, after Guietus and Heinrich.

366—7. The sense is, λωβητὸς ἂν ἦν, εἰ ἔλιπε κ.τ.λ., 'he would have been disgraced, as the god of war, among the gods, if he had given up his arms through my prowess.' Why he was not stripped of his arms the poet does not here specify; but the reason may be inferred from v. 337, viz. that it was not permitted to despoil a god.

368. οὐκ ἐμενοίνα, 'did not desire;' was not eager to do so, in compliance with the good advice he had received.—ἐχέμεν, for κατέχειν.—ἐρυσάρματας, as if from ἐρυσάρμας, occurs also Il. xv. 354. ἐρυσάρματες xvi. 370. In both places, as here, it takes the digamma.

372. ἔμπλην, πλησίον. Il. ii. 526, Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο. Archilochus, frag. 57, ἔμπλην ἐμοῦ τε καὶ φίλου.

373. This very indifferent verse is perhaps an interpolation; for the simile following has its application in κεκλήγοντες, v. 379. There can be no doubt that πόσ'

ὡς δ' ὅτ' ἀφ' ὑψηλῆς κορυφῆς ὄρεος μεγάλοιο
πέτραι ἀποθρώσκωσιν, ἐπ' ἀλλήλαις δὲ πέσωσι,
πολλαὶ δὲ δρῦς ὑψίκομοι, πολλαὶ δέ τε πεῦκαι
αἰγειροί τε τανύρριζοι ῥήγνυνται ὑπ' αὐτῶν
ῥίμφα κυλινδομένων, εἶως πεδίονδ' ἀφίκωνται,
ὥς οἱ ἐπ' ἀλλήλοισι πέσον μέγα κεκλήγοντες.
πᾶσα δὲ Μυρμιδόνων τε πόλις κλειτή τ' Ἰαωλκὸς,
Ἄρνη τ' ἠδ' Ἑλίκη Ἄνθειά τε ποιήεσσα
φωνῇ ὕπ' ἀμφοτέρων μεγάλ' ἴαχον· οἱ δ' ἀλαλητῷ
θεσπεσίῳ σύνισαν· μέγα δ' ἔκτυπε μητίετα Ζεὺς,
κὰδ' δ' ἄρ' ἀπ' οὐρανόθεν ψιάδας βάλεν αἱματοέσσας
σῆμα τιθεὶς πολέμοιο ἑῷ μεγαθαρσέϊ παιδί.
οἷος δ' ἐν βήσσῃς ὄρεος χαλεπὸς προϊδέσθαι
κάπρος χαυλιόδων φρονέει † θυμῷ μαχέσασθαι

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378. ἄϝος 380. Ἰαϝωλκὸς 382. μέγα Ϝίαχον? 385. Ϝεῷ
386. προϝιδέσθαι

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375. ἀποθρώσκουσιν O. 380. πόλις τε O. 383. σύνεσαν Ald. 386. βήσσαις—προσιδέσθαι O. 387. φρονίει δὲ—μάχεσθαι O. φρονίει δὲ Ald.

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stands for ποσί, not for πόσα, 'how greatly,' as Goettling is inclined to think. He proposes however κανάχει πᾶσ' εὐρεῖα χθών, or κανάχει ποσὶν εὐρεῖα χθών, and πᾶσα is the reading of the Harleian and other MSS. Hermann conjectures καναχὴν ἔχεν εὐ. χθ., as Il. xvi. 105, πήληξ βαλλομένη καναχὴν ἔχε. The final ι is not elided unless in the form ποσσί.

375. Goettling cites, as the reading of one MS., πέτραι ἀποθρώσκουσαι ἐπ' ἀλλήλαισι πέσωσι. This seems preferable, and it is rather supported by the variant ἀποθρώσκουσιν.

377. ῥήγνυνται does not depend directly on ὅτε, which takes the subjunctives as if for ὅταν, but is a distinct clause, stating a fact incidental to or consequent on the event described. The contraction ῥηγνῦνται for ῥηγνύωνται might be defended by Ἐρινῦν for Ἐρινύων, and perhaps δείκνυ for δεικνύει in Opp. 526.

379. κεκλήγοντες is a present participle, used also by Homer, as from κεκλήγω. Compare ἐρρίγοντι, sup. v. 228. where see the note.

380. Μυρμιδόνων πόλις, the settlement of the Myrmidons, viz. Phthiotis in Thessalia, whence Achilles was called Φθιώτης. Goettling remarks, that Arne was a town of Boeotia, Helice and Anthea in the Peloponnese. Either therefore the poet used a very strong, and indeed absurd, poetical figure, or, which seems probable, this verse is an interpolation. Cf. v. 474.

384. ψιάδας, ψεκάδας. Il. xvi. 459, αἱματοέσσας δὲ ψιάδας κατέχευεν ἔραζε. Ibid. xi. 54, κατὰ δ' ὑψόθεν ἦκεν ἐέρσας αἵματι μυδαλέας ἐξ αἰθέρος. Red rain, like red snow, is a real phenomenon, though a rare one, and is said to be caused by a small alga (*palmella prodigiosa*).

387. χαυλιόδων, a word applied by Herodotus to crocodiles' teeth, ii. 68, and ii. 71, seems to mean 'showing the teeth through the gap of the closed mouth,' χαύλιος being a synonym of χαῦνος. John the Deacon (on v. 303) has a good note: χαυλιόδοντα μὲν λέγονται ὅσα ἔχουσι τοὺς ὀδόντας ἐξεστηκότας τοῦ στόματος, οἷον ἐλέφας καὶ χοῖρος· καρχαρόδοντα δὲ, ὅσα ἐντὸς μὲν ἔχουσι τοὺς ὀδόντας, ἀλλ' ὀξεῖς, καὶ οἷον κεχαραγμένους. The variants φρονέει δὲ and μάχεσθαι clearly point to a reading which

ἀνδράσι θηρευτῆς, θήγει δέ τε λευκὸν ὀδόντα
δοχμωθεὶς, ἀφρὸς δὲ περὶ στόμα μαστιχόωντι
λείβεται, ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔϊκτον,
ὀρθὰς δ' ἐν λοφιῇ φρίσσει τρίχας ἀμφί τε δειρήν·
τῷ ἴκελος Διὸς υἱὸς ἀφ' ἱππείου θόρε δίφρου.
ἦμος δὲ χλοερῷ κυανόπτερος ἠχέτα τέττιξ
ὄζῳ ἐφεζόμενος θέρος ἀνθρώποισιν ἀείδειν
ἄρχεται, ὥτε πόσις καὶ βρῶσις θῆλυς ἔέρση,
καί τε πανημέριός τε καὶ ἠῷος χέει αὐδὴν
ἴδει ἐν αἰνοτάτῳ, ὅτε τε χρόα Σείριος ἄζει·
(τῆμος δὴ κέγχροισι πέρι γλῶχες τελέθουσι,

390. *Foι Fέϝικτον* 392. *Fίκελος* 396. *ἀϝῷος ϝεέϝει*

393. χλοερὸς O. 396. ἀοιδὴν O. 397. ὁπότε Ald. ὅτε O. 398. τελέθωσι Ald.

is likely to be right, *φρονέει θυμῷ δὲ μάχεσθαι*. In this case we must supply *ἐστὶ* in the verse preceding.—*λευκὸν ὀδόντα*, his tusk, which was so called *κατ' ἐξοχήν*. Bion, Id. i. 7, *κεῖται καλὸς Ἄδωνις—λευκῷ ὀδόντι τυπείς*. Virg. Georg. iii. 255, 'ipse ruit dentesque Sabellicus exacuit sus.' Apollonius has *κάπριος ἀργιόδων*, ii. 819. Hom. Od. xxiv. 332, *τὴν ἐν Παρνησῷ μ' ἔλασεν σὺς λευκῷ ὀδοντι*.

389. *δοχμωθεὶς*, with his head awry; 'incurvata cervice,' *Goettl.*—*μαστιχόωντι*, 'champing.' Whatever be the etymology of this word, *μάσταξ a mouth*, or *μαστίχη mastich*, from the resemblance between the gum and the viscid saliva, it is evidently the origin, through the Latin, of our word *to masticate*.

390. *ἔϊκτον* Goettling for *ἴκτην*, the present, not the imperfect, being required by the context. He compares Od. iv. 27, *ἄνδρε δύω, γενεῇ δὲ Διὸς μεγάλοιο ἔϊκτον*. So *μάχεσθον, —θην*, inf. v. 406. The verse is here taken from Il. i. 104.

391. Ar. Ran. 822, *φρίξας δ' αὐτοκόμου λοφιὰς λασιαύχενα χαίταν*. Od. xix. 446 (compared by Goettling), *φρίξας εὖ λοφιὴν, πῦρ δ' ὀφθαλμοῖσι δεδορκὼς*, said of a wild boar.

393. *κυανόπτερος*, 'dark-winged.' They are called by Theocritus *αἰθαλίωνες τέττιγες*, vii. 138.

394. *θέρος ἀείδειν*. The note of the cicada is described as a sign of summer in Opp. 582. The notion of this insect feeding on dew is common among the poets. Theocr. iv. 16, *μὴ πρῶκας σιτίζεται, ὥσπερ ὁ τέττιξ*; Virg. Ecl. v. 77, 'dumque thymo pascentur apes, dum rore cicadae.' Pseudo-Anacreon (quoted by Goettl.) *θέρεος γλυκὺς προφήτης—δενδρέων ἐπ' ἄκρων | ὀλίγην δρόσον πεπωκὼς | βασιλεὺς ὅπως ἀείδεις.—θῆλυς, θάλλειν ποιοῦσα*. So Od. v. 467, *στιβή τε κακὴ καὶ θῆλυς ἐέρση*. The sense of 'female' is quite secondary, viz. causing to flourish by giving birth.

397. *ἴδει, ἰδρῶτι*. Cf. Opp. 413, *καύματος ἰδαλίμου*, and ibid. 587, *ἐπεὶ κεφαλὴν καὶ γούνατα Σείριὸς ἄζει.—ὅτε τε* Etymol. M. p. 465, 38, and so Dind. for *ὁπότε*, others giving *ὅτε περ, ὅτε καὶ, ὅτι* or *ὅτε*.

398—400. These three verses are parenthetical. The apodosis to *ἦμος δὲ* in v. 393 is *τὴν ὥρην*, 'at that season,' v. 401. The variant *τελέθωσι* shows that some ancient critics read *ἦμος* here for *τῆμος*. This would also involve *δὲ* for *δὴ*, 'and when also,'—and this would seem a better reading, if the *δὲ* is legitimately made long before the *κ*. Gaisford, after Graevius, gives *ἦμος δή*. But there is a difficulty as to the sense of v. 399, 'then (in summer) the beards are on the millet, which they sow in summer.' Tzetzes;—*εἰς ἀνάπαυσιν δὲ τῆς γῆς τοὺς κέγχρους σπείρουσιν. Ἐν θέρει δὲ οἱ κέγχροι, καὶ ἀπὸ τοῦ θέρους σπείρονται, ὅταν ἄρχωνται περκάζειν οἱ βότρυες*. Perhaps we should read, *τοὺς ἔαρι σπείρουσιν*, the *ὅτε* be-

τούστε θέρει σπείρουσιν, ὅτ' ὄμφακες αἰόλλονται,
οἷα Διώνυσος δῶκ' ἀνδράσι χάρμα καὶ ἄχθος,)
τὴν ὥρην μάρναντο, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
ὡς δὲ λέοντε δύω ἀμφὶ κταμένης ἐλάφοιο
ἀλλήλοις κοτέοντες ἐπὶ σφέας ὁρμήσωσι,
δεινὴ δέ σφ' ἰαχὴ ἄραβός θ' ἅμα γίγνετ' ὀδόντων·
οἱ δ', ὥστ' αἰγυπιοὶ γαμψώνυχες ἀγκυλοχεῖλαι
πέτρῃ ἔφ' ὑψηλῇ μεγάλα κλάζοντε μάχεσθον
αἰγὸς ὀρεσσινόμου ἢ ἀγροτέρης ἐλάφοιο
πίονος, ἣντ' ἐδάμασσε βαλὼν αἰζήϊος ἀνὴρ
ἰῷ ἀπὸ νευρῆς, αὐτὸς δ' ἀπαλήσεται ἄλλῃ
χώρου ἄϊδρις ἐών, οἱ δ' ὀτραλέως ἐνόησαν,
ἐσσυμένως δέ οἱ ἀμφὶ μάχην δριμεῖαν ἔθεντο,
ὣς οἳ κεκληγῶτες ἐπ' ἀλλήλοισιν ὄρουσαν.
ἔνθ' ἤτοι Κύκνος μὲν ὑπερμενέος Διὸς υἱὸν
κτεινέμεναι μεμαὼς σάκει ἔμβαλε χάλκεον ἔγχος,

404. δὲ *fiaχὴ*? 410. ἄϊδρις 411. *Foι*

400. διόνυσος N. δωώνυσσος Ald., O. 403. κοτέοντε Ald. 406. κράζοντε μάχεσθον O. μαχέσθην N, Ald. 409. ἀπαὶ N. ἀπὸ Ald., O. ἀπαλλήσεται Ald. ἀπαλλήσετο N. ἀπονίσσεται O. 412. κεκλωγότες O. κεκληγοντες N. κεκληγότες Ald.

longing to τῆμος τελέθουσιν, not to σπείρουσιν.—ὄμφακες, when the green grapes are beginning to change colour. So Aesch. Agam. 943, ὅταν δὲ τεύχῃ Ζεὺς ἀπ' ὄμφακος πικρᾶς οἶνον, τότ' ἤδη ψῦχος ἐν δόμοις πέλει.

400. This verse is perhaps interpolated here. Athenaeus, x. p. 428, cites it as from the μεγάλαι Ἠοῖαι.

401. τὴν ὥρην, 'at that season,' or perhaps, 'at that hour,' viz. noon. The accusative of time, without the notion of *duration*. Aesch. Eum. 109, ἔθυον ὥραν οὐδενὸς κοινὴν θεῶν. Eur. Bacch. 722, αἱ δὲ τὴν τεταγμένην ὥραν ἐκίνουν θύρσον.—πολὺς δ' κ.τ.λ., cf. sup. 274.

402—4. Goettling encloses these lines, as resulting from another recension in place of the simile following. But both may be allowed to stand. The poet was commencing the apodosis at οἱ δ', v. 405, but was led away into a second simile, so that the apodosis is deferred till v. 412.

405—6. Adapted or rather borrowed from Il. xvi. 428, οἱ δ' ὥστ' αἰγυπιοὶ γαμψώνυχες ἀγκυλοχεῖλαι πέτρῃ ἐφ' ὑψηλῇ μεγάλα κλάζοντε μάχωνται.

408. αἰζήϊος (Od. xii. 83), a lengthened form of αἰζηός, 'vigorous,' Opp. 441. Theog. 863.

409. ἀπό. Gaisford with most of the copies gives ἀπαί, a form not metrically necessary. The same variant occurs sup. v. 278, inf. v. 437. ἀπαλήσεται, shall wander from the spot, shall lose his way (ἀλᾶσθαι). The MSS. vary in the reading, one having ἀπαλλήσετο, whence Goettling conjectures ἀπαλήσατο. The MS. Harl. gives ἀπονίσσεται.

412. κεκλήγοντες vulgo. Cf. v. 379. But MS. Harl. has κεκλωγότες, and several others give κεκληγότες, and it is obvious that this is the Homeric verse, Il. xvi. 430, ὡς οἱ κεκληγῶτες ἐπ' ἀλλήλοισιν ὄρουσαν. Compare Od. xii. 256. Apollonius has κεκληγῶτα, iv. 876.

413. ὑπερμενέος. Perhaps ὑπερμενέα.

οὐδ' ἔρρηξεν χαλκόν· ἔρυτο δὲ δῶρα θεοῖο.
Ἀμφιτρυωνιάδης δὲ, βίη Ἡρακληείη,
μεσσηγὺς κόρυθός τε καὶ ἀσπίδος ἔγχει μακρῷ
αὐχένα γυμνωθέντα θοῶς ὑπένερθε γενείου
ἤλασ' ἐπικρατέως· ἀπὸ δ' ἄμφω κέρσε τένοντε
ἀνδροφόνος μελίη· μέγα γὰρ σθένος ἔμπεσε φωτός.
ἤριπε δ', ὡς ὅτε τις δρῦς ἤριπεν, ἢ ὅτε πέτρη
ἠλίβατος, πληγεῖσα Διὸς ψολόεντι κεραυνῷ·
ὣς ἔριπ'· ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.
τὸν μὲν ἔπειτ' εἴασε Διὸς ταλακάρδιος υἱὸς,
αὐτὸς δὲ βροτολοιγὸν Ἄρην ἐπιόντα δοκεύσας,
δεινὸν ὁρῶν ὄσσοισι, λέων ὣς σώματι κύρσας,
ὅστε μάλ' ἐνδυκέως ῥινὸν κρατεροῖς ὀνύχεσσι
σχίσσας ὅ τι τάχιστα μελίφρονα θυμὸν ἀπηύρα·
ἐμμενέως δ' ἄρα τοῦγε κελαινὸν πίμπλαται ἦτορ·
γλαυκιόων δ' ὄσσοις δεινὸν πλευράς τε καὶ ὤμους
οὐρῇ μαστιόων ποσσὶ γλάφει, οὐδέ τις αὐτὸν

415. χαλκὸς N. 419. τέρσε N. 421. ὅτε δρῦς O. 422. πλαγεῖσα N. 423. βράχεν O. λευκῷ N. 425. ἄρηα Ald. προσιόντα O. ἐπιόντα Ald., N. 428. σχίσας ὅττι μάλιστα O (μάλ underlined). σχίσας Ald. 430. γλαυκίων δ' ὄσσοισι κατὰ O. ὄσσοισι N. 431. μαστιχόων Ald. μαστιόων ON. αὐτοῦ O. γλύφει N.

415. οὐδ' ἔρρηξεν. See v. 140. Tzetzes records a variant χαλκὸς (so MS. Emman), viz. the spear-point did not break the shield; for the reason that the shield was not made only of bronze. We should not miss this verse if it were wanting in the copies.—Here, as in Od. v. 484, ἔρυσθαι has no digamma.

420. μέγα σθένος κ.τ.λ. For great was the force thrown by the hero into the blow.

421. ἤριπε (ἐρείπω), an intransitive aorist common in Homer. See sup. v. 174. Theocr. xiii. 49, κατήριπε δ' ἐς μέλαν ὕδωρ ἀθρόος, ὡς ὅκα πυρσὸς ἀπ' οὐρανῶ ἤριπεν ἀστήρ.

423. This verse is perhaps spurious.

424—5. τὸν μὲν—αὐτὸς δέ. See on v. 332—3, where the same verse occurs.

426. σώματι, the body of some beast. Hom. Il. xviii. 161, ὡς δ' ἀπὸ σώματος οὔ τι λέοντ' αἴθωνα δύνανται ποιμένες ἄγραυλοι μέγα πεινάοντα δίεσθαι. Ibid. iii. 23, ὡς δὲ λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας. This constant allusion to the lion, which is not now (though see Herod. vii. 125) a European animal, is easily explained by the fact that they were once common in the Greek settlements of Asia Minor, where Sir Charles Fellows attests that they are still met with (Travels, p. 348).

429. ἐμ—πίμπλαται Goettling, by an unusual tmesis. But this is only the conjecture of Heyne on Il. xx. 172, the old copies giving ἐμμενέως, which Gaisford retains, perhaps rightly.

430. γλαυκιᾶν is to glare fiercely, to show the peculiar greenish light of the eye which most feline animals exhibit. This is not a desiderative, but one of those verbs which imply bodily affection, like λημᾶν, 'to be blear-eyed.' The passage is clearly copied from Il. xx. 170, οὐρῇ δὲ πλευράς τε καὶ ἰσχία ἀμφοτέρωθεν μαστίεται, ἐὲ δ' αὐτὸν ἐποτρύνει μαχέσασθαι, γλαυκιόων δ' ἰθὺς φέρεται μένει.

431. μαστιάω, from μάστις (Od. xv.

ἔτλη ἐσάντα ἰδὼν σχεδὸν ἐλθεῖν οὐδὲ μάχεσθαι·
τοῖος ἄρ' Ἀμφιτρυωνιάδης, ἀκόρητος ἀϋτῆς,
ἀντίος ἔστη Ἄρηος, ἐνὶ φρεσὶ θάρσος ἀέξων,
ἐσσυμένως· ὁ δέ οἱ σχεδὸν ἦλυθεν ἀχνύμενος κῆρ,
ἀμφότεροι δ' ἰάχοντες ἐπ' ἀλλήλοισιν ὄρουσαν.
ὡς δ' ὅτ' ἀπὸ μεγάλου πέτρη πρηῶνος ὀρούσῃ,
μακρὰ δ' ἐπιθρώσκουσα κυλίνδεται, ἡ δέ τε ἠχῇ
ἔρχεται ἐμμεμαυῖα, πάγος δέ οἱ ἀντεβόλησεν
ὑψηλός· τῷ δὴ συνενείκεται, ἔνθα μιν ἴσχει·
τόσσῃ ὁ μὲν ἰαχῇ, βρισάρματος οὔλιος Ἄρης,
κεκληγὼς ἐπόρουσεν· ὁ δ' ἐμμαπέως ὑπέδεκτο.
αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
ἀντίη ἦλθεν Ἄρηος ἐρεμνὴν αἰγίδ' ἔχουσα·

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432. *Fιδὼν* 438. *Fηχῇ* 439. *Foι* 441. *Fιαχῇ*

434. *ἀντίος ἄρηος ἔστη* N. *ἀντίος ἄρεος ἔστη* O. 435. *ἀχθόμενος* O. 436. *ἰάχοντε* N. 437. *ὀροῦσα* Ald. *ὀρούσῃ* N. *ὄρου* O. 438. *μακρὰν δ'* O. 439. *ἐκμεμαυῖα* N. 440. *συνείκεται* O.

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182), seems here a synonym of *μαστίζω*. Another form *μαστίειν* occurs inf. 466, and Il. xvii. 622, *μάστιε νῦν, εἴως κε θοὰς ἐπὶ νῆας ἵκηαι*. The author of this poem shows some laxness in coining words in *άω*, which are metrically convenient with the inserted *o* before the contracted syllable.—*γλάφει*, paws, tears up the ground. So Virgil, describing the horse, Georg. iii. 87, 'cavatque tellurem, et solido graviter sonat ungula cornu.' Probably *ἅπαξ λεγόμενον*, but formed like *γλαφυρὸς*, on the analogy of *γλύφω*. Homer has the compound *διαγλάφειν*, Od. iv. 438. One MS. here gives *γλύφει*. We have *γλάφυ πετρῆεν* Opp. 533.

436. *ἰάχειν* seems generally to take the digamma, cf. inf. 441. 451; but it is a doubtful word in this respect. We might read, *ὁ δ' ἄρ' ὡς σχεδὸν ἦλυθεν—, ἀμφότεροι Fιάχοντες*.

437. *πρηὼν*, for *πρὼν*, 'a headland,' seems *ἅπαξ λεγόμενον*, like so many other words in this poem. It may be remarked that the same simile occurred before at v. 374.

438. *μακρὰ δ'*. Perhaps *μακρὸν*, as many MSS. give *ὀροῦσα* for *ὀρούσῃ* or *-η*. And the MS. Harl. gives *μακρὰν δ'*.

Ibid. *ἠχῇ*, with a noise. So one of Goettling's MSS. rightly, the rest having *ἠχῇ*. For the digamma see Theog. 42.

440. *συνενείκεται*, for *συμφέρεται*, *συμβάλλεται*, is *ἅπαξ λεγόμενον*. The Etymol. Mag. p. 691, 24 (quoted by Goettl.), has *τὸ ἐνείκω Βοιώτιον, ὃ σημαίνει τὸ ἐνέγκω*. Homer occasionally uses the aorist *ἤνεικα*. Similarly we have an imperative *οἶσε* for *φέρε* in Ar. Ach. 1099. The simile was perhaps borrowed from Il. xiii. 137—142. The sense appears to be, 'with whatever it comes into collision, there does that stop it.' We might have expected *τῇ δὲ ξυνενείκεται*, 'and where it (the stone) strikes, there it (the hill) stops it.'

441. *βρισάρματος*. The weight of a god was supposed to be supernaturally great. So Cybele, in the ship from Troy, caused the vessel to strand, Ovid, Fast. iv. 300, "sedit limoso pressa carina vado." Heinrich compares Il. v. 837, *ἡ δ' ἐς δίφρον ἔβαινε παραὶ Διομήδεα δῖον ἐμμεμαυῖα θεὰ· μέγα δ' ἔβραχε φήγινος ἄξων βριθοσύνῃ*. Goettling objects to *ὁ μὲν*, because "non placet articulus." But this is the common Homeric use of the demonstrative, to which *Ἄρης* forms the epexegesis. It is clear that *ὁ μὲν* means Ares, *ὁ δὲ* Hercules.

δεινὰ δ' ὑπόδρα ἰδοῦσ' ἔπεα πτερόεντα προσηύδα·
Ἄρες, ἔπισχε μένος κρατερὸν καὶ χεῖρας ἀάπτους.
οὐ γάρ τοι θέμις ἐστὶν ἀπὸ κλυτὰ τεύχεα δῦσαι
Ἡρακλέα κτείναντα, Διὸς θρασυκάρδιον υἱόν.
ἀλλ' ἄγε παῦε μάχης, μηδ' ἀντίος ἵστασ' ἐμεῖο.
Ὣς ἔφατ'· ἀλλ' οὐ πεῖθ' Ἄρεος μεγαλήτορα θυμὸν,
ἀλλὰ μέγα ἰάχων φλογὶ εἴκελα τεύχεα πάλλων
καρπαλίμως ἐπόρουσε βίῃ Ἡρακληείῃ
κακτάμεναι μεμαώς· καί ῥ' ἔμβαλε χάλκεον ἔγχος
σπερχνὸν ἐοῦ παιδὸς κοτέων πέρι τεθνηῶτος
ἐν σάκεϊ μεγάλῳ. ἀπὸ δὲ γλαυκῶπις Ἀθήνη
ἔγχεος ὁρμὴν ἔτραπ' ὀρεξαμένη ἀπὸ δίφρου.
δριμὺ δ' Ἄρην ἄχος εἷλεν· ἐρυσσάμενος δ' ἄορ ὀξὺ
ἔσσυτ' ἐφ' Ἡρακλέα κρατερόφρονα· τὸν δ' ἐπιόντα
Ἀμφιτρυωνιάδης, δεινῆς ἀκόρητος ἀϋτῆς,
μηρὸν γυμνωθέντα σάκευς ὕπο δαιδαλέοιο
οὔτασ' ἐπικρατέως· διὰ δὲ μέγα σαρκὸς ἄραξε
δούρατι νωμήσας, ἐπὶ δὲ χθονὶ κάββαλε μέσσῃ.
τῷ δὲ Φόβος καὶ Δεῖμος ἐΰτροχον ἅρμα καὶ ἵππους

445. Fιδοῦσα Fέπεα 451. Fιάχων Feίκελα 457. Fερυσσάμενος

445. ἰδοῦσα ἔπεα N. 446. ἐπίσχες N. 449. παῦσαι O. μάχη Ald. 450. πείθετ' θ' ἄρης μεγαλήτορι θυμῷ O. 451. μέγ' ἰάχων Ald., N. μέγ' om. O. 453. κατάμεναι N. κατακτάμεναι O. 454. παιδὸς ἑοῦ Ald., NO. 456. ἐτράπετ' N. 457. ἄρη' Ald. ἄρη O. 458. ἡρακλῆϊ κρατερόφρονι NO, Ald. 460. σάκους N. 461. σαρκὸς O. σάκος N, Ald. ἔραζε Ald. 462. νωμήσαν Ald.

445. δεινὰ has perhaps crept in as a gloss on ὑπόδρα, where the original reading was τὸν δ' ἄρ' (or καί μιν) ὑπόδρα Fιδοῦσα Fέπεα κ.τ.λ. The adverb, so common in Homer, seems compounded of the root δρακ or δερκ, and so it may originally have been ὑπόδραξ, like λὰξ, διαμπάξ. For that ξ was sometimes evanescent, though a double letter, is shown by the accent of κῆρυξ, κλῖμαξ, &c.

447. οὐ θέμις ἐστίν. See v. 336.

449. μάχης. Perhaps μάχην. Aldus has μάχῃ.

453. κακτάμεναι, for κατακτανεῖν of the later style. Above, v. 414, we have κτεινέμεναι μεμαώς. The old preposition κα or κατ for κατὰ has been noticed on Opp. 336, κὰδ δύναμιν κ.τ.λ. Cf. κάββαλε inf. v. 462.

454. σπερχνὸν, hastily, angrily. Cf. Ar. Ach. 1188, λῃστὰς ἐλαύνων καὶ κατασπέρχων δορί.—ἐοῦ παιδὸς, Cycnus, whom Hercules had slain, v. 419.

457. Ἄρην. See on v. 333.

460—1. Compare vv. 334. 364. Gaisford marks διὰ δὲ—νωμήσας as spurious, after Guietus.

463. Φόβος καὶ Δεῖμος. These were the παραστάται or assistants in the chariot of Ares, sup. v. 195. For their genealogy cf. Theog. 934.

ἦλασαν αἶψ' ἐγγὺς, καὶ ἀπὸ χθονὸς εὐρυοδείης
ἐς δίφρον θῆκαν πολυδαίδαλον· αἶψα δ' ἔπειτα
ἵππους μαστιέτην· ἴκοντο δὲ μακρὸν Ὄλυμπον.
υἱὸς δ' Ἀλκμήνης καὶ κυδάλιμος Ἰόλαος
Κύκνον σκυλεύσαντες ἀπ' ὤμων τεύχεα καλὰ
νίσσοντ'· αἶψα δ' ἔπειτα πόλιν Τρηχῖνος ἵκοντο
ἵπποις ὠκυπόδεσσιν. ἀτὰρ γλαυκῶπις Ἀθήνη
ἐξίκετ' Οὔλυμπόν τε μέγαν καὶ δώματα πατρός.
Κύκνον δ' αὖ Κήϋξ θάπτεν καὶ λαὸς ἀπείρων,
οἵ ῥ' ἐγγὺς ναίον πόλιος κλειτοῦ βασιλῆος
[Ἄνθην Μυρμιδόνων τε πόλιν κλειτήν τ' Ἰαωλκὸν
Ἄρνην τ' ἠδ' Ἑλίκην· πολλὸς δ' ἠγείρετο λαὸς,]
τιμῶντες Κήϋκα, φίλον μακάρεσσι θεοῖσι.
τοῦ δὲ τάφον καὶ σῆμ' ἀϊδὲς ποίησεν Ἄνανρος
ὄμβρῳ χειμερίῳ πλήθων. τὼς γάρ μιν Ἀπόλλων
Λητοΐδης ἤνωξ', ὅτι ῥα κλειτὰς ἑκατόμβας

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467. Ϝιόλαος 474. Ἰαϝωλκὸν 477. ἀϝιδὲς

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464. ἦλασεν Ald. 465. θῆκεν O. 466. μαστιγέτην N. 468. συλήσαντες Ald. 469. τραχῖνον Ald. τριχῖνος O. 470. ὠκυπόδεσσι Ald. ὠκυπόδεσιν O. αὐτὰρ ON. 472. θάπτε ON. 473. ναίων—πόλιας Ald. πόληας NO. 474. τ' ἰαβηλὸν ὠλκ^ν O. 475. ἑλίην N. ἠγείρατο O. 479. ἤνῳξ' N. ἤνωγ' O. ἤνωξ' Ald.

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465. θῆκαν. See on Opp. 92.—μαστιέτην, see v. 431.

468. σκυλεύσαντες. This had been deferred at the desire of Athena, v. 332. One MS. and Aldus has συλήσαντες, a more epic word.—Τρηχῖνος, see v. 353.

472. Κήϋξ, the father-in-law of Cycnus, sup. v. 356.

474—5. Goettling is probably right in supposing these two lines to have been inserted here from v. 381, where see the note. It is not easy to account for the remarkable reading of the Harleian, (confirmed as it is by one of Goettling's MSS. which has ἰακηλόν,) unless the β is a corruption of the digamma in Ἰαϝωλκόν. After λαὸς ἀπείρων, 'a countless host,' the words πολλὸς—λαὸς are a mere tautology. Homer has δῆμος ἀπείρων, Il. xxiv. 776.

477. ἀϊδὲς, unseen, ἀΐδηλον, ἀφανὲς, ἀμαυρόν. A rare and probably post-epic word. The Anaurus, a river of Thessaly, seems to have been noted for its inundations. Hence Apoll. Rhod. i. 9, speaks of it as χειμέριος, swollen in winter. Tzetzes says, καλοῦσι δὲ καὶ ἀναύρους τοὺς χειμάρρους. Apollo, says the poet, would not permit the tomb of a brigand, who laid wait for travellers on the sacred road to Delphi, to remain conspicuous to men. The obliteration of a monument was regarded as a deliberate insult to a person's memory. Tzetzes:—ἵνα δείξῃ, ὅτι καὶ οἱ τάφοι ἀφανίζονται τῶν ἀδίκων. The aorist ἤνωξα was used by Homer, but there is a variant ἤνωγ'.

479. ἑκατόμβας. These were the δεκάτας, or tithe of the flocks, alluded to in the Greek Argument.

ὅστις ἄγοι Πυθώδε βίῃ σύλασκε δοκεύων. 480

480. σύλασκε, συλάεσκε. The termination εσκον is generally confined to uncontracted verbs. We have ῥίπτασκε by the side of ῥιπτάζειν, whence it may be inferred that only the monosyllable σκον is the real suffix. Hence ἔ-σκε for ἦν, properly ἔσ-σκε. The shortened form σκ appears in the Latin inceptives, *horresco*, &c. This accounts for the form κέσκετο (= κεῖτο) in Od. xxi. 41, which would otherwise have been κεέσκετο. In Il. xxiv. 15, δησάσκετο for δήσατο (where σκε is inserted, and is not a mere suffix) leads to the same conclusion, and στρέψασκον for ἔστρεψαν in xviii. 546.

ΘΕΟΓΟΝΙΑ.

EPITOME OF THE SUBJECT.

1—115. Introduction. 1—35. The Muses after dancing on Mount Helicon come by night to Hesiod and confer on him the gift of poetry with a staff of the bay-tree. 36—55. The office of the Muses in singing to the gods on Olympus. 56—74. The birth of the Muses in Pieria near Olympus, and their going thither to join the company of the gods. 75—97. Names of the Muses, their patronage of kings, and their power to impart eloquence. 98—103. The use of music in relieving care. 104—115. Invocation of the goddesses to aid the poet in his theme of the Theogony, suggested by themselves (v. 33).

116—132. Chaos and Earth, the first parents, and Eros. The offspring of Chaos, Darkness subterranean and celestial; the subsequent birth out of Night, of Day, Heaven, Mountains, and Sea. 133—146. The offspring of Earth and Sky; Oceanus, the Titans of both sexes, the Cyclopes, and Cronos. 147—153. Other sons of Earth and Sky (Uranus), the hundred-handed giants. 154—172. Uranus dislikes his own progeny, and keeps them within the Earth their mother. Her scheme in concert with Cronos her youngest child to avenge herself on Uranus. 173—184. Cronos mutilates his father Uranus. 185—195. The Giants and the Erinyes spring from the blood, and Aphrodite from the foam of the cast-away members. 196—206. Titles and attributes of the goddess of Love. 207—210. Uranus calls his sons *Titans* (avengers). 211—25. Offspring of Night without a father. 226—232. The children of Eris (strife); 233—9. Of Pontus and Earth. 240—264. Ocean Nymphs, daughters of Nereus and Doris, and their names. 265—269. Children of Thaumas and Electra, Iris and the Harpies. 270—286. Children of Phorcys and Latona, female monsters, the

Graeae and the Gorgons, from whom Chrysaor and Pegasus sprang. 287—294. Geryon born from Chrysaor and Callirhoë the daughter of Ocean. 295—305. Earth brings forth Echidna, from whom by Typhoeus spring (306—332) the monsters Cerberus, Hydra, Geryon's dog Orthus, and Chimaera; and from Echidna by Orthus, the Sphinx. 333—336. The serpent born of Ceto and Phorcys to guard the golden apples. 337—345. Names of Rivers, the progeny of Tethys and Ocean. 346—370. Names of Nymphs born of the same parents. 371—374. Birth of Sun and Moon from the Titans Thea and Hyperion. 375—382. Children of the Titan Crius and Eurybia. The Winds born of Aurora and Astraeus; the stars and planets. 383—403. Kratos and Bia, attendants of Zeus, born of Styx and Oceanus. The prerogatives of Styx in binding the gods by oath. 404—52. Children of the Titans Coeus and Phoebe; Latona, Asteria, Hecate. Prerogatives of Hecate in Heaven and on Earth.

453—458. The elder gods of the second dynasty, offspring of Cronus and Rhea; Vesta, Demeter, Hera, Hades, Poseidon, Zeus. 459—491. Device of Rhea to prevent Cronus from devouring his own progeny, by giving him a stone to swallow. The education of Zeus in Crete. 492—500. Cronus disgorges his offspring together with the stone. 501—506. Zeus sets at liberty the imprisoned Titans. 507—542. Offspring of Iapetus and Clymene; Atlas, Menoeteus, Prometheus, and Epimetheus; and the punishments respectively inflicted on them. 535—569. Story of Prometheus deceiving Zeus at a sacrifice, and stealing fire. 570—589. Zeus sends Pandora in retribution, who brings evils upon man. 590—612. Women born from Pandora; invective against the sex. 617—663. Zeus, by advice of Earth, calls in the aid of the Hundred-handed in the fight against the Titanic powers. 665—716. Description of the contest, and final victory of Zeus. 717—745. Zeus imprisons the Titans in Hades, and appoints the Hundred-handed giants their keepers. Description of Hades. 746—757. The station of Atlas in the far west. 758—766. Abode of Sleep and Death, children of Night. 767—774. Abode of Hades and Proserpine, guarded by Cerberus. 775—792. Abode of Styx, and her ministry in ratifying oaths. 793—806. Punishment of those gods who swear falsely by Styx.

807—819. Description of the infernal prison of the Titans. 820—868. Typhoeus, born of Earth and Tartarus, half human, half serpent, rebels against Zeus, and is blasted with his thunderbolts. 869—880. Progeny of Typhoeus, the violent and sudden gales.

881—5. The Jovian dynasty. Zeus is appointed sovereign by the rest of the gods, at the suggestion of Earth. 886—900. He marries Metis, and swallows her when about to give birth to Athena. 901—906. He next marries Themis; 907—11. Eurynome; 912—914. Demeter; 915—917. Mnemosyne; 918—20. Latona; 921—923. and lastly Hera. 924—926. Athena is born from the head of Zeus. 927—929. Hephaestus is born from Hera. 930—937. Offspring of Poseidon and Amphitrite, Ares and Aphrodite. 938—944. Hermes is born of Maia by Zeus, Dionysus of Semele, Hercules of Alcmena. 945—955. Marriages of Hephaestus, Dionysus, and Hercules. 956—962. Circe and Aeetes, children of the Sun. Medea the daughter of Aeetes.

963—1022. Catalogue of goddesses who have wedded with mortal men, and their offspring. 969—974. Plutus born from Demeter and Iasius. 975—978. Ino and her sisters from Harmonia and Cadmus. 984—991. Memnon from Aurora and Tithonus, and Phaethon from Aurora and Cephalus. 992—1002. Medeus the son of Medea and Jason. 1003—1007. Phocus the son of Psamathe and Aeacus. 1008—1018. Aeneas the son of Aphrodite and Anchises, and the heroes who became settlers in Italy. 1019—1022. Transition to a distinct poem, the Γυναικῶν Κατάλογος.

It is to be observed, that the scholiast (who appears from his comment on v. 429 to have been a Christian) explains the whole of the Theogony according to the mystic or symbolic system of interpretation. It is probably more correct to suppose, that the *origin* of many of the legends was symbolical, but that Hesiod merely collected and combined the opinions about the gods which were current in his time, and which were, perhaps, for the most part of very much greater antiquity.

It is not indeed certain that Hesiod, or whoever was the author of the "Works and Days," was also the author of this poem. It is sufficient for us to know that Herodotus (ii. 53), Plato, and other

ancient authors expressly attributed the "Theogony" to him. Of its great antiquity, in the main, there can be no doubt; but in its present form we cannot with any confidence consider it a complete and entirely genuine production. It seems to have undergone successive recensions and interpolations by the early rhapsodists, to whom we may not unreasonably attribute the many Homeric phrases and even verses which occur in it[1]. These rhapsodists probably had traditional readings, more or less authentic, of various parts; which readings were afterwards combined, and caused tautology and abruptness. Some verses and passages may even have been added from Parmenides, Onomacritus, and the poets of the Orphic school. We can only form conjectures on these matters; but taking the poem as we have it, it is a very curious exposition of the earliest Greek creed, as well as a specimen of the epic language certainly not much, if at all, later in date than the Iliad and the Odyssey.

The theory maintained by some, that both Homer and Hesiod adopted verses from still earlier poems, ballads, or metrical apophthegms, does not appear to have a very high probability. Still less is it likely that the one poet borrowed the verses or sentiments of the other.

[1] Some rhapsodists may have recited and lectured on both Homer and Hesiod, though some confined themselves solely to Homer. See Plato, Ion, p. 531.

ΘΕΟΓΟΝΙΑ.

Μουσάων Ἑλικωνιάδων ἀρχώμεθ' ἀείδειν,
αἵθ' Ἑλικῶνος ἔχουσιν ὄρος μέγα τε ζάθεόν τε,
καί τε περὶ κρήνην ἰοειδέα πόσσ' ἁπαλοῖσιν

3. *Fιοϝειδέα*

2. *μέγα ζάθεόν τε* LM.

1—115. In this long prooemium the poet both addresses and eulogises the Muses, to whose injunction and inspiration, at a time when he was a shepherd on Mount Helicon, he attributes his faculty of song, while the subject he proposes was suggested by them as they were singing the praises of the gods in a procession by night from Helicon. There is much probability in the opinion of Hermann, that the present introduction has been variously arranged, altered, and enlarged by successive rhapsodists. He discriminates not less than seven distinct *recensions*, in other words, so many separate *prooemia* prefixed to the Theogony by those professional reciters of it, the union of all which by the earlier copyists resulted in the present incongruous medley. In some of these he supposes only the first line to have existed, followed immediately by v. 22, or v. 53, or v. 94. In others he thinks v. 5—10 were wanting, or only 3—4, together with 22—74; while in some recensions he conceives the prooemium ended with v. 52, in others with v. 21, or with v. 74. All this is, of course, but conjectural; and we can only say of his theory, that each of these presumed recensions would present in itself a tolerably complete and connected narrative, free from the repetitions which at present involve and disfigure it. But one might go on speculating in the same way even further than he has done. We have no safe course but to take the introduction as we find it, regarding it however as probably a mixed composition, much of which may be of considerably later date than the age of Hesiod, and parts of which may have belonged to distinct poems in praise of Zeus or the Muses. It is to be remarked that a very similar proëme to Zeus and the Muses commences the *Ἔργα καὶ Ἡμέραι*.

1. *Μουσάων κ.τ.λ.* 'From the Muses of Helicon let us begin to sing.' This was the usual formula, or a similar one *ἐκ Διὸς ἀρχώμεσθα*, such as we find in the Homeric hymns.—*Ἑλικωνιάδων* is not a mere epithet, but is added because Helicon was also the poet's abode, so that he claims them, as it were, *κατὰ συγγένειαν*. The form *Ἑλικωνιὰς* is to be compared with *Ἀσιὰς*, *Ἀσωπιὰς*, (Herc. Fur. 785,) *Σιμοεντιὰς*, Rhes. 826. We have *Ἑλικωνιάδων* in Herc. F. 791.

3. The combinations *καί τε*, *καί νυ*,

ὀρχεῦνται καὶ βωμὸν ἐρισθενέος Κρονίωνος·
[καί τε λοεσσάμεναι τέρενα χρόα Τερμησσοῖο,
ἢ Ὑππου κρήνης, ἢ Ὀλμειοῦ ζαθέοιο,
ἀκροτάτῳ Ἑλικῶνι χοροὺς ἐνεποιήσαντο
καλούς, ἱμερόεντας· ἐπερρώσαντο δὲ ποσσίν.]

5. τερμησοιο K. τερμησοῖο Ald. τερμησσοῖο LM. 6. Ὀλμειοῦ KLM, Ald. Vulg. Ὀλμειοῦ.

ἀλλά νυ, are not uncommon in Hesiod, but it is sometimes difficult to define in words the force which they exert on the narration. See Opp. 268. Inf. v. 22. Generally, καί τε seems to imply that an event happens conditionally rather than absolutely; 'and it may be that,' &c. See, for instance, Opp. 515—16. Il. x. 224, σύν τε δύ' ἐρχομένω, καί τε πρὸ ὁ τοῦ ἐνόησεν. Ib. xviii. 309, ξυνὸς ἐνυάλιος, καί τε κτανέοντα κατέκτα. Here apparently there has been some interpolation, and probably of v. 2, so that the original reading was αἵτε περὶ κρήνην κ.τ.λ. Another commencement seems to have been, Μουσάων Ἑλικωνιάδων ἀρχώμεθ' ἀείδειν, αἵτε λοεσσάμεναι κ.τ.λ. (v. 5.)

Ibid. περὶ κρήνην, round Aganippe, which is called ἰοειδὴς from the dark and shadowy aspect of its clear and tranquil surface. "Significatur splendor aquae nigricans, ut violae, qualis est in uberioris aquae fonte." Van Lennep. It is here regarded as the central object round which the dance was held, according to the most ancient custom of the heroic times. The regular abode of the Muses was on Olympus, inf. v. 63, so that these visits to Helicon, as to a spot consecrated to them, were occasional.

4. βωμόν. Schol. ἐν Ἑλικῶνι γὰρ βωμὸς ἦν τοῦ Διὸς τοῦ Ἑλικωνίου. "Alibi, quod sciam, ejus aram mentio non exstat." Van Lennep.

5. Τερμησσοῖο. One copy gives Παρνησσοῖο, others Ἑρμησσοῖο or Ἑρμησοῖο. Gaisford and Van Lennep edit Ἑρμησσοῖο, but Goettling thinks Ἑρμησσὸς was a later name of the same river, which joins the Holmius and flows into the Copaic lake. He remarks that Pausanias (ix. 29, 3) describes Aganippe as the daughter of *Termessus*, for so the MSS. are said to read, though the editors have introduced Ἑρμησσοῦ (—ησσου) on conjecture. The schol. attributes the reading Τερμησοῖο to the grammarian Crates, adding κακῶς, ὁ γὰρ Τερμησὸς ὄρος ἐστὶ, καὶ οὐ ποταμός.—The genitive is used according to the common Homeric idiom, e. g. Il. xv. 265, λούεσθαι ἐϋρρεῖος ποταμοῖο. So Scut. Herc. 342, κονίοντες πεδίοιο. Hesiod adopted the same construction in the Ἠοῖαι (fragm. lxxvi.) νίψατο Βοιβιάδος λίμνης πόδα παρθένος ἀδμής.

6. Ὀλμειοῦ. So (with the aspirate) the best copies appear to give, and so Van Lennep has edited. Goettling, while he adopts Ὀλμειοῦ with the ordinary editions, (on the ground that the Aeolic dialect rejoiced in the *lenis*), says, "Verior forma Ὀλμειὸς esse videtur." For this little known river Wolf cites Strabo, ix. p. 624, Καὶ ὁ Περμησσός τε καὶ ὁ Ὀλμειὸς ἐκ τοῦ Ἑλικῶνος συμβάλλοντες ἀλλήλοις εἰς τὴν αὐτὴν ἐμπίπτουσι λίμνην τὴν Κωπαΐδα τοῦ Ἀλιάρτου πλησίον. The word is formed like Πηνειὸς, Σπερχειὸς, and perhaps, (like —ησσὸς.) belonged to the ancient dialect of that part of Hellas.

8. ἐπερρώσαντο, 'moved nimbly,' or stamped vigorously with their feet. Schol. ἐπιτεταμένως καὶ ἐρρωμένως καὶ εὐτόνως ἐχόρευσαν. Il. i. 529, ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος Κρονίδος ἀπ' ἀθανάτοιο. Ibid. xxiv. 616, εὐνὰς Νυμφάων, αἵ τ' ἀμφ' Ἀχελώϊον ἐρρώσαντο. It is better to take the aorist of past time, rather than as implying habitual action. This introduces the imperfect στείχον, which Goettling supposes to be the same as an aorist in sense. The tenor of the narrative runs thus:—The Muses had been dancing on Helicon; thence they descended by night, singing of the gods, to the place where Hesiod was tending his flocks. There they addressed him, ordered him to compose poetry, and gave him a wand of the green bay-tree, as a token of their favour and a badge of the profession of a bard. Goettling explains ἐννύχιαι to mean, that the

ἔνθεν ἀπορνύμεναι, κεκαλυμμέναι ἠέρι πολλῷ,
ἐννύχιαι στεῖχον περικαλλέα ὄσσαν ἰεῖσαι,
ὑμνεῦσαι Δία τ' αἰγίοχον καὶ πότνιαν Ἥρην
Ἀργείην, χρυσέοισι πεδίλοις ἐμβεβαυῖαν,
κούρην τ' αἰγιόχοιο Διὸς γλαυκῶπιν Ἀθήνην,
Φοῖβόν τ' Ἀπόλλωνα καὶ Ἄρτεμιν ἰοχέαιραν,
ἠδὲ Ποσειδάωνα γεήοχον, ἐννοσίγαιον,
καὶ Θέμιν αἰδοίην, ἑλικοβλέφαρόν τ' Ἀφροδίτην,
Ἥβην τε χρυσοστέφανον καλήν τε Διώνην,
Ἠῶ τ' Ἠέλιόν τε μέγαν, λαμπρήν τε Σελήνην,

10. Fόσσαν? 14. ἰοχέFαιραν? 16. Fελικοβλέφαρον 18. ἀFῶ

9. πολλῷ KLM, Ald. 10. στοῖχον K. 14. φοῖβον Ἀπ. M. 15. ποσειδάονα K, Ald. γεήοχον M. γαιήοχον K, Ald. 18. μέγαν om. M.

Muses appeared in a dream; but this view detracts much from the real character of the narrative. The extract given by Goettling from a letter of M. Aurelius the Emperor to Fronto (i. 2), proves the very contrary to what he asserts, and shows that Aurelius contended for a real visitation, while Fronto had explained away the passage to mean a mere phantasy. That the poet really fancied he had seen some nightly apparition of the Muses is not at all improbable; at least it is consistent with the imaginative mind of a poet.

9. πολλῷ Aldus with some MSS. Like αἰὼν and αἰθήρ, this word (ἀὴρ or ἠήρ, i. e. ἀFήρ) may have had two genders.

10. ὄσσα, like κληδὼν, φήμη, signifies a divine voice. Schol. τὴν θείαν φωνήν. Inf. v. 832 it is applied to the roaring of a bull, but as a subterranean and preternatural sound. Cf. inf. 43. 65. 701. Either the word here and in Od. ii. 216, takes the digamma, or the vowel preceding forms a rather unusual *hiatus*.

12. πεδίλοις. Cf. inf. 454, Ἥρην χρυσοπέδιλον. Goettling omits this verse, because he thinks it unlikely that the particular attribute of *Argive* should have been added in a scheme of general Greek mythology. Argos, however, in its ancient acceptation, comprised a great part of upper Hellas. See Aesch. Suppl. 255 seqq. Van Lennep thinks from v. 11 to v. 21 might at least be left out without loss to the narrative; but he allows that the list of names they contain is not alien from the poet's general scheme. He remarks that Ἥρη properly takes the digamma.

14. Ἀπόλλωνα. The first syllable is made long as in ἄπάλλων, Opp. 131, where see the note.—ἰοχέαιραν, an ancient epithet of the Huntress in her terrestrial, of the Darter in her celestial capacity, probably from χέω, as the Romans said *fundere* or *superfundere tela*. Others (and so gloss cod. Barocc. 60) explain τόξοις χαίρουσαν.—It is rather remarkable that so brief a mention (v. 918) is made in the Theogony as we now have it, of the birth of these important divinities, Apollo and Artemis.

15. γεήοχον is adopted by Goettling from one of his MSS. for γαιήοχον. It is also found in the Bodleian MS. Barocc. 60 (where Robinson wrongly gives the reading as γενόχον). Perhaps it is rather a matter of pronunciation than spelling; but if γῆ is contracted from γέα, there is no difficulty in admitting γεήοχος as a legitimate form. Goettling goes too far in supposing it to be a Boeotic word, because in Pind. Ol. xiii. 78, the metre seems to require it.

18. λαμπρὴν Goettling here and v. 371, for λαμπράν.

†Δητώ τ' Ἰαπετόν τε, ἰδὲ Κρόνον ἀγκυλομήτην,
Γαῖάν τ' Ὠκεανόν τε μέγαν, καὶ Νύκτα μέλαιναν,
ἄλλων τ' ἀθανάτων ἱερὸν γένος αἰὲν ἐόντων·
αἵ νύ ποθ' Ἡσίοδον καλὴν ἐδίδαξαν ἀοιδὴν,
ἄρνας ποιμαίνονθ' Ἑλικῶνος ὕπο ζαθέοιο.
τόνδε δέ με πρώτιστα θεαὶ πρὸς μῦθον ἔειπον,
[Μοῦσαι Ὀλυμπιάδες, κοῦραι Διὸς αἰγιόχοιο·]
Ποιμένες ἄγραυλοι, κάκ' ἐλέγχεα, γαστέρες οἷον,
ἴδμεν ψεύδεα πολλὰ λέγειν ἐτύμοισιν ὁμοῖα,
ἴδμεν δ', εὖτ' ἐθέλωμεν, ἀληθέα μυθήσασθαι.

24. ἔϝειπον 27, 28. ϝίδμεν

19. In K this verse follows v. 17. 23. ποιμένονθ' K. 24. τόντε Ald. ἔειπον KM, Ald. (al. ἔειπαν.) 27. ἐτύμοισϊ M. 28. αὐτὰν ἐθέλωμεν M.

19. Some MSS. invert the order of this and the preceding verse. The arrangement in the text is that of Aldus, Robinson, Gaisford, and Goettling. There is some reason however for preferring to put v. 18 next before v. 20. For thus mention is made first of the greater, then of the lesser gods, next of certain Titanic powers, lastly the elemental divinities, sun and moon, earth and sea. It is equally likely however that v. 19 is an interpolation.—It is to be observed, that the poet himself in the Theogony follows nearly an inverse order.

22. Though αἵ may be the relative, the combination with νυ rather suggests that it is the demonstrative, as we have ὅς for οὗτος in Opp. 22.—One cannot resist a suspicion, that vv. 22, 23. 25, are the additions of rhapsodists. The metre of 23 is not Hesiodic; and the ζάθεος Ἑλικῶν is tamely repeated from v. 2. Moreover, v. 25 occurs as v. 52. They are however unquestionably ancient verses. Compare Ovid, Fast. vi. 13, 'Ecce deas vidi; non quas praeceptor arandi Viderat, Ascraeas cum sequeretur oves.' Id. A. Am. i. 27, 'Nec mihi sunt visae Clio Cliusque sorores, Pascenti pecudes vallibus, Ascra, tuis.'

24. πρώτιστα does not seem to mean 'they spoke to me first' (*ultro*), but that they spoke first reprovingly, and then conferred the gift of poetic inspiration. Van Lennep understands it to imply that this was the first of several subsequent interviews of the poet with the Muses.—Goettling prefers ἔειπαν, the reading of only one or two MSS. But see on Opp. 289.

26. ποιμένες. We cannot doubt that this is the vocative, though Goettling thinks it may be the nominative, and conceives an improbable antithesis in ἡμεῖς δὲ Μοῦσαι ἴδμεν in the next verse. A class of persons is addressed, instead of the mere individual who represents them. The general sense is, 'Shepherds! indolent and homeless race that you are, and averse from mental exertion, know that we Muses are not such as perchance you suppose; if we are accused of inventing lies, we know also how to speak the truth.' The inference intended to be drawn is, 'And we can teach you to do the like.'—ἄγραυλοι, ἀνέστιοι, εἰκῇ καταδαρθάνοντες.—κάκ' ἐλέγχεα, base-born poltroons; an Homeric expression, Il. ii. 235, ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιΐδες, οὐκέτ' Ἀχαιοί.—γαστέρες οἷον, 'mere bellies,' i. e. who merely eat, like your own flocks, and have no more mind than they. Hesych. Γαστέρες οἷον· τροφῆς μόνης ἐπιμελούμενοι. Schol. περὶ τὴν γαστέρα μόνην ἀσχολούμενοι, καὶ μόνα τὰ τῆς γαστρὸς φρονοῦντες. Similarly the verse of Epimenides quoted by St Paul, Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.

28. In the contrast of ἀληθέα with ψεύδεα, didactic poetry is meant, as opposed to Epic. Müller (Lit. Gr. p. 80)

Ὡς ἔφασαν κοῦραι μεγάλου Διὸς ἀρτιέπειαι·
καί μοι σκῆπτρον ἔδον δάφνης ἐριθηλέος ὄζον
†δρέψασθαι θηητόν· ἐνέπνευσαν δέ μοι αὐδὴν
†θείην, ὡς κλείοιμι τά τ' ἐσσόμενα πρό τ' ἐόντα.
καί με κέλονθ' ὑμνεῖν μακάρων γένος αἰὲν ἐόντων,

29. ἀρτιέπειαι

29. Διὸς μεγάλου M. 30. ἔδων KM, Ald. 31. δρέψασθαι θειητὸν KM, Ald. 32. θείην, ἵνα κλείοιμι K, Ald. θεῖαν ἵνα κλείοιμι M. 33. καί μ' ἐθέλονθ' M.

thinks that there is an implied censure of other poems which were of a more imaginative cast. Goettling and others compare Od. xix. 203, ἴσκειν ψεύδεα πολλὰ λέγων ἐτύμοισιν ὁμοῖα, and Theognis, v. 713, οὐδ' εἰ ψεύδεα μὲν ποιοῖς ἐτύμοισιν ὁμοῖα.—For μυθήσασθαι the Schol. records a variant γηρύσασθαι, which Graevius prefers, comparing Opp. v. 260, γηρύει' ἀνθρώπων ἄδικον νόον.

29. ἀρτιέπειαι, 'plain-speaking,' a word ἅπαξ λεγόμενον as the feminine of ἀρτιεπής. Cf. Il. xxii. 281, ἀλλά τις ἀρτιεπὴς καὶ ἐπίκλοπος ἔπλεο μύθων. Schol. αἱ ἀπηρτισμένα καὶ τέλεια καὶ ὑγιῆ λέγουσαι, ἢ ἀρτίοις ἔπεσι χρώμεναι.

30. ἔδον, for ἔδοσαν, is a remarkable form. So perhaps ἦν is for ἦσαν, inf. 321. 825. Compare the forms ἔβαν, ἔσταν, ἔφυν (Od. v. 481). There is some probability that ἔδων, formed by the omission of the σ and by contracting οα, is the true reading; and this is given in the Aldine and some MSS. So the Codex Galeanus has ἐδίδων for ἐδίδοσαν, Opp. v. 139, where others give ἐδίδουν.—For δρέψασθαι two MSS. (ap. Goettl.) give δρέψασι, which affords an easier sense, although δρέπεσθαι is properly a deponent, and the poet could as easily have written δρεψάμεναι. There is sufficient authority for δρέπειν in post-epic times, e. g. Herod. ii. 92. If we admit δρέψασθαι, it may depend either on θηητὸν, 'wondrous to pluck,' or as Goettling and Van Lennep prefer, and as seems more probable, on ἔδον μοι, 'they offered me a staff to cut from the tree.' It would be a more graphic description to make the Muses hand to Hesiod the staff which they had themselves gathered for him, as a badge or symbol of the poetic function. If δρέψασαι be the genuine reading, it would naturally have been changed into δρέψασθαι by those who doubted about the active δρέπειν. Aristides, T. ii. p. 370, (quoted by Gaisford,) construed δρέψασθαι θηητὸν, for his words are these:—ἐν ὑπερβολῇ σεμνύνων τὰ ἑαυτοῦ, τί φησιν; δρέψασθαι θηητόν· ὡς οὐδὲ τὸν τυχόντα κλαδίσκον λαβὼν κ.τ.λ.—The Boeotian minstrels always carried in their hands a branch of the bay during the recitation of poetry (Müller, Gr. Lit. p. 79). Whether ῥάβδος or ῥάπτειν be the real element in ῥαψῳδὸς, it is certain that the bay was selected as a tree sacred to Apollo, for which reason the eating of bay-leaves was thought to impart the genius for both poetry and prophecy. Pausanias, ix. 30, 2, alludes to this passage, δῆλα γὰρ δὴ καὶ ἐξ αὐτῶν τῶν ἐπῶν, ὅτι ἐπὶ ῥάβδῳ δάφνης ᾖδε.

32. κλείοιμι, 'might celebrate in lays.' See Opp. v. 1. As most copies give ἵνα κλείοιμι, others ὅστε or ὄφρα κλύοιμι, Goettling concludes that the old reading was not θείην, but either δίαν or θέσπιν. The reading of Barocc. 60 (M), θεῖαν, ἵνα κ.τ.λ., is not lightly to be rejected; it has been adopted by Van Lennep. Compare τέλεια in Aesch. Theb. 692. H. Stephens restored on conjecture ὡς κλείοιμι, which is adopted by Gaisford and Goettling. Perhaps the verse is spurious, and made up of v. 38; but the false reading κλύοιμι would also account for the present MSS. readings.

33. In this verse μὲν should be supplied, 'to sing of the immortals, but always to commence and end with an invocation or eulogy of themselves.' This condition they imposed as a tribute for the prerogative they had just conferred. Weise reads σφᾶς τ' αὐτὰς, apparently against the MSS.—For ὕστερον Wolf and others would read ὕστατον. This may be right; for ὕστερον should rather mean

σφᾶς δ' αὐτὰς πρῶτόν †τε καὶ ὕστερον αἰὲν ἀείδειν.
ἀλλὰ τίη μοι ταῦτα περὶ δρῦν ἢ περὶ πέτρην;
Τύνη, Μουσάων ἀρχώμεθα, ταὶ Διὶ πατρὶ
ὑμνεῦσαι τέρπουσι μέγαν νόον ἐντὸς Ὀλύμπου,
†εἰρεῦσαι τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα,

38. Ϝειρεῦσαι (ἐϜρεῦσαι)

34. πρῶτον καὶ ὕστερον M.

'hereafter,' *in posterum*. But, as two MSS. omit the τε, we should perhaps read πρῶτον καὶ ἐς ὕστερον. Cf. Opp. 351, ὡς ἂν χρηίζων καὶ ἐς ὕστερον ἄρκιον εὕρῃς.

35. τίη, a lengthened form of τί, as in Il. xxiii. 409, τίη λείπεσθε, φέριστοι; and elsewhere. Compare τύνη, v. seq., and Opp. 10. Goettling needlessly renders it by *quianam*.—περὶ δρῦν κ.τ.λ., a proverb of great antiquity, the meaning of which has been rather variously explained. According to the Scholiast, it was applied to those who rambled off from the subject before them into irrelevant topics; as if the poet meant to say, 'But why should I relate what the Muses said and did, when my purpose is to sing of the birth of the gods?' Müller (Hist. Gr. Lit. p. 82) says, "The oak and the rock represent the simple country life of the Greek autochthones, who thought they had sprung from their mountains and woods, and whose thoughts dwelt only upon these ideas, in primitive innocence and familiarity." Thus the meaning would be, 'But why should I say more about myself, a humble shepherd? Let me proceed to sing of other and greater subjects.' Homer has ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης in Il. xxii. 126, and Od. xix. 163, both of them rather obscure passages. In the former it seems to mean 'to talk about common-place matters.' Some have fancied there is an allusion to the oaks of Dodona and the rock of Delphi; and this is in some degree favoured by the epithet παλαιφάτου attached to δρυὸς in Od. xix. 163. Plato, Phaedr. p. 275, B,—οἱ δέ γ', ὦ φίλε, ἐν τῷ τοῦ Διὸς τοῦ Δωδωναίου ἱερῷ δρυὸς λόγους ἔφησαν μαντικοὺς πρώτους γενέσθαι τοῖς μὲν οὖν τότε, ἅτε οὐκ οὖσι σοφοῖς ὥσπερ ὑμεῖς οἱ νέοι, ἀπέχρη δρυὸς καὶ πέτρας ἀκούειν ὑπ' εὐηθείας, εἰ μόνον ἀληθῆ λέγοιεν. For it was the custom of foundlings and of childless persons to consult the oracles as to their parentage or prospects of progeny, as Xuthus does in the Ion of Euripides. Hence a person 'not from an oak or a rock' would be οὐχ ὁ τυχὼν, not one of obscure birth. Goettling supposes the same reference to the oracles, but gives the sense thus:—"Sed quid ego res divinas profano, quid ea renuntio hominibus, quae a Musis mihi concredita erant pro silentio premenda?" Van Lennep thinks the sense is, 'Why do I talk like rustic lovers amongst oaks and rocks?' viz. on matters concerning myself, or out of place in the present subject. But Müller's interpretation appears simpler, and suits the context at least as well. Plato (besides Apol. p. 34, D, and Phaedr. p. 275, B, cited by Goettling) alludes to this proverb in Resp. p. 544, D, οἶσθ' οὖν ὅτι καὶ ἀνθρώπων εἶδη τοσαῦτα ἀνάγκη τρόπων εἶναι, ὅσαπερ καὶ πολιτειῶν; ἢ οἴει ἐκ δρυός ποθεν ἢ ἐκ πέτρας τὰς πολιτείας γίγνεσθαι, ἀλλ' οὐχὶ ἐκ τῶν ἠθῶν τῶν ἐν ταῖς πόλεσιν;

36. τύνη, οὗτος σὺ, 'Come now, my lute,' or perhaps, ὦ θυμὲ, the poet addressing himself. See on Opp. v. 10. Schol. πρὸς ἑαυτόν φησι κατὰ ἀρχαϊσμὸν ἀντὶ τοῦ, σὺ ὦ Ἡσίοδε, Δωρικῶς. It may be remarked, that this verse would make a very fitting introduction to the Theogony, were all the preceding part omitted.

38. εἰρεῦσαι. If the accent be right, the verb should be εἰρέω, which does not elsewhere occur. Goettling calls it "verbum Boeoticum pro ὑμνέω." We have however εἴρω in Od. ii. 162, μνηστῆρσιν δὲ μάλιστα πιφαυσκόμενος τάδε εἴρω, and ib. xiii. 7, ὑμέων δ' ἀνδρὶ ἑκάστῳ ἐφιέμενος τάδε εἴρω. Like the future ἐρέω, it took the digamma. In Od. ix. 13, and elsewhere, we have εἴρεσθαι 'to ask.' The root appears to be the same as in εἴρειν, 'to string together,' just as *sermo*, *dissero*, are from *ser-ere*, which implies a root ἔρ, εἰρ. On

φωνῇ ὁμηρεῦσαι· τῶν δ' ἀκάματος ῥέει αὐδὴ
ἐκ στομάτων ἡδεῖα· γελᾷ δέ τε δώματα πατρὸς
Ζηνὸς ἐριγδούποιο θεᾶν ὀπὶ λειριοέσσῃ
σκιδναμένῃ· ἠχεῖ δὲ κάρη νιφόεντος Ὀλύμπου
δώματά τ' ἀθανάτων. αἱ δ' ἄμβροτον ὄσσαν ἱεῖσαι
θεῶν γένος αἰδοῖον πρῶτον κλείουσιν ἀοιδῇ,
ἐξ ἀρχῆς οὓς Γαῖα καὶ Οὐρανὸς εὐρὺς ἔτικτεν,
[οἵ τ' ἐκ τῶν ἐγένοντο θεοί, δωτῆρες ἐάων.]
δεύτερον αὖτε Ζῆνα, θεῶν πατέρ' ἠδὲ καὶ ἀνδρῶν,
[ἀρχόμεναί θ' ὑμνεῦσι θεαὶ λήγουσί τ' ἀοιδῆς,]
ὅσσον φέρτατός ἐστι θεῶν κράτεΐ τε μέγιστος.
αὖτις δ' ἀνθρώπων τε γένος κρατερῶν τε γιγάντων

39. ῥέϝει? 40. ϝηδεῖα 42. ϝηχεῖ 46. ἐϝάων?

39. φωνῆς M. 41. λειροοέσσῃ M. 42. κάρα M. 43. δώματ' ἀθανάτων Ald. δώματα ἀθανάτων KM. 44. αἰδοίων M. ἀειδῇ M. 45. ἔτικτεν K, Ald. ἔτικτον M. 46. ἔγεντο M. δοτῆρες KM, Ald. 48. λήγουσί τ' ἀοιδῆς KM. λήγουσαί τ' ἀοιδοῖς Ald. 49. τόσσον M, Ald. κρατεῖ τε KM. 50. αὖθις δ' M, Ald. αὖτις δ' K, which leaves off with this verse.

the other hand, inf. v. 804, the substantive εἰρέα is found. It is not improbable indeed that in the present passage either v. 37 or v. 38 has been interpolated. The former verse occurs again inf. 51, and if that be here spurious, we must read either εἰρεῦσιν or ὁμηρεῦσιν. The similar termination of participles in -εῦσαι in three consecutive verses is by no means pleasing.

39. ὁμηρεῦσαι seems to be most probably derived from ὁμῆ (ὁμοῦ) ῥεῖν, 'to sing in concert.' Cf. ῥέει αὐδὴ in the next words. In Od. xvi. 468, ὠμήρησε δέ μοι παρ' ἑταίρων ἄγγελος ὠκὺς, it means ἠντιβόλησε. The Schol. refers it to ὁμοῦ εἵρουσαι. Van Lennep to ὁμοῦ and ἄρω.

42. ἠχεῖν is one of those words which seem only *occasionally* to have the digamma. So in Opp. 582, καὶ ϝηχέτα τέττιξ. The substantive was originally ἠχοϝίς (ἠχώ); see Donaldson, Gr. Gr. § 192, but perhaps the χ represents an initial vowel-sound.

45. ἐξ ἀρχῆς is rightly connected by the Scholiast with ἔτικτεν. The old punctuation, κλείουσιν ἀοιδῇ ἐξ ἀρχῆς, is retained by Gaisford, who also reads ἔτικτον. The Titans or primeval gods are meant, as contrasted with the Olympian, or δωτῆρες ἐάων. But this verse (46) is perhaps rightly rejected by Goettling, as inserted from v. 111.

48. λήγουσι, scil. ὑμνοῦσαι αὐτόν. 'Beginning they sing them, and leave off their song with them.' Though the verse itself is probably spurious (κλείουσιν being readily supplied from above), λήγουσι has been rightly restored by Goettling from two MSS. The old reading was λήγουσαί τ', which rendered it necessary to pronounce ἀοιδῆς as if φδῆς, by synizesis. The termination of an heroic verse with *three* spondees is very uncommon. We have in Il. xviii. 255, ἄστυδε νῦν ἰέναι μὴ μίμνειν ἠὲ δίαν. Od. xxii. 418, αἵ τέ μ' ἀτιμάζουσι, καὶ αἳ νηλειτεῖς εἰσίν. But the original readings may have been ἠόα and νηλειτέες. In Scut. H. 202, Διὸς καὶ Λητοῦς υἱὸς, the true reading is perhaps Λητόος.

49. ὅσσον, καθ' ὅσον, 'how much.' To be distinguished from ὅσσῳ, 'by how much,' which implies an apodosis τόσσῳ.

50. ἀνθρώπων. The heroes are primarily meant; but the poet does not use

ὑμνεῦσαι τέρπουσι Διὸς νόον ἐντὸς Ὀλύμπου
Μοῦσαι Ὀλυμπιάδες, κοῦραι Διὸς αἰγιόχοιο,
τὰς ἐν Πιερίῃ Κρονίδῃ τέκε πατρὶ μιγεῖσα
Μνημοσύνη, γουνοῖσιν Ἐλευθῆρος μεδέουσα,
λησμοσύνην τε κακῶν ἄμπαυμά τε μερμηράων.
ἐννέα γάρ οἱ νύκτας ἐμίσγετο μητίετα Ζεὺς
νόσφιν ἀπ' ἀθανάτων ἱερὸν λέχος εἰσαναβαίνων·
ἀλλ' ὅτε δὴ ῥ' ἐνιαυτὸς ἔην, περὶ δ' ἔτραπον ὧραι,
μηνῶν φθινόντων, περὶ δ' ἤματα πόλλ' ἐτελέσθη,
ἡ δ' ἔτεκ' ἐννέα κοῦρας ὁμόφρονας, ἦσιν ἀοιδὴ
μέμβλεται, ἐν στήθεσσιν ἀκηδέα θυμὸν ἐχούσαις,
τυτθὸν ἀπ' ἀκροτάτης κορυφῆς νιφόεντος Ὀλύμπου,

56. ἐννέα *Foi* 60. ἐννέα

56. μίσγετο M. 59. ἐτελέσθην Ald. 61. μέλλεται Ald. ἐχούσας M.

ἀνδρῶν, because he intends an antithesis with θεῶν. It is clear that the passage following (wherein v. 51 is repeated from v. 37), down to v. 67, could not originally have stood in this place. These lines were borrowed from some distinct hymn in honour of the Muses.

54. Nothing certain is known about Ἐλευθήρ, which some have supposed to be identical with Eleutherae in Boeotia, but which others take to be a mountain, so called (says the Scholiast) ὅτι ἐκεῖ ὁ Διόνυσος τῆς μανίας ἐπαύσατο καὶ ἠλευθερώθη. The connexion of this event with the worship of the goddess of Memory is evident. The daughters of this goddess, the Muses, proved first to Dionysus and then to mankind in general 'the forgetfulness of ills and the rest from cares.'—γουνοί, the fertile plains at the foot of the mountain. Schol. τοῖς γονιμωτάτοις τόποις. Inf. v. 329, γουνοῖσιν κατένασσε Νεμείης, πῆμ' ἀνθρώποις. In these plains, according to Pausanias i. 38 (quoted by Goettling), there was an altar to Dionysus.

55. μέρμηρα, connected with the Homeric μερμηρίζειν, but not itself found in Homer, seems to have the same root μερ (μερι), implying division or hesitation between two ways, as in μέριμνα.

59. This verse occurs three times in the Odyssey, x. 470, xix. 153, xxiv. 143; but in each place it is rejected as spurious by Bekker. In x. 469 we also have the verse which here precedes (58), and neither is likely to be genuine in this passage.—It may be remarked however that the old year of ten months appears here to be indicated. Cf. Ovid, Fast. i. 33, 'Quod satis est, utero matris dum prodeat infans, Hoc anno statuit temporis esse satis.'

60. ἔτεκε, viz. at one birth.—On the as in κοῦρας made short, see Opp. 675.—ὁμόφρονας, cf. Scut. H. 49, διδυμάονε γείνατο παῖδε, οὐκέθ' ὁμοφρονέοντε, κασιγνήτω γε μὲν ἦστην.—μέμβλεται, perhaps for μεμέλεται, and that for μεμέληται, the β being inserted for euphony, as in βλὰξ for μαλακ-ς, βλίττειν for μελίττειν, βροτὸς for μροτὸς (μορτὸς) &c. The short ε of the perfect has the analogy of the short ε in many epic conjunctives, the H in its oldest use being, as in Latin and modern languages, the aspirate. Goettling thinks there was a present tense μέμβλομαι, because Hesychius cites μέμβλεσθαι. But this may equally have been for μεμελῆσθαι. The question is the more difficult, because the Epic poets were in the habit of forming new present tenses, at least in the active voice, from reduplicated perfects, e. g. πεφύκω, πεφράδω, κεκλήγω. (See Scut. H. 228.)

62. τυτθὸν ἀπ' ἀκρ. κ. "Hoc dicitur

ἔνθα σφιν λιπαροί τε χοροὶ καὶ δώματα καλά.
[πὰρ δ' αὐτῆς Χάριτές τε καὶ Ἵμερος οἰκί' ἔχουσιν
* * * *
ἐν θαλίῃς· ἐρατὴν δὲ διὰ στόματ' ὄσσαν ἰεῖσαι
μέλπονται πάντων τε νόμους καὶ ἤθεα κεδνὰ
ἀθανάτων κλείουσιν, ἐπήρατον ὄσσαν ἰεῖσαι.]
αἳ τότ' ἴσαν πρὸς Ὄλυμπον ἀγαλλόμεναι ὀπὶ καλῇ,
ἀμβροσίῃ μολπῇ· περὶ δ' ἴαχε γαῖα μέλαινα
ὑμνεύσαις, ἐρατὸς δὲ ποδῶν ὕπο δοῦπος ὀρώρει,
νισσομένων πατέρ' εἰς ὅν· ὁ δ' οὐρανῷ ἐμβασίλευεν
αὐτὸς ἔχων βροντὴν ἠδ' αἰθαλόεντα κεραυνόν,

66. Ἤθεα 71. σὸν ,,,

63. σφὶ M. 64. Χάριτες καὶ Ald. 71. ἐμβασίλευεν M. ἐμβασιλεύεν Ald. Vulg. ἐμβασιλεύει.

propter Pieriam, in qua natae sunt Musae." *Goettl.* The ancient notion of Olympus, as the seat of the gods, viz. the top of the mountain in Thessaly, is to be distinguished from the later notion expressed by ἐντὸς Ὀλύμπου in v. 51. Hence these two passages are inconsistent with each other, as might be expected in an interpolation.

64—7. These verses, which assign Pieria as the birth-place of the Graces and of Desire, are rejected by Goettling, who remarks that these deities pertain rather to Helicon. There are other reasons for taking the same view. For οἰκία has no digamma; and ὄσσαν ἰεῖσαι has already occurred twice, viz. at v. 10 and v. 43, so that the repetition of it in vv. 65 and 67 becomes almost intolerable.

65. ἐν θαλίῃς. This can only mean, 'in the midst of festivities.' Van Lennep explains it thus:—"Vult poeta significare, illa in Olympo domicilia non nisi ἐν θαλίῃς, sive, quando erant Deorum θαλίαι, incoluisse Ἵμερον et Charites." For (says he) the Muses were bound to attend the feasts of the gods on Olympus. Goettling places a comma after ἔχουσιν, and translates, "Adjunctis etiam in eorum honorem festis, nempe Charitesiis, quae Orchomeni celebrabantur." But this would have been σὺν θαλίῃς. The construction seems in some way defective; either a verse has dropped out, or lines have been put together by rhapsodists which belonged to different poems.

66. The original reading may have been μέλπουσ' ἀθανάτων τε νόμους καὶ κ.τ.λ. Goettling explains πάντων νόμους to mean 'the laws of all things,' i. e. physiology, and ἤθεα ἀθανάτων 'the nature of the gods.' But, in connexion with ἤθεα, νόμοι should signify 'customs,' 'institutions;' and yet the epithet κεδνὰ would thus be out of place. Cf. Opp. 699, ἵνα ἤθεα κεδνὰ διδάξῃς, where it is applied to instructing a young wife. We must therefore understand 'the habits and the virtuous (or beneficent) dispositions of all the immortals.' Schol. τὰς διατριβὰς, τὰς νεμήσεις, τὰ διαιτήματα.

68. τότε, on the occasion of their birth they went from Pieria to join the gods on Olympus. Cf. v. 202, γεινομένη τὰ πρῶτα θεῶν τ' ἐς φῦλον ἰοῦσῃ.

71. The common reading is ἐμβασιλεύει, which introduces a feeble and ordinary characteristic of Zeus. Van Lennep explains it as affording a present theme to the Muses on their arrival on Olympus. Two or three MSS. with Aldus give ἐμβασίλευεν. The imperfect is rather confirmed by αὐτὸς ἔχων κ.τ.λ., which implies that others had hitherto possessed that power which Zeus then exclusively held. The Muses were born just after he had assumed the sovereignty of the gods by expelling Cronus, and had allotted their several offices and prerogatives to the gods. Cf. Aesch. Prom. 236, ὅπως τάχιστα τὸν πατρῷον ἐς θρόνον Καθέζετ', εὐθὺς δαίμοσιν νέμει γέρα ἄλλοισιν ἄλλα, καὶ διεστοιχίζετο ἀρχήν.

κάρτεϊ νικήσας πατέρα Κρόνον. εὖ δὲ ἕκαστα
ἀθανάτοις διέταξεν ὁμῶς καὶ ἐπέφραδε τιμάς.
ταῦτ' ἄρα Μοῦσαι ἄειδον Ὀλύμπια δώματ' ἔχουσαι,
ἐννέα θυγατέρες μεγάλου Διὸς ἐκγεγαυῖαι,
Κλειώ τ' Εὐτέρπη τε, Θάλειά τε Μελπομένη τε,
Τερψιχόρη τ' Ἐρατώ τε, Πολύμνιά τ' Οὐρανίη τε,
Καλλιόπη θ'· ἣ δὴ προφερεστάτη ἐστὶν ἁπασέων.
ἣ γὰρ καὶ βασιλεῦσιν ἅμ' αἰδοίοισιν ὀπηδεῖ.
ὅντινα τιμήσωσι Διὸς κοῦραι μεγάλοιο,
γεινόμενόν τε ἴδωσι διοτρεφέων βασιλήων,
τῷ μὲν ἐπὶ γλώσσῃ γλυκερὴν χείουσιν ἐέρσην,
τοῦ δ' ἔπε' ἐκ στόματος ῥεῖ μείλιχα· οἱ δέ νυ λαοὶ
πάντες ἐς αὐτὸν ὁρῶσι διακρίνοντα θέμιστας

73. Fέκαστα 76. ἐννέFα 82. τε Fίδωσι 83. χέFουσιν 84. καὶ Fέπε' ?

74. ἀθανάτοις (not ἀθανάτων) διέταξεν ὁμῶς· ἐπέφρασδε δε M. 78. Οὐρανία τε Ald. 79. ἁπασάων Ald. 82. βασιλέων M. 83. ἀοιδὴν Ald. ἐέρσην M.

74. ἐπέφραδε. Closely coupled with διέταξεν, this would seem a reduplicated and augmented aorist rather than the imperfect of πεφράδω. See inf. 162, and Od. xxiii. 206, σήματ' ἀναγνούσης τά οἱ ἔμπεδα πέφραδ' Ὀδυσσεύς. Here we may translate, 'had severally declared their prerogatives.'

75. ἄειδον. The past narration is continued from αἳ τότ' ἴσαν, v. 68; but it is not clear what ταῦτα means. Probably, the praises of the gods alluded to in ὑμνεύσαις, v. 70, and specified sup. 65—7.

79. προφερεστάτη, 'holding the highest place,' preferred before the rest. Schol. ἐντιμοτάτη. The reason alleged is, that she attends on kings, not only as the Muse of epic verse, which celebrates their exploits, but as conferring on them the gift of eloquence, inf 86. 90. The other explanation, τῷ χρόνῳ προφερεστάτη, πρεσβυτάτη, seems less correct in this place.—ἣ δὴ is Hermann's reading for ἣ δέ. Cf. v. 361, καὶ Στὺξ, ἣ δὴ σφεων προφερεστάτη ἐστὶν ἁπάσεων.

81—95. Goettling assigns these verses to another recension, because he sees no connexion with the preceding, and because the gift of eloquence is here attributed to all the Muses, not to Calliope alone. The objection is of little weight. It was the object of the poet to praise the Muses generally, and to extol the office of the kings, who (as Van Lennep well remarks) were in those early times the patrons of bards, because their deeds were thus celebrated in the public banquets.

82. γεινόμενον κ.τ.λ. Hor. Carm. iv. 3, 1, 'Quem tu Melpomene semel Nascentem placido lumine videris.' Theocr. ix. 35, οὐς γὰρ ὁρῶσι γαθεῦσαι, τὼς δ' οὔ τι ποτῷ δαλήσατο Κίρκη. The reading of Stobaeus, xlviii. 12, γεινόμενόν τε ἴδωσι, seems preferable to the vulg. ἐσίδωσι or ἐκίδωσι, on account of the digamma.

83. χείουσιν, a mere variety of χεύουσιν or χέFουσιν. Stobaeus, Flor. xlvi. p. 326 (Gaisf.), has another reading προχέουσιν ἀοιδήν. Possibly this verse was added to get rid of the apparent hiatus in the next verse (τοῦ Fέπε') by inserting the δέ.

85—92. Quoted by Stobaeus, Flor. lxxvii. p. 468.—διακρίνειν θέμιστας is a mixed expression between διακρίνειν δίκας, 'to decide suits,' and νέμειν θέμιστας, (θέμιν, δίκην,) 'to apply the law in assigning disputed rights.' Cf. Opp. 9, δίκῃ δ'

ἰθείῃσι δίκῃσιν· ὁ δ' ἀσφαλέως ἀγορεύων
αἶψά τε καὶ μέγα νεῖκος ἐπισταμένως κατέπαυσε·
τοὔνεκα γὰρ βασιλῆες ἐχέφρονες, οὔνεκα λαοῖς
βλαπτομένοις ἀγορῇφι μετάτροπα ἔργα τελεῦσι
ῥηϊδίως, μαλακοῖσι παραιφάμενοι ἐπέεσσιν. 90
ἐρχόμενον δ' ἀνὰ ἄστυ θεὸν ὣς ἱλάσκονται

89. *Fέργα* 90. *Fεπέεσσιν* 91. *Fάστυ*

88. λαοῖσι Ald. 90. παρεφάμενοι M. παραφάμενοι Ald.

ἴθυνε θέμιστας. Ibid. 221, σκολιαῖς δὲ δίκαις κρίνωσι θέμιστας. v. 224, οἵ τε μιν ἐξελάσωσι καὶ οὐκ ἰθεῖαν ἐνείμαν. Apoll. Rhod. iv. 1178, πολλοὶ ἰθείας ἀνὰ ἄστυ διεκρίνοντο θέμιστας. These θέμιστες refer to men's rights, which may have become a subject of dispute, and require the decision of some authorised judge. Hence Apoll. Rhod. has θεμιστοῦχοι βασιλῆες, iv. 347. Il. i. 238, δικασπόλοι, οἵ τε θέμιστας πρὸς Διὸς εἰρύαται. The savage Cyclopes had no θέμιστες, and no ἀγοραὶ βουληφόροι, Od. ix. 112.

86. ἀσφαλέως ἀγορεύων, 'speaking with unerring judgment,' viz. such as cannot be gainsaid, and therefore infallibly true. Properly, ἀγορεύειν is to be a member of an ἀγορά, as βουλεύειν is to be a βουλευτής. Hence the Homeric phrase ἀγορὰς ἀγορεύειν. In Opp. 280 we have τὰ δίκαι' ἀγορεύειν, 'to speak the truth in public;' but it may here mean 'delivering an address from the judge's seat,' viz. in the agora. The same words occur in Od. viii. 170 seqq., to which the present passage bears other strong and suspicious resemblances; indeed, the one must have been more or less adapted from the other:—οἱ δέ τ' ἐς αὐτὸν τερπόμενοι λεύσσουσιν· ὁ δ' ἀσφαλέως ἀγορεύει αἰδοῖ μειλιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισιν· ἐρχόμενον δ' ἀνὰ ἄστυ θεὸν ὣς εἰσορόωσιν. Hence Van Lennep proposed here to read ἀγορεύει for ἀγορεύων, and to place v. 92 to follow next.

87. αἶψά τε. The τε here bears the common epic sense of ἴσως, 'it may be that,' &c. Goettling takes it for the copulative, as if ἀγορεύει had preceded.—καὶ μέγα νεῖκος, 'even a serious quarrel,' which nothing else would have stopped but an appeal to arms.

88. τοὔνεκα γὰρ κ.τ.λ. 'For on this account are kings endowed with wisdom, because for their subjects, when misled, they bring about a reversal of their actions in the public assembly.' Or simply, 'for the people when wronged they make redress.' We might be tempted to construe βλαπτομένοις ἀγορῇφι, 'when injured by the unjust decisions of inferior judges,' and to regard the kings as *reversing* such sentences on appeal. But βλάπτεσθαι may very well be used of the mental error or infatuated notions of those who have listened to interested demagogues, and been led to some political acts which it is the part of the kings to 'undo,' μετάτροπα τελεῖν, by their moderation and wisdom. Schol. βλαπτομένοις· δι' ἀγνωσίαν τοῦ δικαίου, καὶ μετάτροπα, μεταβλήσιμα εἰς τὸ βέλτιον. There is a similar phrase in Od. xvii. 51, αἴ κέ ποθι Ζεὺς ἄντιτα ἔργα τελέσσῃ. Virgil may have had this passage in view, Aen. i. 148 seqq., 'Ac veluti in magno populo cum saepe coorta est seditio, saevitque animis ignobile vulgus,' &c. Persius, iv. 6, 'Ergo ubi commota fervet plebecula bile, Ferto animus calidae fecisse silentia turbae majestate manus.' For the correlatives τοὔνεκα and οὔνεκα (τοῦ and οὗ ἕνεκα), compare Il. i. 110, τοῦ δ' ἕνεκά σφιν ἐκηβόλος ἄλγεα τεύχει, οὔνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλαὰ ποινὰ οὐκ ἔθελον δέξασθαι.

90. ῥηϊδίως, without trouble, because their discretion, their eloquence, and the weight of their authority leads not only to a prompt decision, but to acquiescence in it.—παραιφάμενοι, 'talking over,' 'persuading.' Aesch. Prom. 131, πατρῴας μόγις παρειπὼν φρένας. Photius, παρείπῃ, παραπείσει.

91. ἱλάσκονται, they deprecate his anger by reverential words. The verb is

αἰδοῖ μειλιχίῃ, μετὰ δὲ πρέπει ἀγερομένοισι·
οἷά τε Μουσάων ἱερὴ δόσις ἀνθρώποισιν.
ἐκ γὰρ Μουσάων καὶ ἑκηβόλου Ἀπόλλωνος
ἄνδρες ἀοιδοὶ ἔασιν ἐπὶ χθόνα καὶ κιθαρισταί·
ἐκ δὲ Διὸς βασιλῆες· ὁ δ' ὄλβιος ὅντινα Μοῦσαι
φίλωνται· γλυκερὴ οἱ ἀπὸ στόματος ῥέει αὐδή.

97. Foι ῥέFει?

93. οἷά τε Ald. 94. ἐκ γάρ τοι Μουσάων M. 95. ἔασσιν Ald. 97. φιλεῦνται M, Ald. γλυκερίη—ῥέεν M.

used in reference to θεὸν ὥς. If this verse be genuine here (see on v. 86), αἰδοῖ μειλιχίῃ, which in Od. viii. 172 refers to ἀγορεύει, must signify 'with winning terms of respect.'—μετὰ δὲ πρέπει κ.τ.λ., 'and he holds a conspicuous place among the people when assembled,' just as, in his progress through the city, he was deferentially addressed by them. The variant ἀν' ἀγῶνα for ἀνὰ ἄστυ loses sight of this contrast between the progress and the taking the chair; and it probably arose from ignorance that ἄστυ, occasionally at least, takes the digamma.

93. οἷά τε, 'accordingly as eloquence is the sacred gift of the Muses.' There is some difficulty in explaining this phrase, which is used both adverbially, as in Od. iii. 73, ἦ μαψιδίως ἀλάλησθε οἷά τε λητῖστῆρες ὑπείρ ἅλα, and xi. 363, οἷά τε πολλοὺς βόσκει γαῖα μέλαινα, and also as an accusative, as Od. xv. 323, οἷά τε τοὺς ἀγαθοῖσι παραδρώωσι χέρηες, and ib. xiv. 62, καὶ κτῆσιν ὔπασσεν, οἷά τε ᾧ οἰκῆϊ ἄναξ εὐθυμος ἔδωκεν. Again, in Opp. 322 we have οἷά τε πολλὰ, as in Opp. 37 ἄλλα τε πολλὰ,—all which passages are adduced by Goettling and Van Lennep. The latter critic would supply μεταπρέπει from the preceding verse, *ut praecellit etiam sacrum Musarum donum hominibus.* It is easier to supply ἐστί. Gaisford and Dindorf, after Guietus, edit ποίη. It would be better, if we must alter the text, to read οἷα, *conspicuus est inter congregatos, qua est a Musis praeditus eloquentia.* Goettling regards δόσις as including several gifts or endowments, as if the poet had said δῶρα.

94—7. As several MSS. give ἐκ γάρ τοι Μουσάων, we should perhaps read ἐκ μὲν γὰρ Μούσεων. If these verses are here genuine,—and they occur in the Homeric Hymn to the Muses and Apollo, v. 2,—the meaning seems to be, that though bards, in common with kings, are endowed with eloquence by the Muses, still kings are of higher rank, as διοτρεφέες. Perhaps the poet wished to associate his own profession, as next in honour, with the kingly prerogatives. 'Though kings,' he goes on to say (v. 96), 'are appointed by Zeus, yet he is fortunate, who is favoured by the Muses.' In other words, men may be kings, and yet not possessed of eloquence. But the context shows that ὁ δ' ὄλβιος κ.τ.λ. refers alike to kings and poets. The γλυκερὴ αὐδὴ, or royal eloquence, was mentioned in similar terms above, v. 83—4. Here it refers principally to poets, who thereby obtain success and notoriety,—for this is implied in ἐπὶ χθόνα, 'over the wide earth.' Cf. Od. viii. 479—81, πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν ἀοιδοὶ τιμῆς ἔμμοροί εἰσι καὶ αἰδοῦς, οὕνεκ' ἄρα σφέας Οἶμας μοῦσ' ἐδίδαξε, φίλησε δὲ φῦλον ἀοιδῶν.—For the accusative χθόνα, which indicates the wandering lives of the ancient bards, see Opp. 11, οὐκ ἄρα μοῦνον ἔην ἐρίδων γένος, ἀλλ' ἐπὶ γαῖαν εἶσι δύω. Ibid. v. 125, πάντῃ φοιτῶντες ἐπ' αἶαν. Inf. v. 187, Νύμφας θ' ἃς Μελίας καλέουσ' ἐπ' ἀπείρονα γαῖαν.—ἀοιδοί is not here the predicate, the sense being ἄνδρες ἀοιδοὶ ἐκ Μουσῶν, βασιλῆες ἐκ Διός εἰσι.

97. The MSS. vary between φίλωνται, φιλῶνται, φιλεῦνται. The first is preferred by Hermann and Goettling (the aorist φῖλατο occurs Il. v. 61), the second by Van Lennep, the third, which is the vulgate reading, by Gaisford. It is probable that the ι is never intrinsically long, but the λ is sometimes doubled in the pronunciation, as in the address φίλε κασίγνητε. Some distinguish three forms of the verb, φῖλομαι, φιλέω, φίλημι.

εἰ γάρ τις καὶ πένθος ἔχων νεοκηδέϊ θυμῷ
ἄζηται κραδίην ἀκαχήμενος, αὐτὰρ ἀοιδὸς
Μουσάων θεράπων κλεῖα προτέρων ἀνθρώπων
ὑμνήσῃ, μάκαράς τε θεοὺς, οἳ Ὄλυμπον ἔχουσιν,
αἶψ' ὅγε δυσφρονέων ἐπιλήθεται, οὐδέ τι κηδέων
μέμνηται· ταχέως δὲ παρέτραπε δῶρα θεάων.
Χαίρετε, τέκνα Διὸς, δότε δ' ἱμερόεσσαν ἀοιδήν.
κλείετε δ' ἀθανάτων ἱερὸν γένος αἰὲν ἐόντων,

100. κλέϜα?

99. ἀκαχημένος Ald. 102. οὐκέτι M.

98. νεοκηδέϊ, recently afflicted with grief for the death of a relative (this being implied in πένθος). Similarly Aeschylus has νεοπαθὴς, Eum. 489. Van Lennep conjectures that the poet alludes to his own poetic efforts at the funeral of Amphidamas, at which he was present, Opp. 654.—ἄζηται, 'should pine,' or become dry in heart,—an idea perhaps derived from exhausting the fountain of tears, οὐδ' ἔνι σταγὼν, Aesch. Ag. 861. Cf. Opp. 587, ἐπεὶ κεφαλὴν καὶ γούνατα Σείριος ἄζει. Scut. H. 397, ὅτε τε χρόα Σείριος ἄζει. Il. iv. 487, ἡ μέν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθας. Compare the use of παχνοῦσθαι, of the effects of grief, Opp. 360. Goettling seems to have forgotten the Homeric passage when he says, "Hic usus verbi ἄζομαι non reperitur nisi apud Hesiodum." The root of the word is ασ, αρ, αϜ = αυ. Compare *areo, asso, assus,* αὖος, αὐαλέος, ἀζαλέος, ἀϋσταλέος.

100. κλεῖα, for κλέα or κλέεα, the lays or legends about the heroes of old. Apoll. Rhod. i. 1, ἀρχόμενος σέο, Φοῖβε, παλαιγενέων κλέα φωτῶν μνήσομαι. The lengthened form *may* be due to the digamma. Compare κλύω, κλυτὸς, with κλείω, κλέω, ῥέω, ῥυτὸς, χέω, χυτὸς, &c. In Il. ix. 189, ἄειδε δ' ἄρα κλέα ἀνδρῶν, Van Lennep remarks that Heyne preferred κλέε' ἀνδρῶν. If κλέα be a genuine ancient form, it must be referred to a nominative κλῆς for κλεϜ-ς. Compare κληδών, κλεηδών.

102. For αἶψ' ὅγε there are variants αἶψα δ' ὅ, αἶψα δ' ὅγε, αἶψ δ' ὅ, αἶψά τε. This indicates a confusion between two old readings, ἆψ ὅγε and αἶψα δὲ δυσφρ. So inf. v. 169, for ἆψ αὖθις one MS. gives αἶψ αὖθις.—δυσφρονέων, from δυσφρονεῖν, a more poetical phrase than δυσφροσύνης ἐπιλήθεται, though we find ἐλύσατο δυσφροσυνάων inf. v. 528. Two or three MSS. give δυσφροσύνεων, a good reading in itself, and Hesiod is very fond of the termination —*οσύνη*.

103. παρέτραπε, scil. θυμὸν ἀπὸ κηδέων.

104. χαίρετε, 'farewell,'—a common conclusion to long invocations, e. g. in Theocr. Id. ii. 165, xxii. 214, xvii. 136. Goettling condemns as spurious the passage from 105—115. He says, somewhat too dogmatically, "hoc versu (104) *necessario* concluditur prooemium theogoniae." He objects, that in v. 108 we should have expected χάος καὶ γαῖα instead of θεοὶ καὶ γαῖα, especially as the birth of the gods is mentioned in v. 111. This latter verse indeed occurred as v. 46, and it is omitted in the quotation of this passage by Origen (see on v. 125). Further, it seems likely that v. 110 was made up from v. 382. Others have thought that there are traces of two recensions, e. g. 105—7 in place of 108—13. We can determine nothing here with certainty, and perhaps Van Lennep is as near the truth as any of the other critics: "Mihi, quod in rudioris aevi carmine non sunt omnia pro nostro sensu concinne dicta aut disposita, quodque tautologia in quibusdam offensionem facit, non adferre continuo necessitatem videtur, ut vel ordinem in eo versuum immutemus, vel duplicis recensionis commento tautologia liberare illud conemur." He thinks that in this brief epitome of the subject (105—115) the Muses are invoked to relate *who* were brought into being, *how* (108), and in *what order* (115).

οἳ γῆς ἐξεγένοντο καὶ οὐρανοῦ ἀστερόεντος
νυκτός τε δνοφερῆς, οὓς θ' ἁλμυρὸς ἔτρεφε πόντος.
εἴπατε δ', ὡς ταπρῶτα θεοὶ καὶ γαῖα γένοντο,
καὶ ποταμοὶ καὶ πόντος ἀπείριτος, οἴδματι θύων,
ἄστρα τε λαμπετόωντα καὶ οὐρανὸς εὐρὺς ὕπερθεν,
οἵ τ' ἐκ τῶν ἐγένοντο θεοί, δωτῆρες ἐάων,
ὥς τ' ἄφενος δάσσαντο καὶ ὡς τιμὰς διέλοντο,
ἠδὲ καὶ ὡς ταπρῶτα πολύπτυχον ἔσχον Ὄλυμπον.
ταῦτά μοι ἔσπετε Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι
ἐξ ἀρχῆς, καὶ εἴπαθ' ὅ τι πρῶτον γένετ' αὐτῶν.
Ἦτοι μὲν πρώτιστα Χάος γένετ', αὐτὰρ ἔπειτα
Γαῖ' εὐρύστερνος, πάντων ἕδος ἀσφαλὲς αἰεὶ
[ἀθανάτων, οἳ ἔχουσι κάρη νιφόεντος Ὀλύμπου,]

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108. Fείπατε 111. ἐFάων? 115. Fείπαθ' 116. χάFος?

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107. νυκτὸς δὲ M, Ald. οὓς ἁλμυρὸς M. 108. εἴπατε ὡς M. 115. καὶ om. M. εἴποθ' Ald. 116. γίνετ' M. 117. γαῖα δ' εὐρύστερνος M.

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112. ἄφενος. The masculine form occurs Opp. 24, the neuter ibid. v. 637. The notion is, the triple dominion over Earth, Ocean, and Hades.—τιμὰς, cf. v. 74.

113. ὡς ἔσχον. How the Olympian gods came into possession of a new dynasty after the defeat of the Titans. See inf. v. 881 seqq.

114—15. Schol. ταῦτα δύο ἔπη ὁ Σέλευκος ἀθετεῖ· οἱ δὲ περὶ Ἀρίσταρχον τὸ Ἐξ ἀρχῆς μόνον λέγουσιν. Where it is uncertain if λέγουσιν means 'recite it,' viz. as connected with ἔσχον Ὄλυμπον, or λέγουσιν ἀθετεῖσθαι.—ἔσπετε, the same as εἴπατε (σ being a form of the digamma). This aorist occurs occasionally in the Iliad.

116. With this verse the Theogony properly commences, and here we find clearer indications of an ancient hand than in the long *cento* which forms the prooemium. Gaisford remarks on this verse, "Locus ab iis imprimis celebratus, qui de rerum initiis scripserunt." And he adds a long list of citations from ancient authors who have alluded to or quoted the passage,—among others Plat. Symp. p. 178, B, and Ar. Av. 694.

Ibid. ἦτοι, as Goettling observes, is probably an alteration introduced for the purpose of adapting the narration to the concluding lines of the prooemium. For Aristotle, Phys. Ausc. iv. 1, has πάντων μὲν πρώτιστα κ.τ.λ.—γένετο, 'came into existence,' not 'was produced,' as Hesiod regards *space* as necessarily antecedent to all created things.—Χάος, from the root χα (χάσκω, χαύνω, *capio*, &c.), means the yawning and void receptacle for created matter. From the close analogy of *cavum* this word seems to have taken the digamma. The order of Hesiod's primeval cosmogony is not far from the Mosaic; Space, Earth, Darkness, Light, the Heavenly Bodies, Mountains. The Scriptural account gives Earth and Sky, Darkness, Light, Heaven, Dry Land, (the Hesiodic οὔρεα, or continents above the sea-level,) Vegetation, the Heavenly Bodies.—ἔπειτα Γαῖα, i. e. not born out of Chaos, but subsequently called into existence.

118. This verse, which occurs again inf. v. 794, is perhaps spurious in this place; and it was condemned by several of the ancient critics. For the earth is πάντων ἕδος ἀσφαλὲς simply as the *terra firma* which supports all things that move and exist upon it. Regarding

Τάρταρά τ' ἠερόεντα μυχῷ χθονὸς εὐρυοδείης,
ἠδ' Ἔρος, ὃς κάλλιστος ἐν ἀθανάτοισι θεοῖσι, 120
λυσιμελὴς, πάντων τε θεῶν πάντων τ' ἀνθρώπων
δάμναται ἐν στήθεσσι νόον καὶ ἐπίφρονα βουλήν.

119. μυχῶν M.

Olympus merely as a snowy mountain, this addition involves no inconsistency; but the mention of the gods seems somewhat out of order here, though they are indirectly spoken of in vv. 120—1. If the line be genuine, the meaning must be that the earth was created primarily for the purpose of sustaining the gods in their exalted abodes, just as inf. v. 129, the mountains rose to be the abodes of the Nymphs. But the Schol. expressly says that this verse was rejected by the grammarians, οὗτος ὁ στίχος ἀθετεῖται, and it is omitted in the quotation of the passage by Aristotle, Plato, and others cited in Goettling's critical note.

119. ἠερόεντα, misty, murky, δνοφώδη. —This verse also has been suspected, but without much reason. Plato indeed, Symp. p. 178, B, alluding to this passage, says, Ἡσίοδος πρῶτον μὲν Χάος φησὶ γενέσθαι, αὐτὰρ ἔπειτα—μετὰ τὸ Χάος δύο τούτω γενέσθαι, Γῆν τε καὶ Ἔρωτα. He may easily have omitted Τάρταρος, as being merely a μέρος γῆς, and in no way connected with his subject. Heinsius however adds, that Aristotle (De Xenophane c. i.) also cites v. 120 next after 117. There is some difficulty too in the plural Τάρταρα, where we might have expected Τάρταρον *personified*, like Γαῖα and Ἔρος. Hence, perhaps, some of the ancient critics construed οἳ ἔχουσι κάρη Ὀλύμπου Τάρταρά τε. The verse is acknowledged by Aristoph., Av. 693, Χάος ἦν καὶ Νὺξ Ἔρεβός τε μέλαν πρῶτον καὶ Τάρταρος εὐρὺς κ.τ.λ., by Plutarch, De Isid. et Osir. § lvii., δόξειε δ' ἂν ἴσως καὶ Ἡσίοδος, τὰ πρῶτα πάντα (l. πάντων; see on v. 116), χάος καὶ γῆν καὶ Τάρταρον καὶ Ἔρωτα ποιῶν, οὐχ ἑτέρας λαμβάνειν ἀρχὰς, ἀλλὰ ταύτας. Pausan. Boeot. § 27, Ἡσίοδον δὲ ἢ τὸν Ἡσιόδῳ Θεογονίαν ἐσποιήσαντα οἶδα γράψαντα ὡς Χάος πρῶτον, ἐπὶ δὲ αὐτῷ Γῆ τε καὶ Τάρταρος καὶ Ἔρως γένοιτο. Van Lennep rightly remarks, that the poet here could hardly have omitted Tartarus, where he afterwards represents Typhoeus and others to dwell. An Earth above and (so to speak) an Earth below were the two stages on which his after characters appear. Goettling remarks that by Tartarus, which he regards as a reduplicated form of the root ταρ in ταράσσειν, the poet meant the subterranean recesses where earthquakes originate. For the account of Tartarus and Typhoeus who was thought to cause these commotions, see inf. v. 721. 821, seqq. But we cannot force mythical notions to suit physical facts. Euripides has τάραγμα ταρτάρειον, Herc. F. 907.

120. Ἔρος. Though Hesiod clearly regards this divinity as the god of love, and speaks of him in this early stage of creation as the author of sexual production, which hitherto had not existed, there is some reason for believing that in the earliest mythology Ἔρος and Ἔρα were merely male and female powers representing Earth. Compare *Diana* and the old Italian *Dianus* (Janus), *Liber* and *Libera*, *Annus* and *Anna* (sun and moon), *Phoebus* and *Phoebe*. Connected with ἔρα we have ἔραζε and *Terra*, and perhaps, by transposition of the letters, *Earth*, through the Teutonic *Ertha* or *Hertha*, Tacit. Germ. § 40. Be this as it may, Hesiod must have meant Love, Ἔρως, because he applies the epithet λυσιμελὴς, which the Schol. vainly explains by ὁ λύων τὰς φροντίδας, adding, οὐ γὰρ ἐνταῦθα τὴν μίξιν καὶ τὴν ἐπιθυμίαν λέγει, τὴν λύουσαν τὰ μέλη. It is remarkable however that for ὃς κάλλιστος κ.τ.λ., which affords a still stronger proof of the meaning of Ἔρος, Aristotle, Phys. iv. 1, read ὃς πάντεσσι μεταπρέπει ἀθανάτοισιν. In truth, the rhapsodists seem to have had two different readings according to their conceptions of the character meant. Cf. Plat. Symp. p. 178, A, τὸ γὰρ ἐν τοῖς πρεσβύτατον εἶναι τῶν θεῶν τίμιον, ἢ δ' ὃς τεκμήριον δὲ τούτου· γονῆς γὰρ Ἔρωτος οὔτ' εἰσὶν οὔτε λέγονται ὑπ' οὐδενὸς οὔτε ἰδιώτου οὔτε ποιητοῦ, ἀλλ' Ἡσίοδος πρῶτον μὲν Χάος κ.τ.λ.—Shakspeare seems to have alluded to this legend, in apostrophising Love as "O anything, of nothing first created!" (Rom. and Jul. i. 1.)

ἐκ Χάεος δ' Ἔρεβός τε μέλαινά τε Νὺξ ἐγένοντο·
Νυκτὸς δ' αὖτ' Αἰθήρ τε καὶ Ἡμέρη ἐξεγένοντο,
[οὓς τέκε κυσαμένη, Ἐρέβει φιλότητι μιγεῖσα.] 125
Γαῖα δέ τοι πρῶτον μὲν ἐγείνατο ἶσον † ἑαυτῇ
Οὐρανὸν ἀστερόεν θ' ἵνα μιν περὶ πάντα καλύπτοι,
ὄφρ' εἴη μακάρεσσι θεοῖς ἕδος ἀσφαλὲς αἰεί·
γείνατο δ' Οὔρεα μακρὰ, θεῶν χαρίεντας ἐναύλους,
Νυμφέων, αἳ ναίουσιν ἀν' οὔρεα βησσήεντα. 130
ἠ δὲ καὶ ἀτρύγετον πέλαγος τέκεν, οἴδματι θὺον,

123. χάϝεος? 126. Ϝισον

123. ἐξεγένοντο Ald. 124. ἐξεγένετο M. 130. νυμφάων M, Ald.

123. *Erebus* is the subterranean darkness, as opposed to *night* which shrouds the upper world. Αἰθὴρ, as usual, means the bright upper ether contrasted with the lower atmosphere, ἀήρ. The creation of light out of darkness is in conformity with the Mosaic account.

125. This verse is perhaps spurious. It is wanting in Origen, who quotes from v. 108 to v. 139, Philosoph. § 26, p. 174. Van Lennep remarks, that Cicero assigns Erebus as the husband to Night, De Nat. D. iii. 17; but this only shows that the verse may have been found in some copies in his time. The poet would seem to represent the birth of Darkness and Light, Sky, and Mountains, and Sea, by a principle of development from each other, without generation by the male. Hence he expressly says of Pontus, ἄτερ φιλότητος ἐφιμέρου, v. 132.

126. Ἶσον ἑαυτῇ, co-extensive with itself. Perhaps, Ἶσον ἁπάντῃ. Cf. inf. v. 524. The ancient philosophers held this notion, that the sky was spread out equally in every direction so as to form a canopy to the earth. Cf. Soph. El. 86, ὦ φάος ἁγνὸν καὶ γῆς ἰσόμοιρ' ἀήρ. Hence they supposed there was a point of contact, viz. at the verge of the horizon, between earth and sky,—an idea which is poetically developed in Eur. Hippol. 744—751. Goettling remarking on the somewhat late form ἑαυτῇ, and contending that the early epic poets represented the heaven as brazen, χάλκεος, suggests ἶσά οἱ αὐτῇ, referring ἶσα both to οὐρανὸν and οὔρεα. And he thinks this doctrine of the brazen sky is the point of ἕδος ἀσφαλὲς αἰεί. He compares Pind. Nem. vi. 4, ὁ δὲ χάλκεος ἀσφαλὲς αἰὲν ἕδος μένει οὐρανός. We might familiarly illustrate the Hesiodic notion of the flat circular earth and the convex over-arching sky, by a circular plate with a hemispherical dish-cover of metal placed over it and concealing it. Above the cover, (which is supposed to rotate on an axis, πόλος,) live the gods. Round the inner concavity is the path of the sun, giving light to the earth below. This is nearly the Platonic idea in the Phaedrus, p. 247. Before, however (v. 118), the earth was called the ἕδος ἀσφαλὲς of the gods, as being the basis on which Mount Olympus stood. The two accounts cannot perhaps be exactly reconciled; and this is an additional reason for doubting the genuineness of v. 118.

130. Goettling condemns this verse as an interpolation. By ἐναύλους, 'habitations,' he understands temples of the gods built on promontories, including perhaps Mount Olympus. Possibly the poet merely meant, that the mountains were created to sustain the Oread nymphs (αἳ ναίουσιν ἀν' οὔρεα), as the heaven was created as a seat for the gods. The repetition of οὔρεα may appear inelegant, but it was necessary for specifying what class of nymphs were meant. It is remarkable that Apollonius Rhodius, i. 501, who represents Orpheus as giving a sketch of the Hesiodic cosmogony in a song, seems to have known this verse; for he writes οὔρεά θ' ὡς ἀνέτειλε καὶ ὡς ποταμοὶ κελάδοντες, αὐτῇσιν Νύμφῃσι.

Πόντου, ἄτερ φιλότητος ἐφιμέρου· αὐτὰρ ἔπειτα
Οὐρανῷ εὐνηθεῖσα τέκ' Ὠκεανὸν βαθυδίνην,
Κοῖόν τε Κρεῖόν θ', Ὑπερίονά τ' Ἰαπετόν τε,
Θείην τε Ῥείάν τε, Θέμιν τε Μνημοσύνην τε,
Φοίβην τε χρυσοστέφανον Τηθύν τ' ἐρατεινήν.
τοὺς δὲ μέθ' ὁπλότατος γένετο Κρόνος ἀγκυλομήτης,
δεινότατος παίδων· θαλερὸν δ' ἤχθηρε τοκῆα.
γείνατο δ' αὖ Κύκλωπας ὑπέρβιον ἦτορ ἔχοντας,
Βρόντην τε Στερόπην τε καὶ Ἄργην ὀμβριμόθυμον,

133. οὐρανῷ δ' εὐνηθεῖσα M. 135. Θείάν τε M, Ald. 136. φοίτην τε M. 140. ἀστερόπην καὶ ἄργην ὀμβριμόθυμον M.

132. The poet distinguishes πέλαγος and πόντος, the salt surging sea, (a term virtually confined to the Mediterranean by the early writers,) from Ὠκεανός, the great circumfluent stream which was regarded as the source of all the rivers, through subterranean channels. Cf. Scut. H. 314. The union of Earth and Heaven caused the birth of Oceanus, because the sky seems to touch the earth at its extreme limits where the circling Oceanus was supposed to lie.

134—7. The birth of the primeval or Titanic powers from Earth and Uranus. For Κρεῖον Goettling gives Κρῖον, against nearly all the copies. The etymology is more probably the same as in κρείων or κρέων, 'the ruling.' Schol. Κρεῖον δὲ, τὸ βασιλικὸν καὶ ἡγεμονικὸν (λέγει). Κοῖος may mean 'the intelligent,' from κοεῖν, or perhaps 'Sky' (compare *colus*, i.e. *caelum*, quoted by Festus, and *Juno Covella*). The duality of sexes is here so far observed, that there are six Τιτᾶνες, Oceanus, Coeus, Crius, Hyperion, Iapetus, Cronus; and six Τιτάνιδες, Theia, Rhea, Themis, Mnemosyne, Phoebe, Tethys. Of these, Coeus was the father of Latona, Hyperion of the Sun, Iapetus of Prometheus, (Ἰαπετιονίδης, Opp. 54,) Rhea the mother of the gods (*alias* Demeter). Themis was the first priestess and lawgiver, Mnemosyne the mother of the Muses, (sup. v. 54,) Phoebe of Latona, Tethys of the sea-nymphs. It will be observed, that Cronus, the sire of the Olympian gods generally, is represented as younger than the Titanian powers, v. 137. Thus his birth forms a sort of Transition period between the old heaven and the new. A kind of secondary Titanian progeny is next enumerated, viz. the Cyclopes and the hundred-handed giants. The conflict between the Titans and the newer Olympian dynasty is not described till v. 630 seqq. But this is a subject on which there is reason to think Hesiod dwelt more at length in a part of the Theogony now lost. Homer briefly alludes to this monstrous offspring of the Cyclopes, &c., Od. vii. 206, ὥσπερ Κύκλωπές τε καὶ ἄγρια φῦλα Γιγάντων.

136. The name Τηθὺς is perhaps connected with τήθη, and means 'nursing mother.'

137. ἀγκυλομήτης, σκολιὰ βουλεύων, 'crafty.' Cf. Opp. 48. Craft, according to the Greek idea, was a virtue.—γένετο, scil. ἐκ Γαίας καὶ Οὐρανοῦ.

138. ἤχθηρε, 'he disliked.' Some modern critics, after Ruhnken, enclose this verse in brackets as spurious, and made up from v. 155, σφετέρῳ δ' ἤχθοντο τοκῆϊ. The Schol. says that Aristarchus objected to θαλερὸν, which means 'vigorous,' in reference to the numerous offspring of Uranus. The meaning perhaps is, that Cronus disliked not so much his father, as his father's fecundity, as oppressive to Gaea, whose part he took, v. 159. 168.

139. Κύκλωπας. This legend probably preserves a dim tradition of the advent of a very ancient Pelasgic horde, who introduced the arts of pastoral life, architecture, and metallurgy, from the East; and from their dark colour were said to be workers at the smithy. Van Lennep fancies they were Celts; but this is less likely. —As for the names of the three Cyclopes, Virgil (Aen. viii.) calls them 'Brontesque Steropesque et nudus membra Pyracmon.'

140. Goettling contends that ὄμβριμος,

[οἱ Ζηνὶ βροντήν τ' ἔδοσαν τεῦξάν τε κεραυνόν.]
οἱ δ' ἦτοι τὰ μὲν ἄλλα θεοῖς ἐναλίγκιοι ἦσαν,
μοῦνος δ' ὀφθαλμὸς μέσσῳ ἐνέκειτο μετώπῳ.
[οἵδ' ἐξ ἀθανάτων θνητοὶ τράφεν αὐδήεντες·
Κύκλωπες δ' ὄνομ' ἦσαν ἐπώνυμον, οὕνεκ' ἄρα σφέων
κυκλοτερὴς ὀφθαλμὸς ἓεις ἐνέκειτο μετώπῳ·
ἰσχύς τ' ἠδὲ βίη καὶ μηχαναὶ †ἦσαν ἐπ' ἔργοις.]
ἄλλοι δ' αὖ Γαίης τε καὶ Οὐρανοῦ ἐξεγένοντο
τρεῖς παῖδες μεγάλοι *τε καὶ ὄμβριμοι, οὐκ ὀνομαστοί,

146. μηχαναὶ ἦν ἐπὶ Ϝέργοις? (cf. 321)

141. ἔδωκαν M. 142. οἱ δή τοι M, Ald. 143. μέσῳ M. 145. ἓειν Ald. 148. ὄμβριμοι M. ὄβριμοι Ald.

not ὄβριμος, is the ancient form, the word being for ὄμριμος, and that by transposition for μόριμος, as ἄμβροτος is for α-μροτος, the root being μορτ (*mortuus*). So νοθεῖος and ὀθνεῖος. But ὄμβριμος has a separate root, connected with βρι, βρίθειν, Βριαρεὺς &c.

141. Goettling regards this verse as spurious, and he is probably right. It is feeble, and is the kind of expletive (παραπληρωματικὸν) line that the grammarians were fond of adding. Cf. inf. 286.

142. οἱ δ' ἦτοι Goettling and Hermann with two MSS. for οἱ δή τοι. For this verse Crates the grammarian gave, doubtless from an ancient recension, another, οἱ δ' ἐξ ἀθανάτων θνητοὶ τράφεν αὐδήεντες, to avoid the apparent difficulty of making the Cyclopes, who were mortal and slain by Apollo, (Eur. Alc. init.) τἄλλα θεοῖς ἐναλίγκιοι. But this need not imply further resemblance than that of strength and stature. They were, in fact, a sort of demigods, like to the gods in form and might, except the peculiarity of the one eye, but yet mortal. It is impossible to say what the legend represents. But it is probable that the horde of Pelasgic immigrants, who occupied the more fertile parts of ancient Hellas, were remarkable for roundness of face, or some peculiar aspect of the eyes. Goettling places the verse attributed to Crates after v. 143, and regards it, with the two following, as belonging to another recension, in which the three verses (οἵδ' ἐξ—μετώπῳ) stood in place of vv. 142—3.

145. ἓεις, if genuine, is formed on the analogy of ἐέρση for ἕρση, ἓεδνα for ἕδνα, ἐέλδωρ for ἔλδωρ &c. If so, we should probably read ἓεις, without the aspirate. The passage however is suspected, for ὄνομ' ἐπώνυμον comes very awkwardly after the plural Κύκλωπες ἦσαν. Perhaps ἐπώνυμοι. Indeed, this reading is supported by Etym. M. in v. Κύκλωπες, where ἦσαν οὔνομ' ἐπώνυμοι is given. In Od. vii. 54, Ἀρήτη δ' ὄνομ' ἐστὶν ἐπώνυμον, it might be questioned whether ἐπώνυμος was not the original reading.

146. The combination of personal strength, violence, and craft in their doings (ἐπ' ἔργοις) implies that which was irresistible by any human means. Compare inf. v. 153, μεγάλῳ ἐπὶ εἴδει. As ἔργοις here has no digamma, this verse is probably in some way corrupt. Perhaps ἦν ἐπὶ ἔργοις. See inf. v. 825.

148. The τε was inserted by Hermann. —οὐκ ὀνομαστοί. Perhaps, 'not to be named,' as Cerberus is οὔτι φατειός, inf. 310. But it is a difficult expression, perhaps like the Latin *nefandus*, implying something portentous. Schol. οὓς οὐ δύναταί τις ὀνομάσαι, ἀντὶ τοῦ δεινοί. Goettling compares πατρὸς δυσωνύμου in v. 171, and explains it, "is, cui a forma et ab ingenii natura infelix nomen recte inditum est." But the comparison does not hold good; for πατὴρ δυσώνυμος merely means a father who does not deserve the name. Cf. Aesch. Cho. 183,

Κόττος τε Βριάρεώς τε Γύης θ', ὑπερήφανα τέκνα.
τῶν ἑκατὸν μὲν χεῖρες ἀπ' ὤμων ἀΐσσοντο
ἄπλαστοι, κεφαλαὶ δὲ ἑκάστῳ πεντήκοντα
ἐξ ὤμων ἐπέφυκον ἐπὶ στιβαροῖσι μέλεσσιν.
ἰσχὺς δ' ἄπλητος κρατερὴ μεγάλῳ ἐπὶ εἴδει.
ὅσσοι γὰρ Γαίης τε καὶ Οὐρανοῦ ἐξεγένοντο,
[δεινότατοι παίδων, σφετέρῳ δ' ἤχθοντο τοκῆϊ
ἐξ ἀρχῆς. καὶ τῶν μὲν ὅπως τις πρῶτα γένοιτο,]
πάντας ἀποκρύπτασκε, καὶ ἐς φάος οὐκ ἀνίεσκε,
Γαίης ἐν κευθμῶνι, κακῷ δ' ἐπετέρπετο ἔργῳ
Οὐρανός· ἡ δ' ἐντὸς στοναχίζετο Γαῖα πελώρη

151. Ἑκάστῳ 153. Εἴδει 158. Ἔργῳ,,

149. Γύγης M, Ald. 150. ἀΐσσαντο Ald. 153. ἄπλητος M. ἄπλατος Ald. 157. ἀνίησκε Ald., M.

μήτηρ οὐδαμῶς ἐπώνυμον φρόνημα παισὶ δύσθεον πεπαμένη.

149. For Γύης most of the old copies give Γύγης, in which the short ῠ seems doubtful. Ovid however recognises the latter form, Fast. iv. 593, 'Quid gravius victore Gyge captiva tulissem, Quam nunc, te caeli sceptra tenente, tuli?' Also Horace, Od. ii. 17, 14, 'centimanus Gyges,' and iii. 4, 69. These are very ancient names, and what they symbolised is altogether uncertain. Possibly the three primitive seasons: at least, Γύης might refer to ploughing, Βριαρεὺς to the severity of cold. Or perhaps, air, water, and land, as Homer calls Βριαρεὺς Αἰγαίων. Buttmann in his *Lexilogus* suggests that Γύης may be derived from γυῖον, 'a limb.' Van Lennep supposes they represent the warring of elemental powers, such as earthquakes and mighty deluges.

150—3. These verses occur again inf. v. 671, and one of them (152) also Opp. 149. Scut. 76.—ἀΐσσοντο, 'nimbly moved,' 'were ever in rapid motion.' Hom. Il. vi. 509, ἀμφὶ δὲ χαῖται ὦμοις ἀΐσσονται. Ibid. xxiii. 628, οὐδ' ἔτι χεῖρες ὤμων ἀμφοτέρωθεν ἐπαΐσσονται ἑλαφραί. Soph. Oed. Col. 1261, κόμη δι' αὔρας ἀκτένιστος ᾄσσεται.—ἄπλατοι, 'unapproachable,' is Gaisford's reading. Goettling gives ἄπλαστοι, which he compares with πρόσπλαστοι, (a false reading for πρόσπλατοι,) in Aesch. Prom. 735, but prefers to derive from πλάσσειν, so as to mean 'misshapen.' Van Lennep thinks ἄπλαστος contracted from ἀπέλαστος. We have a different word, ἄπλητος, 'unapproachable,' from πελάω, just below.—ἐπέφυκον seems a true imperfect from the secondary present πεφύκω. See Scut. H. 228.—ἐπὶ εἴδει, i. e. Ϝείδει. Cf. v. 146.

154. ὅσσοι γάρ. The γὰρ refers to v. 147; the three giants were born afterwards, because at first Uranus had concealed his progeny within the earth. But vv. 155—6 seem to interrupt the sense and connexion; and the ellipse of ἦσαν after δεινότατοι is hardly according to epic use. The explanation of the Scholiast is manifestly wrong; ὅσοι γὰρ δεινότατοι τῶν παίδων τοῦ Οὐρανοῦ καὶ τῆς Γῆς ἦσαν, ἐμισοῦντο ὑπὸ τῶν προτέρων παίδων, τουτέστιν ὑπὸ τῶν ἀδελφῶν, οἳ καὶ τῷ σφετέρῳ τοκῆι ἤχθοντο. Rather the sense is, 'For of all who were born of Earth and Uranus, these were the most formidable sons.' There is however too much reason to fear that this verse was patched up from v. 138,—itself probably a spurious verse. It may be suggested that the original verses ran thus:—ὅσσοι γὰρ Γαίης τε καὶ Οὐρανοῦ ἐξεγένοντο ἐξ ἀρχῆς, τῶν μέν τις ὅπως πρώτιστα γένοιτο κ.τ.λ.—ἀποκρύπτασκε, sc. Οὐρανός. The α belongs to κρυπτάζω, as ῥίπτασκε from ῥιπτάζω. We have this α in κρυπτάδιος. See on Scut. Herc. 480.

στεινομένη· δολίην δὲ κακὴν ἐπεφράσσατο τέχνην.
αἶψα δὲ ποιήσασα γένος πολιοῦ ἀδάμαντος
τεῦξε μέγα δρέπανον καὶ ἐπέφραδε παισὶ φίλοισιν.
εἶπε δὲ θαρσύνουσα, φίλον τετιημένη ἦτορ·
Παῖδες ἐμοὶ καὶ πατρὸς ἀτασθάλου, αἴ κ' ἐθέλητε
πείθεσθαι, πατρός κε κακὴν τισαίμεθα λώβην
ὑμετέρου· πρότερος γὰρ ἀεικέα μήσατο ἔργα.
Ὡς φάτο· τοὺς δ' ἄρα πάντας ἕλεν δέος, οὐδέ τις αὐτῶν
φθέγξατο· θαρσήσας δὲ μέγας Κρόνος ἀγκυλομήτης
ἂψ αὖτις μύθοισι προσηύδα μητέρα κεδνήν·
Μῆτερ, ἐγώ κεν τοῦτό γ' ὑποσχόμενος τελέσαιμι
ἔργον, ἐπεὶ πατρός γε δυσωνύμου οὐκ ἀλεγίζω
ἡμετέρου· πρότερος γὰρ ἀεικέα μήσατο ἔργα.
Ὡς φάτο· γήθησεν δὲ μέγα φρεσὶ Γαῖα πελώρη.
εἶσε δέ μιν κρύψασα λόχῳ· ἐνέθηκε δὲ χειρὶ

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163. *Fεῖπε* 166. *ἀFεικέα μήσατο Fέργα* 171. *Fέργον*
172. *ἀFεικέα—Fέργα*

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165. *πείθεσθε πατέρος γε* M. *πατρός γε* Ald. 170. *γε* om. M.
171. *πατέρος* M. 173. *γήθησε δὲ* Ald.

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160. *στεινομένη*, being straitened for room, wanting space. Cf. Il. xxi. 220.—For *ἐπεφράσσατο* Goettling would read *ἐφράσσατο*, because Hesiod does not usually shorten a vowel before *φρ*, *θρ*. But who will believe that in v. 632, *οἱ μὲν ἀφ' ὑψηλῆς Ὄθρυος Τιτῆνες ἀγαυοὶ*, there is synizesis in *Ὄθρυος*? And we have *προπεφραδμένα* in Opp. 655. He compares however Od. iv. 529, *δολίην ἐφράσσατο τέχνην*.

161. *ἀδάμαντος*. It has been suggested on Opp. 147, that the old Celtic cutting-implements and axe-heads made of basalt, greenstone, or trap-rock, may here be meant. It is difficult to conceive that with the early poets *ἀδάμας* was a synonym of *σίδηρος*. It is true that *δρέπανον* was a curved or hooked knife, like our sickle, and like it also was *καρχαρόδον*, roughly toothed or serrated, which features would be more easily given by a metal. Any how, the poet says the material was now first created.—Apollonius Rhodius, in alluding to this passage of Hesiod, as *προτέρων ἔπος*, iv. 985, speaks of the event as one of the *τὰ ἄρρητα* of ancient mythology.

165. *πατρός κε*. So Goettling and Van Lennep after Hermann, with one MS., for *πατέρος γε*. Without *κεν*, the hortative subjunctive *τισώμεθα* would be required. The sense is, 'It may be that we shall avenge' &c. Cf. inf. v. 170.—*πρότερος γὰρ κ.τ.λ.* The Greek notion of retributive justice always turned on the question, who was the aggressor, the *τὸ ἄρχειν ἀδικίας*.

171. *δυσωνύμου*. See on v. 148. Here perhaps it means, 'wrongly called by the name of Father;' as Aesch. Cho. 182, *οὐδαμῶς ἐπώνυμον—μητρός*.

174. *λόχῳ*. It is difficult to understand precisely the idea which the poet had in mind. It is not however necessary to inquire too curiously into the details of such a legend. It is enough to assume that the *λόχος* would be a position from which Cro-

ἅρπην καρχαρόδοντα· δόλον δ' ὑπεθήκατο πάντα.
ἦλθε δὲ Νύκτ' ἐπάγων μέγας Οὐρανὸς, ἀμφὶ δὲ Γαίῃ
ἱμείρων φιλότητος ἐπέσχετο καί ῥ' ἐτανύσθη
πάντῃ· ὁ δ' ἐκ λόχοιο πάϊς ὠρέξατο χειρὶ
σκαιῇ, δεξιτερῇ δὲ πελώριον ἔλλαβεν ἅρπην,
μακρὴν, καρχαρόδοντα, φίλου δ' ἀπὸ μήδεα πατρὸς
ἐσσυμένως ἤμησε, πάλιν δ' ἔρριψε φέρεσθαι
ἐξοπίσω. τὰ μὲν οὔτι ἐτώσια ἔκφυγε χειρός·
ὅσσαι γὰρ ῥαθάμιγγες ἀπέσσυθεν αἱματόεσσαι,
πάσας δέξατο Γαῖα· περιπλομένων δ' ἐνιαυτῶν
γείνατ' Ἐρινῦς τε κρατερὰς μεγάλους τε Γίγαντας,
[τεύχεσι λαμπομένους, δολίχ' ἔγχεα χερσὶν ἔχοντας,]

182. *Γετώσια?*

178. λοχεοῖο Ald. λόχοιο (not λοχοῖο) M. 179. ἔλαβεν Ald. 181. ἤμεσε (gl. ἀπεθέρισε) M. 184. ἐδέξατο M. 185. ἐρϊνῦς M. ἐριννῦς Ald. 186. Omitted in LM, but given in Ald.

nus could reach from below to an object lying on the surface.

175. *ἅρπην*, the *δρέπανον* or sickle, v. 162. See Opp. 573.—*ὑπεθήκατο*, 'suggested,' 'laid down the plan of.' See on *θήκατο*, Scut. H. 128.

177. *ἐπέσχετο*, 'stretched,' *ἐπετάθη*. The passive use of this aorist (unless it be here the middle, viz. *ἑαυτὸν*, or a present *ἔσχω* be assumed) is remarkable. In Eur. Hipp. 27, *καρδίαν κατέσχετο ἔρωτι δεινῷ*, Monk gives *κατεῖχετο*. But in Od. iii. 284, we have *ὡς ὁ μὲν ἔνθα κατέσχετ' ἐπειγόμενός περ ὁδοῖο*. Eur. Heracl. 634, *φροντίς τις ἦλθ' οἰκεῖος, ᾗ συνεσχόμην* (*συνειχόμην* and *συνισχόμην* Elmsley). Photius, *ἔσχετο. ἐπεσχέθη*.

178. *λοχεοῖο* Gaisford, Van Lennep, *λοχέοιο* Goettling, with several MSS. Others give *λοχοῖο* and *λόχοιο*. The latter is the reading of the Bodleian MS. Barocc. 60 (M). The Schol. compares *θυρεὸς*, 'a door-stone.' But the true reading (or rather pronunciation) is probably *λόκχοιο*, according to the Aeolic use, as in *σκύπφος*, *ὄκχος*, *βρόκχος*, *ὄπφις*, &c. See the note on Aesch. Cho. 1038. On the same principle, the reading in Il. xxiii. 851, *κὰδ δ' ἐτίθει δύο μὲν πελέκεας δέκα δ' ἡμιπέλεκκα*, may originally have been *δέκα δ' ἡμιπελέκεα*, the *κ* being doubled in pronouncing it, as in *κυνοκέφαλλος*. So likewise Il. xiii. 612, *ἀξίνην εὔχαλκον, ἐλαΐνῳ ἀμφὶ πελέκκῳ*.—*ὠρέξατο*, sc. *αὐτοῦ*, or *τῶν μηδέων*, 'aimed at him with outstretched hand,' 'grasped him.' Cf. Il. iv. 307. xxiii. 99.—*μήδεα*, the same as *μέζεα*, Opp. 512.

181. *πάλιν ἔρριψε κ.τ.λ.*, 'threw them behind him to be carried away backwards.' The syntax probably is, *ἔρριψε ἐξοπίσω, πάλιν φέρεσθαι*. We may however translate, 'and back he threw them to be carried away behind.' This was done in getting rid of any unclean thing, as the impious libations in Aesch. Cho. 90, *στείχω, καθάρμαθ' ὥς τις ἐκπέμψας, πάλιν δικοῦσα τεῦχος ἀστρόφοισιν ὄμμασιν*.—*φέρεσθαι*, cf. v. 190.

183. Photius, *ῥαθάμιγγες· ῥανίδες· ἢ ὁ ἀπὸ τῶν ἵππων κονιορτός. οἱ δὲ σταγόνας*. Il. xi. 536, *ἀφ' ἱππείων ὁπλέων ῥαθάμιγγες*.

184. Goettling gives *πᾶσας ἐδέξατο* with two MSS. See on v. 60.

186. This verse is wanting in the two Bodleian MSS., and is enclosed in brackets by Goettling, as probably added by a rhapsodist from Il. xviii. 510, where *τεύχεσι λαμπόμενοι* occurs. Hermann thinks that a later poet would have attributed a different sort of armour to the giants.

Νύμφας θ' ἃς Μελίας καλέουσ' ἐπ' ἀπείρονα γαῖαν·
μήδεα δ' ὡς τοπρῶτον ἀποτμήξας ἀδάμαντι
κάββαλ' ἀπ' ἠπείροιο πολυκλύστῳ ἐνὶ πόντῳ,
ὣς φέρετ' ἄμ πέλαγος πουλὺν χρόνον, ἀμφὶ δὲ λευκὸς
ἀφρὸς ἀπ' ἀθανάτου χροὸς ὤρνυτο· τῷ δ' ἔνι κούρη
ἐθρέφθη· πρῶτον δὲ Κυθήροισι ζαθέοισιν
ἔπλητ', ἔνθεν ἔπειτα περίρρυτον ἵκετο Κύπρον.
ἐκ δ' ἔβη αἰδοίη καλὴ θεός, ἀμφὶ δὲ ποίη
ποσσὶν ὕπο ῥαδινοῖσιν ἀέξετο· τὴν δ' Ἀφροδίτην
[ἀφρογενέα τε θεὰν καὶ ἐϋστέφανον Κυθέρειαν]
κικλήσκουσι θεοί τε καὶ ἀνέρες, οὕνεκ' ἐν ἀφρῷ
θρέφθη· ἀτὰρ Κυθέρειαν, ὅτι προσέκυρσε Κυθήροις·

188. μήδεα δ' M. μήδεα θ' Ald. ἀδάμαντον Ald. 190. πολὺν M. 195. ὑπαὶ M. 196. ἀφρογένειάν τε M. ἀφρογενείην τε Ald. 197. εἰν ἀφρῷ M. 198. αὐτὰρ M, Ald. κυθέρεια Ald.

187. Μελίας. The name is from μελία, an ash-tree, and seems similar to Δρυάδες. Apoll. Rhod. ii. 2, ὅν ποτε νύμφη τίκτε, Ποσειδάωνι Γενεθλίῳ εὐνηθεῖσα, Βιθυνὶς Μελίη. — ἐπὶ γαῖαν, see on v. 95.

188. ὡς τοπρῶτον κ.τ.λ. The sense appears to be, that the members were carried about for a long time by the sea in the same condition as when they were cut off; but at last white foam began to arise from them, and so Aphrodite was born.—For the vulg. μήδεά θ' Goettling and Van Lennep rightly give μήδεα δ' with Barocc. 60 (M). They both also follow Wolf in editing ἀπ' ἠπείροιο, (sc. ἀπὸ χέρσου,) for ἐπ' Ἠπείροιο, 'upon Epirus,' which is given in some of the early editions.

193. ἔπλητο, ἐπέλαζε. An Homeric word, Il. iv. 449. xiv. 438, from πλάω, πλῆμι, for πελάω. Cythera is the island off the coast of Laconia. Homer has Κυθήροισι ζαθέοισι, Il. xv. 432. Ovid, Fast. iv. 286, 'Veneris sacra Cythera petit.'

194. ἐξέβη, 'stepped on shore.'

196—9. ἀφρογενέα and Κυπρογενέα, though only found in two or three MSS., for the vulg. Ἀφρογένειαν and Κυπρογένειαν, seem clearly right, and are adopted by Goettling. Gaisford retains the old unmetrical reading, and encloses the four verses in brackets, remarking, after Wolf, that Plato does not recognise v. 196 in quoting the passage, Cratyl. p. 406. (This, however, is denied by Goettling, and rightly, as it would seem.) Van Lennep also encloses v. 196 within brackets. The argument against the genuineness of it rests principally on its being not necessary to the sense, and introducing a rather awkward construction, as well as a repetition in Κυθέρειαν just below. Translate, 'But her both gods and men call *Aphrodite*, and (i. e. as being) foam-born goddess, and fair-crowned Cytherea.' It is evident that Ἀφροδίτην τε καὶ Κυθέρειαν would be the more correct combination. The interpolator probably meant, θεοὶ κικλήσκουσι τὴν Ἀφροδίτην θεὰν ἀφρογενέα, where the article is clearly wrong.—This derivation of Ἀφροδίτη, (which, as Goettling remarks, is later than Homer, for he makes Dione the mother of the goddess,) arose from the same fondness for fancied etymologies which induced Euripides to derive the name from ἀφροσύνη (Tro. 990). The Roman poets allude to the Hesiodic etymology. Ovid, Fast. iv. 61, 'Sed Veneris mensem Graio sermone notatum Auguror: a spumis est dea dicta maris.' Tibull. i. 2, 39, 'Nam

Κυπρογενέα δ', ὅτι γέντο πολυκλύστῳ ἐνὶ Κύπρῳ·
ἠδὲ φιλομμηδέα, ὅτι μηδέων ἐξεφαάνθη.
τῇ δ' Ἔρος ὡμάρτησε καὶ Ἵμερος ἕσπετο καλὸς
γεινομένῃ ταπρῶτα θεῶν τ' ἐς φῦλον ἰούσῃ.
ταύτην δ' ἐξ ἀρχῆς τιμὴν ἔχει ἠδὲ λέλογχε
μοῖραν ἐν ἀνθρώποισι καὶ ἀθανάτοισι θεοῖσι,
παρθενίους τ' ὀάρους μειδήματά τ' ἐξαπάτας τε
τέρψιν τε γλυκερὴν φιλότητά τε μειλιχίην τε.
Τοὺς δὲ πατὴρ Τιτῆνας ἐπίκλησιν καλέεσκεν
παῖδας νεικείων μέγας Οὐρανὸς οὓς τέκεν αὐτός.
φάσκε δὲ τιταίνοντας ἀτασθαλίῃ μέγα ῥέξαι
ἔργον, τοῖο δ' ἔπειτα τίσιν μετόπισθεν ἔσεσθαι.

210. *Ἔργον*

199. *κυπρογένεϊ ὅτι* M. *κυπρογένειαν δ' ὅτι γένοιτο* Ald. *γέντο* M. *πόντῳ* M, Ald. 200. *καὶ φιλομηδεία* M. *ὅτι μειδέων* Ald. 203. *ἔσχεν* M. 204. *ἀνθρώποις* M.

fuerit quicunque loquax, is sanguine natam, Is Venerem e rapido sentiet esse mari.'

199. *γέντο*. So three or four MSS., for the vulg. *γένοιτο*, which is wrong even in respect of syntax. The form (for *ἐγένετο*) occurs also inf. v. 705. In Homer it always signifies *ἔλαβε*, *ἐδέξατο*.

200. *φιλομμηδέα*. This verse also is rejected by Gaisford. Van Lennep encloses both it and the preceding. It contains a deviation from the Homeric epithet *φιλομμειδής*, 'laughter-loving,' which is not easy to account for: the more so, on account of *μειδήματα* in v. 205. The Aldine reading *μειδέων* indicates an attempt to reconcile the two.

201. From very early times certain *πάρεδροι* were allotted to Aphrodite. Cf. Aesch. Suppl. 1020, *μετάκοινοι δὲ φίλᾳ ματρὶ πάρεισιν, Πόθος ἠ τ' οὐδὲν ἄπαρνον τελέθει θέλκτορι Πειθοῖ*. A later mythology made Amor (Cupid) the son of Venus.

203. *τιμήν*. We should have expected *τιμάς*, 'prerogatives,' viz. those enumerated v. 205–7. Perhaps the singular was introduced on account of *μοῖραν* in the next verse, in order that *ταύτην* might agree with both; and it is very probable that this latter verse (204) is spurious. It does not seem to have been known to the Scholiast.

207—10. Gaisford and others, after Wolf, reject these verses, on the ground that only Cronos had avenged himself on Uranus. This would be disproved by v. 155–6, were those lines certainly genuine. But it does not appear from v. 167 that the rest *dissented* from the scheme for vengeance, only that none of them except Cronos had the courage to act. The objection, that these verses are out of place here, is equally groundless. The narrative had been interrupted by the episode about the birth of Aphrodite, and now reverts to v. 180 &c. Goettling thinks there is here a loss of some lines in which the succession of Cronos to the empire was described. Apollonius Rhodius seems to allude to it, i. 505, in the song of Orpheus; *ἤειδεν δ' ὡς πρῶτον Ὀφίων Εὐρυνόμη τε Ὠκεανὶς νιφόεντος ἔχον κράτος Οὐλύμποιο· ὃς τε βίῃ καὶ χερσὶν ὁ μὲν Κρόνῳ εἴκαθε τιμῆς, ἡ δὲ Ῥέῃ, ἕπεσον δ' ἐνὶ κύμασιν Ὠκεανοῖο· οἱ δὲ τέως μακάρεσσι θεοῖς Τιτῆσιν ἄνασσον*. Translate, 'Now them the father called *Titans* by name, the great Uranus in reproach of

Νὺξ δ' ἔτεκε στυγερόν τε Μόρον καὶ Κῆρα μέλαιναν
καὶ Θάνατον, τέκε δ' Ὕπνον, ἔτικτε δὲ φῦλον Ὀνείρων·
[οὔτινι κοιμηθεῖσα θεὰ τέκε Νὺξ ἐρεβεννή.]
δεύτερον αὖ Μῶμον καὶ Ὀϊζὺν ἀλγινόεσσαν,
Ἑσπερίδας θ', αἷς μῆλα πέρην κλυτοῦ Ὠκεανοῖο

211. στυγερὸν μόρον M. (qu. στυγερὴν Μοῖραν, as in v. 217.) 213. ὥτινι Ald. 214. ἀλγεινόεσσαν M.

the sons whom he had himself begotten; for he said that by way of repaying him they had done in their daring folly a fearful deed; but that for this in consequence (ἔπειτα) there should be retribution at some future time.' The general sense is, that as Cronos had exacted vengeance on his father, so Cronos himself and the Titans would experience the vengeance of Zeus in being expelled from heaven. See inf. 728. Schol. *τούτου γὰρ τοῦ ἔργου ἔμελλεν αὐτὸς ὁ Ζεὺς τιμωρῆσαι τὸν Κρόνον, ἐπεὶ καὶ αὐτὸς ἥμαρτεν εἰς τὸν ἴδιον πατέρα.* The use of τιταίνω (ῑ) is peculiar to this passage. Some consider it the same as the Homeric τιταίνω, (Scut. H. 229,) 'to stretch,' and explain it 'by stretching out their hands' (ὠρέξατο v. 178). So Etym. M. p. 760, 40, (quoted by Gaisford,) *Τιτὰν παρὰ τὸ τιταίνω, οἱονεὶ οἱ τείνοντες τὰς χεῖρας εἰς τὸ κόψαι τὰ αἰδοῖα τοῦ πατρὸς Κρόνου.* In this case the poet must be supposed to have taken the unwonted liberty of making the ι long to suit his purpose. See the note on ἀτάλλων (ᾰ) in Opp. 131. He may have adopted, or even have coined, a word after the analogy of τίω (ῑ). Cf. Od. xiv. 84, *ἀλλὰ δίκην τίουσι καὶ ἄσιμα ἔργ' ἀνθρώπων.* Inf. v. 428, *ἐπεὶ Ζεὺς τίεται αὐτήν.* Apollonius Rhodius has τίνεσκεν, ii. 475. What is more to the purpose, we have ἄτῑτος in Il. xiii. 414, but ἄτῐτος in xiv. 484. On the same principle, of forcing prosody to suit a supposed etymology, Ovid, Fast. ii. 34, having written 'Tunc cum ferales prætereire dies,' adds in v. 567 of the same book, 'Hanc, quia justa *ferunt*, dixere *Feralia* lucem.'

211. The offspring of Earth and Uranus having been enumerated and enlarged upon, the children of *Night*, the daughter of Chaos (v. 123), are given. These may be divided into two classes, to both of which the alleged parentage is appropriate; (1) Those relating to Death and its counterpart Sleep; (2) Those denoting gloom, as grief, or the uncertainty of futurity, as Fate, Vengeance, Deception, &c. Thiersch (ap. Goettl.) thought 211—232 the interpolation of a later rhapsodist. Goettling's reply has not very much weight, that the poet was bound to add characters antithetical to those of love and harmony just enumerated. But there seems nothing in the passage itself to justify suspicion, though some of the verses may have been later insertions. Van Lennep contends that Hesiod is here merely carrying out his own avowed intention at v. 106—7.

212—3. It is pretty evident that *both* these verses cannot be genuine. It is scarcely less evident that the latter was a substitute for the former in some different recension. Both indeed might be omitted with advantage to the context; for Θάνατον is but a tautology after Κῆρα, and ἔτικτε closely following τέκε is awkward, though even the Attic writers sometimes used the imperfect, and inf. v. 308—10, τέκετο is followed by ἔτικτεν. Cf. inf. 223—4. Heyne also regarded this distich as spurious, as Gaisford has indicated. Cf. inf. v. 758, *ἔνθα δὲ νυκτὸς παῖδες ἐρεμνῆς οἰκί' ἔχουσιν, Ὕπνος καὶ Θάνατος, δεινοὶ θεοί.*

214. *Momus* does not here mean the god of laughter and fun. He appears to personify that most cruel of insults, taunts and ridicule in distress; or perhaps slander, disparagement, μομφή ('nata ex invidia calumnia,' Van Lennep). So Theognis uses the word, v. 1233, *Οὐδένα, Κύρν', αὐγαὶ φαεσιμβρότου ἠελίοιο ἄνδρ' ἐφορῶσ', ᾧ μὴ μῶμος ἐπικρέμαται*, and Callimachus, Hymn. Apoll. 113, *ὁ δὲ μῶμος, ἵνα φθόρος, ἔνθα νέοιτο.*

215. Ἑσπερίδες. These are called

† χρύσεα καλὰ μέλουσι φέροντά τε δένδρεα καρπόν.
καὶ Μοίρας καὶ Κῆρας ἐγείνατο νηλεοποίνους,
[Κλωθώ τε Λάχεσίν τε καὶ Ἄτροπον, αἵτε βροτοῖσι
γεινομένοισι διδοῦσιν ἔχειν ἀγαθόν τε κακόν τε,]
αἶτ' ἀνδρῶν τε θεῶν τε παραιβασίας ἐφέπουσαι
οὐδέποτε λήγουσι θεαὶ δεινοῖο χόλοιο,
πρίν γ' ἀπὸ τῷ δώωσι κακὴν ὅπιν, ὅστις ἁμάρτῃ.
τίκτε δὲ καὶ Νέμεσιν, πῆμα θνητοῖσι βροτοῖσι,
Νὺξ ὀλοή· μετὰ τὴν δ' Ἀπάτην τέκε καὶ Φιλότητα,

217. νηλεοποίνας M.

'Daughters of night' because they dwelt in the far west, πρὸς ζόφον, on the opposite side of the great ocean stream, to which the sun's light was believed not to have access. Cf. inf. v. 275. 294.

216. This verse can hardly be considered genuine as it stands. The plural μέλουσι is very unusual after such a neuter as μῆλα, 'apples;' hence Muetzell proposed μέμηλε. The addition of φέροντα δένδρεα καρπὸν is tame, unless we supply χρύσεον from the preceding. From the comment of the scholiast we might infer that a line or more has been lost in which mention was made of Hercules slaying the dragon and gathering the apples. Perhaps the original stood somehow thus:—κούρας θ' αἳ ναίουσι πέρην κλυτοῦ Ὠκεανοῖο, Ἑσπερίδας· καὶ Κῆρας ἐγείνατο κ.τ.λ.—κλυτοῦ, 'audible,' or possibly in the much more common sense of κλεινοῦ. Cf. v. 288. 294.

217—22. These verses are included in brackets by Goettling, and with some reason. For first, inf. v. 905—6, nearly the same verses occur again as here 218—9; and secondly, the three Fates are there made the daughters not of Night, but of Zeus and Themis. Both accounts cannot have been given by the same author. But further, it is probable that 220—2, which Goettling perceived to refer to the Κῆρες alone, belong to another recension where they stood *in place of* 218—9. Perhaps therefore we should only enclose 218—9 in brackets here, regarding them as having been interpolated from the nearly similar couplet 905—6. The epithet νηλεοποίνους is thus rightly followed by the expansion of the same idea in παραιβασίας ἐφέπουσαι &c. According to this view, the Μοῖραι here, combined with Κῆρας, will take the sense of μόρον καὶ Κῆρα in v. 211, while the Μοῖραι of v. 904 will be the goddesses of Destiny. See on Scut. Herc. 249.—For νηλεοποίνους, 'relentlessly punishing,' Ruhnken proposed νηλιτοποίνους, supposing it to mean, 'punishing the guilty.' This is remarkably confirmed by the scholium τὰς γινομένας τιμωρίας τῶν κακῶν ἔργων. Stobaeus has ἠλεοποίνους, Ecl. i. p. 9.

220. Hermann and Van Lennep prefer ἐφέπουσιν (with one MS.), οὐδέ ποτε κ.τ.λ. By ἀνδρῶν θεῶν τε παραιβασίαι are meant sins against both men and gods. Whereas Νέμεσις is a woe only θνητοῖσι βροτοῖσι, v. 223.

222. δώωσι is formed after the analogy of ἠβώω, for which see Opp. 698.—ὅπιν, here for νέμεσιν. See Opp. 187.

224. This verse is perhaps an interpolation. There is some natural association between Love and Deception, as between Νέμεσις and Κῆρες above. Otherwise it would seem strange to represent Φιλότης as the daughter of Night, unless perhaps, as Hermann supposes, the νύκτερα ἔργα of Aphrodite are alluded to, and illicit and sensual love is meant. Goettling's idea is somewhat far-fetched: "conjungendae videntur notiones Φιλότητος et Ἔριδος, ut denotent caecam (hoc propter Noctem) Cupidinem caecumque Jurgium et Iracundiam." However, φιλότης was the attribute of Aphrodite, v. 206, where it is combined with ἀπάτη. Both Heyne and Ruhnken, followed by Gaisford, regard this as a spurious verse.

Γῆράς τ' οὐλόμενον, καὶ Ἔριν τέκε καρτερόθυμον.
Αὐτὰρ Ἔρις στυγερὴ τέκε μὲν Πόνον ἀλγινόεντα
Λήθην τε Λιμόν τε καὶ Ἄλγεα δακρυόεντα,
Ὑσμίνας τε Φόνους τε, Μάχας τ' Ἀνδροκτασίας τε,
Νείκεά τε Ψεύδεά τε Λόγους Ἀμφιλογίας τε,
Δυσνομίην Ἄτην τε, συνήθεας ἀλλήλοισιν,
Ὅρκον θ', ὃς δὴ πλεῖστον ἐπιχθονίους ἀνθρώπους
πημαίνει, ὅτε κέν τις ἑκὼν ἐπίορκον ὀμόσσῃ.
Νηρέα δ' ἀψευδέα καὶ ἀληθέα γείνατο Πόντος,

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229. ψεύδεα τε M. ψευδέας τε Ald. ἀμηλογίας τε M.
230. ἀλλήλῃσιν M. ἀλλήλοισιν Ald.

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225. *καρτερόθυμον*, obstinate, dogged, pertinacious.

227. As λιμὸς and ἄτη are associated Opp. 230, Ruhnken here proposed ἄτην τε λιμόν τε. By λιμὸς the poet means famine arising from the suspension of agriculture. With λιμὸς we very often find λοιμὸς associated (e. g. Opp. 243), whence there is some probability in Heyne's conjecture λοιμόν τε λιμόν τε. Goettling thinks λήθη here is the culpable forgetfulness resulting from apathy and carelessness. Schol. πολλάκις γὰρ ἔριδος πρός τινα γινομένης ἐπιλανθανόμεθα καὶ τῶν προσηκόντων. It is worthy of notice that Virgil, who translates this passage in those well-known and splendid verses, Aen. vi. 273 seqq., seems to have rendered λήθη by *lethum*, which is on a par with his rendering Ὅρκος in Opp. 804 by *Orcus*:—

'Vestibulum ante ipsum, primisque in faucibus Orci,
Luctus et ultrices posuere cubilia Curae;
Pallentesque habitant Morbi, tristisque Senectus,
Et Metus, et malesuada Fames, et turpis Egestas,
Terribiles visu formae; Lethumque, Labosque.'

228. Compare Od. xi. 612, ὑσμῖναί τε μάχαι τε φόνοι τ' ἀνδροκτασίαι τε. The following verse enumerates the sorts of ἔρις which consists in verbal disputes, such as arguments and law-suits, as the present one comprises the consequences of violence, and the next (230) refers to factions and bad government. One copy, with the Aldine, here gives ψευδέας τε Λόγους, and so Gaisford and Van Lennep have edited. The λ in ἀμφιλογίας is doubled in pronunciation.

230. As lawlessness, or reluctance to obey established laws, is closely associated with mental delusion, i. e. conceit and infatuation, the poet well calls them συνήθεις, brought up together. Ruhnken, suggesting ἄτην in v. 227, here would read ἀπάτην.

231. Ὅρκον κ.τ.λ. This divinity is made the son of Ἔρις also in Opp. 804, Ὅρκον γεινόμενον, τὸν Ἔρις τέκε πῆμ' ἐπιόρκοις. In fact, an oath presupposes some kind of contention. Oaths would be wholly needless if men lived in perfect amity. The Greeks especially were so prone to deceit, that nothing short of very strong inculcations of the sanctity of an oath would ensure its being kept.

233. A catalogue of the marine deities here follows at some length. Pontus was the child of earth, ἄτερ φιλότητος, sup. v. 132. His progeny all refer to some attributes of the sea, as 'Wonderful,' 'Abounding in monsters,' 'Widely-prevailing.' The meaning of Φόρκυς is uncertain. Van Lennep cites Hesychius, φορκόν· λευκὸν, πολιὸν, ῥυσόν. We might have expected *three* female, as there are three male deities. Perhaps therefore a verse has been lost after 238. —The name *Nereus* involves the root *nar* or *ner*, (ναρὸς, Nar, Nero, perhaps *nare*,) 'to flow.' He is κατ' ἐξοχὴν the sea-god, representing the sea itself.

πρεσβύτατον παίδων· αὐτὰρ καλέουσι γέροντα,
οὔνεκα νημερτής τε καὶ ἤπιος, οὐδὲ θεμιστέων
λήθεται, ἀλλὰ δίκαια καὶ ἤπια δήνεα οἶδεν.
αὖτις δ' αὖ Θαύμαντα μέγαν καὶ ἀγήνορα Φόρκυν
Γαίῃ μισγόμενος καὶ Κητὼ καλλιπάρῃον,
Εὐρυβίην τ' ἀδάμαντος ἐνὶ φρεσὶ θυμὸν ἔχουσαν.
Νηρῆος δ' ἐγένοντο μεγήρατα τέκνα θεάων
πόντῳ ἐν ἀτρυγέτῳ καὶ Δωρίδος ἠϋκόμοιο,
κούρης Ὠκεανοῖο, τελήεντος ποταμοῖο,
Πρωτώ τ' Εὐκράτη τε, Σαώ τ' Ἀμφιτρίτη τε,
Εὐδώρη τε Θέτις τε, Γαλήνη τε Γλαύκη τε,
Κυμοθόη Σπειώ τε, Θόη θ' Ἁλίη τ' ἐρόεσσα,
καὶ Μελίτη χαρίεσσα καὶ Εὐλιμένη καὶ Ἀγαύη,

236. Foῖδεν 246. Ἀγαϝϝή

235. νημερτὴς ἐστὶ καὶ M. 238. καλλιπάρειον M. 240. μεγήρατα Ald. 245. σπειώ τε θοὴ M, Ald. 246—7. Transposed in M.

234. αὐτὰρ κ.τ.λ. Though he was the eldest son, he is commonly called γέρων not so much for his age as for his dignity and his justice.—θεμιστέων, cf. v. 85.

240. μεγήρατα. Some MSS. with Aldus and Hesych. have μεγήριτα. Compare ἀπείριτος, sup. v. 109. The other form of the compound (which has nothing to do with μεγαίρω) is defended by πολυήρατος (ἐρατός). Van Lennep adopts μεγήριτα, 'children rivalling goddesses' (ἔρις).

242. τελήεντος, 'terminal;' or, in which all the rivers have their τέλος or ultimate source. "Est τελήεις, *cui nihil ad perfectionem deest: in suo genere perfectissimus.* Sic apud Homerum passim τελήεσσαι ἑκατόμβαι." *Van Lennep.* "Est ultimus fluvius, non ἀψόρροος," Goettling; who takes τέκνα θεάων as a periphrasis for θεαί.

243. Nearly all the names of the sea-nymphs have some reference to the characteristics or varied aspects of the sea; and hence there can be little doubt that Εὐκράτη, 'well-mixed,' is a better reading than Εὐκράντη, from κραίνω. Aldus, the Scholiast, Apollodorus, and three or four MSS. agree in Εὐκράτη. Goettling would prefer Εὐκρήτη, as more epic; but both he and Van Lennep, with Gaisford, give Εὐκράντη.—For Σαώ there would seem to have been an ancient variant Ναώ (compare ἀέναος). For so the name is said to be written on an ancient vase referred to in Goettling's note. But the Schol. well observes, Σαὼ, διὰ τὴν σωτηρίαν τῶν πλεόντων.—Ἀμφιτρίτη, probably from caverns with double entrances (see Eur. Cycl. 707), as if from ἀμφιτρής.

245. Θόη θ' Ἁλίη τε Valckenaer, from Il. xviii. 40, for the vulg. Σπειώ τε θοὴ, Θαλίη τ'.

246. Ἀγαυή. The law of accenting proper names requires that the word should be written Ἀγαύη. But Goettling thinks this rule applicable only to later dialects. We have Ἀγαυὴ in Il. xviii. 42, where a list of above thirty sea-nymphs is given, many of the names being the same as those here enumerated. Whether one poet borrowed from the other, or both followed older traditions, it is needless to inquire. Virgil, who ornamented in his peculiar way every thing which he borrowed, has a very beautiful imitation of these passages in Georg. iv. 336 seqq. Cf. Aen. v. 825—6.

Πασιθέη τ' Ἐρατώ τε καὶ Εὐνείκη ῥοδόπηχυς,
Δωτώ τε †Πρωτώ τε, Φέρουσά τε Δυναμένη τε,
Νησαίη τε καὶ Ἀκταίη καὶ Πρωτομέδεια,
Δωρὶς καὶ Πανόπη καὶ εὐειδὴς Γαλάτεια,
Ἱππιθόη τ' ἐρόεσσα καὶ Ἱππονόη ῥοδόπηχυς,
Κυμοδόκη θ', ἣ κύματ' ἐν ἠεροειδέϊ πόντῳ
πνοιάς τε ζαθέων ἀνέμων σὺν Κυματολήγῃ
ῥεῖα πρηΰνει καὶ ἐϋσφύρῳ Ἀμφιτρίτῃ,
Κυμώ τ' Ἠιόνη τε ἐϋστέφανός θ' Ἁλιμήδη,
Γλαυκονόμη τε φιλομμειδὴς καὶ Ποντοπόρεια,
Λειαγόρη τε καὶ Εὐαγόρη καὶ Λαομέδεια,
Πουλυνόμη τε καὶ Αὐτονόη καὶ Λυσιάνασσα,
Εὐάρνη τε, φυὴν τ' ἐρατὴ καὶ εἶδος ἄμωμος,
καὶ Ψαμάθη, χαρίεσσα δέμας, δίη τε Μενίππη,

250. εὐϝειδὴς 252. ἠεροϝειδέϊ 258. Λυσιϝάνασσα 259. ϝεῖδος

249. τε om M. 254. πραΰνει M. 255. καὶ εὐστέφανός θ' εἰλιμεῖδη M. τε ἐϋφανόσθ' Ald. 256. φιλομειδὴς Ald. 258. αὐτονόμη Ald.

247. Goettling derives Εὐνείκη from εὐναῖς εἴκειν, to yield to the anchor. This is very improbable. Had Hesiod thought of anchors, he would probably have written Εὐναίη. Not all the names, e. g. the three in this very verse, and the four in that following (which is identical with Il. xviii. 43), have reference to marine attributes. For Πρωτὼ, 'First-born,' some propose to read Πλωτώ. For Πρωτὼ occurred (and properly so, as meaning 'first-born') v. 243. Graevius suggested Κραντώ.—Virgil has *Nereïa Doto*, Aen. ix. 103.

249. Perhaps Πρωνομέδεια. Cf. Ar. Ran. 665, Πόσειδον, ὃς Αἰγαίου πρῶνος — μέδεις.

250. Il. xviii. 45, Δωρὶς καὶ Πανόπη καὶ ἀγακλειτὴ Γαλάτεια. Hermann suggests Πανόπεια, which metrically is an improvement, and Πανόπη was very likely taken from the Homeric verse. Virgil has 'Glauco et Panopeae et Inoo Melicertae,' Georgic. i. 437.

253. As the number of the Nereids was fifty, while Hesiod enumerates fifty-two, Boissonade (after the Scholiast) would regard Κυματολήγη not as a Nereid, but as the genius of calm (Γαλήνεια, Eur. Hel. 1458). For the same reason Goettling (also with the Schol.) proposes Προνόη τε νημερτὴς in v. 261—2. On the other hand, Proto and Amphitrite are mentioned twice (cf. 243 with 248 and 254), while Νημερτὴς is a nymph in Il. xviii. 46, Νημερτής τε καὶ Ἀψευδὴς καὶ Καλλιάνασσα. Goettling, who objects that a female name should be Νημερτὶς or Νημέρτεια, is sufficiently answered by the Homeric Ἀψευδής.—It is to be remarked that the Schol. seems to recognise a reading Θεμιστὼ Πατρονόη τε. Yet he adds, ἡ γὰρ προνοουμένη πάντων ἀληθὴς ἐστι. But Πατρονόη τε νημερτὴς is supported by ἣ πατρὸς ἔχει νόον. Cf. v. 233.

257. Λειαγόρη and Εὐαγόρη refer to the ready sale of imported commodities. Πολυνόμη means ἡ πολλὰ νεμομένη, occupying many cities. Αὐτονόη may mean αὐταρκὴς, independent, self-devising; while Λυσιάνασσα seems to signify 'paying tributes to kings.'

260. δίη τε. Homer and other poets appear always to use the forms δῖα and δῖαν. Hence Goettling suggests καὶ δῖα Μενίππη. Perhaps, θείη τε.

Νησώ τ' Εὐπόμπη τε, Θεμιστώ τε Προνόη τε,
Νημερτής θ', ἡ πατρὸς ἔχει νόον ἀθανάτοιο.
αὗται μὲν Νηρῆος ἀμύμονος ἐξεγένοντο
κοῦραι πεντήκοντα, ἀμύμονα ἔργ' εἰδυῖαι.

Θαύμας δ' Ὠκεανοῖο βαθυρρείταο θύγατρα
ἠγάγετ' Ἠλέκτρην· ἡ δ' ὠκείαν τέκεν Ἶριν,
ἠϋκόμους θ' Ἅρπυιας, Ἀελλώ τ' Ὠκυπέτην τε,
αἵ ῥ' ἀνέμων πνοιῇσι καὶ οἰωνοῖς ἅμ' ἕπονται
ὠκείῃς πτερύγεσσι· μεταχρόνιαι γὰρ ἴαλλον.
Φόρκυϊ δ' αὖ Κητὼ Γραίας τέκε καλλιπάρῃος

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264. *Γέργα Γιδυῖαι* 266. *τέκε Γῖριν*

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261. *θεμισώ τε* Ald. 264. *πεντήκοντ' ἀμύμονα* M. 267. *ἠϋκόμους δ'* Ald. 268. *ἄ ρ'* Ald. *οἰωνοῖσι ἅμ' ἔσπονται* M. 269. *ὀκείῃς* Ald. 270. *καλλιπαρήους* Ald. —*ος* M.

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261. Εὐπόμπη, the safe conductor of ships. Soph. Phil. 1465, *καί μ' εὐπλοίᾳ πέμψον ἀμέμπτως.*—Προνόη, the foreseer. Aesch. Suppl. 946, *πατέρ' εὐθαρσῆ Δαναὸν, προνόον καὶ βούλαρχον.*

265—336. Goettling has well observed, that this episode in the Theogony treats especially of certain astonishing, monstrous, or portentous personages, which were severally celebrated in the various states of ancient Hellas. The Oceanic progeny is resumed at v. 337, and continued to v. 370.—Thaumas, whence Iris is called *Thaumantias* by Virgil, ix. 5, is obviously from *θαῦμα*, as his wife *Electra* means 'the drawer' of water, *ἑλκήτρα*. See Lexil. in v. *ἤλεκτρον*. The name Ἶρις, which commonly takes the digamma, seems rightly referred to *εἴρω, Fείρω*, the messenger, i. e. the speaker.

267. *Ὠκυπέτην*. Apollodorus, i. 9, 21, calls her *Ὠκυπόδην*, citing Hesiod as his authority. On the *ἀς* in *Ἅρπυιας* see Opp. 675.

269. *μεταχρόνιαι*, in the rear of time, i. e. keeping pace with the flight of time: 'celer ad instar temporis,' Goettling. This word is first used in the present passage, but is not found in Homer. Ruhnken, in a learned note (ap. Gaisf.), cites other instances from Apollonius Rhodius (ii. 328. 589. iii. 1150, &c.) and Nonnus, and remarks that there is generally a variant *μεταχθόνιος*. Some of the lexicographers also recognise it, explaining it by *μετέωρος, μετάρσιος*. But this probably refers to the reading *μεταχθόνιος*, where *μετὰ* implies 'removal from,' as in the two words given as synonyms of it. If *μεταχρόνιος* be a genuine compound, it is very difficult to explain. Van Lennep, after citing what is known about it from the grammarians, concludes that "in summa, fatendum veram nos rationem verbi *μεταχρόνιαι* h. l. non perspectam habere."—*ἴαλλον*, sc. *ἑαυτὰς*, used intransitively, like *ῥίπτειν, ἰάπτειν*. See on Eur. Hel. 1325.

270. Γραίας. Connected, perhaps, with our word *grey*. Aeschylus, Prom. v. 813, calls them *αἱ Φορκίδες* and *δηναιαὶ κόραι*, as he calls the Erinyes *γραῖαι παλαιαὶ παῖδες*, Eum. 69. The notion probably arose from obscure accounts of white-haired Teutonic children, seen by travellers or merchants from the west. Goettling would here read *παῖδας*, on account of *Γραίας* being awkwardly repeated in the next verse. It is more probable that vv. 271—2 are an interpolation. For we find the very same phrase in Il. v. 443 (quoted by Robinson),

ἐκ γενετῆς πολιὰς, τὰς δὴ Γραίας καλέουσιν
ἀθάνατοί τε θεοὶ χαμαὶ ἐρχόμενοί τ' ἄνθρωποι,
Πεφρηδώ τ' εὔπεπλον Ἐνυώ τε κροκόπεπλον,
Γοργούς θ', αἳ ναίουσι πέρην κλυτοῦ Ὠκεανοῖο,
ἐσχατιῇ πρὸς νυκτὸς, ἵν' Ἑσπερίδες λιγύφωνοι,
Σθεινώ τ' Εὐρυάλη τε Μέδουσά τε λυγρὰ παθοῦσα.
ἡ μὲν ἔην θνητὴ, αἱ δ' ἀθάνατοι καὶ ἀγήρῳ,
αἱ δύο· τῇ δὲ μιῇ παρελέξατο Κυανοχαίτης
ἐν μαλακῷ λειμῶνι καὶ ἄνθεσιν εἰαρινοῖσι.
τῆς δ' ὅτε δὴ Περσεὺς κεφαλὴν ἀπεδειροτόμησεν,
†ἐξέθορε Χρυσάωρ τε μέγας καὶ Πήγασος ἵππος.
τῷ μὲν ἐπώνυμον ἦν, ὅτ' ἄρ' Ὠκεανοῦ περὶ πηγὰς

279. ἄνθεσι Ϝειαρινοῖσι

272. καμαί τ' ἐρχ. Ald. 276. σθενώ τ' M, Ald. 277. ἀγήρως M, Ald. 279. In M, Ald. after this verse v. 288 is added, and is there omitted in M. 281. χρύσαορ M, Ald. 282. ὅτ' ἂν M, Ald.

ἐπεὶ οὔ ποτε φῦλον ὁμοῖον ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων.—καλλιπαρῄους vulgo; καλλιπάρῃος Goettling after Seleucus (ap. Schol.). In v. 238 we have the same epithet of Ceto.

273. Though Πεφρηδώ, the common reading, might mean ἡ πεφράδουσα (see sup. v. 71), Τεφρηδώ, "ashy," which is found in one MS., gives a not inferior sense, in reference to the grey colour.—The repetition of εὔπεπλον and κροκόπεπλον is not pleasing. It is probable, as Goettling suggests, that the name of the third was given, e. g. Πεφρηδώ Δεινώ τε Ἐνυώ τε κρ. (See Apollodor. ii. 4.) Not only does Aeschylus call them κόραι τρεῖς κυκνόμορφοι (Prom. 814), but the triple number of the Gorgons and the Hesperides indicates a similar trio of the Γραῖαι.

274. πέρην. See on v. 215. It is impossible to decide whether the Hesperides were placed in the far west from some Phoenician traditions of the beautiful orange-bearing islands of the Atlantic, or the name Ἑσπερίδες was a Grecised form of a similar sound belonging to some other dialect, and so a significance was attached to it. So perhaps Κύκλωπες and other legendary monsters. That the Gorgons were commonly thought to inhabit the western coast of Africa has been remarked by Van Lennep, who thinks the story may have arisen from the capture of Gorilla apes.

281. ἐξέθορε MSS., and so Goettling, who thinks Χρυσάωρ may be a spondee by synizesis. It is more likely that the transcribers were misled by the frequent Attic abbreviation of χρῦσεος. (See on Scut. H. 199.) Gaisford admits the conjecture of Guiet., ἔκθορε κ.τ.λ., remarking that the Schol. on Pind. Ol. xiii. 89 agrees with the MSS. reading. So also Van Lennep.

282. ὅτ', for ὅτι, not ὅτε. Goettling compares Il. viii. 251, οἶδ' ὡς οὖν εἴδονθ', ὅτ' ἄρ' ἐκ Διὸς ἦλυθεν ὄρνις. He encloses however in brackets the passage down to v. 286, Wolf, followed by Gaisford, having previously condemned vv. 282—3. Either the etymology of both names is spurious, or both are genuine, as Goettling contends: otherwise we might incline to Hermann's emendation, ὅτ' ἄρ' Ὠκεανοῦ περὶ πηγὰς ᾤχετ' ἀποπτάμενος κ.τ.λ. Goettling objects to the crasis χὠ μὲν, as not epic, and further observes that the giving wings to Pegasus was a device of the later poets. He might have added, that τῷ μὲν ἐπώνυμον ἦν is very unusual

γένθ', ὁ δ' ἄορ χρύσειον ἔχεν μετὰ χερσὶ φίλῃσι.
χὠ μὲν ἀποπτάμενος, προλιπὼν χθόνα μητέρα μήλων,
ἵκετ' ἐς ἀθανάτους· Ζηνὸς δ' ἐν δώμασι ναίει
βροντήν τε στεροπήν τε φέρων Διὶ μητιόεντι.
Χρυσάωρ δ' ἔτεκε τρικάρηνον Γηρυονῆα
μιχθεὶς Καλλιρόῃ κούρῃ κλυτοῦ Ὠκεανοῖο.
τὸν μὲν ἄρ' ἐξενάριξε βίη Ἡρακληείη
βουσὶ πάρ' εἰλιπόδεσσι περιῤῥύτῳ εἰν Ἐρυθείῃ,
ἤματι τῷ ὅτε περ βοῦς ἤλασεν εὐρυμετώπους
Τίρυνθ' εἰς ἱερὴν, διαβὰς πόρον Ὠκεανοῖο,
Ὄρθον τε κτείνας καὶ βουκόλον Εὐρυτίωνα
σταθμῷ ἐν ἠερόεντι πέρην κλυτοῦ Ὠκεανοῖο.
Ἡ δ' ἔτεκ' ἄλλο πέλωρον, ἀμήχανον, οὐδὲ ἐοικὸς

290. βοϝσὶ ἐν Ϝερυθείῃ? 295. οὐδὲ ϜεϜοικὸς

283. γείναθ' M. γείνεθ' Ald. 287. χρύσαορ M; Ald. τρικέφαλον Ald. 288. om. M. 290. ἐν M. 293. Ὄρθρον τε M. Ὀρθόν τε Ald. 294. ἱερόεντι M. 295. ἔτεκεν Ald.

for ὁ μὲν ἐπώνυμος ἦν, or τῷ μὲν ἐπώνυμον ὄνομα ἦν. Cf. v. 144, Κύκλωπες δ' ὄνομ' ἦσαν ἐπώνυμον. Still it appears by no means unlikely that Euripides had this passage in view when he wrote his play of Bellerophon, ridiculed by Aristoph. Pac. 722, ὑφ' ἅρματ' ἐλθὼν Ζηνὸς ἀστραπηφορεῖ, and ibid. v. 135, οὔκουν ἐχρῆν σε Πηγάσου ζεῦξαι πτερόν;

287. τρικάρηνον. Otherwise called τρισώματος and *triplex*, as comprising three bodies joined in one. Many copies give τρικέφαλον, (as inf. v. 312.) which some would retain, pronouncing it with double λ, like Ar. Equit. 417, μαχεῖ σὺ κυνοκεφάλλῳ; The reading probably proceeded from a gloss: see however sup. on v. 229, μάχας τ' ἀμφίλογίας τε. The name Γηρυὼν (Γηρυονὴς, Γηρυονεὺς) is probably derived from γηρύεσθαι, *mugire*. Theocr. ix. 7, ἀδὺ μὲν ἁ μόσχος γαρύεται, ἀδὺ δὲ χἁ βόας.

288. This verse is wanting in ed. Junt. 1515, and in several good MSS. In others it is placed after v. 279.

290. Ἐρυθείῃ. The small island on which Cadiz is built.—παρὰ βουσὶ, by the side of his oxen, viz. endeavouring to recover them. In the heroic age, when the driving off of cattle was the commonest of practices (see Opp. 348), this was a frequent cause of slaughter. So in Scut. Herc. 11, and inf. v. 983.

293. Ὄρθον, the dog who guarded the herds. Goettling fancifully thinks that *Orthus* and *Eurytion* mean 'height' and 'breath,' viz. hills and continents, that added to the difficulty of the achievement. The legend probably arose from the importation of the fine breed of Spanish bulls in Phoenician ships into the Levant, and so, directly or indirectly, into Greece.

294. ἠερόεντι, dark, misty. See on v. 215.

295. οὐδὲν ἐοικὸς vulgo. Two MSS. have οὐδὲ ἐοικός. Perhaps οὔτι ϜεϜοικός. Cf. v. 310. The legend of the Echidna seems to embody, under its half-human aspect, that most ancient and nearly universal tradition, (in itself the origin of propitiatory serpent-worship,) the connexion of the serpent with the degradation of the human race. Here also we have the male and the female divinity—the Echidna and the Typhaon or Typhoeus. We cannot penetrate further into the sources of the story. The Athenians embodied it under their conceptions

θνητοῖς ἀνθρώποις οὐδ' ἀθανάτοισι θεοῖσι,
σπῆϊ ἔνι γλαφυρῷ, θείην κρατερόφρον' Ἔχιδναν,
ἥμισυ μὲν νύμφην ἐλικώπιδα καλλιπάρῃον,
ἥμισυ δ' αὖτε πέλωρον ὄφιν, δεινόν τε μέγαν τε,
ποικίλον, ὠμηστὴν, ζαθέης ὑπὸ κεύθεσι γαίης. 300
ἔνθα δέ οἱ σπέος ἐστὶ κάτω κοίλῃ ὑπὸ πέτρῃ
τηλοῦ ἀπ' ἀθανάτων τε θεῶν θνητῶν τ' ἀνθρώπων·
ἔνθ' ἄρα οἱ δάσσαντο θεοὶ κλυτὰ δώματα ναίειν.
ἡ δ' ἔρυτ' εἰν Ἀρίμοισιν ὑπὸ χθόνα λυγρὴ Ἔχιδνα,
ἀθάνατος νύμφη καὶ ἀγήραος ἤματα πάντα. 305
Τῇ δὲ Τυφάονά φασι μιγήμεναι ἐν φιλότητι,

298. Ϝελικώπιδα 301. Ϝοι ἐν Ϝαρίμοισιν? 303. Ϝοι 304. ἥ Ϝέρυτ'?

300. κευθμόσι M. 302. οὐρανίων τε θεῶν M. 303. ἐν δ' ἄρα M. δάσαντο Ald.

of the Hero Cecrops, who was τὰ πρὸς ποδῶν Δρακοντίδης. The beautiful maiden form of the face occurs also in the cognate legends about Scylla, the Sirens, and the more modern ideas respecting mermaids.

300—3. Goettling encloses these verses as spurious. Gaisford would eject 300. 302. 305; and he transposes 301—2 to follow 305, concluding the account of the Echidna with v. 303. It is possible, as Hermann and Goettling suppose, that the verses of two recensions are here mixed together. But the vulgate is in truth as good as any of the changes that have been proposed. The cave in which the monster was born (v. 297) may be regarded as distinct from the cave where she dwelt apart from the gods (v. 301—2), so that here there is no tautology. As she was a monster half human and half infernal, she had no part with the gods above; and yet, as being divine, θείη (v. 297) she was entitled to some permanent and distinct abode. Compare what Aeschylus says of the Eumenides, (v. 388,) ὁμοίας οὐδενὶ Σπαρτῶν γένει, οὔτ' ἐν θεαῖσι πρὸς θεῶν ὀρωμένας, οὔτ' οὖν βροτείοις ἐμφερεῖς μορφώμασι.

304. ἔρυτο. Here the υ is short, as if from ἔρῦμαι, the active of which would be ἐρῦμι. Probably, like ἐρύω, this word had the digamma. See Od. ix. 194. In Scut. Herc. 138 we have εἴρῦτο in a deponent sense, where the ι may be the augment, but may also be the digamma, ἐϜρυτο.—Ἀρίμοισιν, either a mythical people in Cilicia, where the cave of Typhoeus was, (Pind. Pyth. i. 17, compared with Hom. Il. ii. 783, εἰν Ἀρίμοις, ὅθι φασι Τυφωέος ἔμμεναι εὐνὰς,) or another form of the *Aramaei*, as Goettling and Van Lennep suggest, comparing Strabo xiii. p. 626, D, who supposes the volcanic parts of Mysia were the seat of the Arimi. Virgil, who seems to have thought Εἰναρίμοισιν formed one word, uses the licence of a poet in so calling the isle of Ischia, Aen. ix. 715; 'Tum sonitu Prochyta alta tremit, durumque cubile Inarime Jovis imperiis imposta Typhaeo.' —It is remarkable that one MS. here gives Ἀρίμοισιν. It is very probable that the word took the initial digamma.

305. νύμφη. This is apparently said in reference to her marriage with Typhaon. If any part of the account be really spurious, the two concluding lines are the most likely to have been adapted from Il. ii. 783, by way of connecting the subject with the next.

306. Τυφάονα, the god of Volcanic eruptions; see inf. v. 821 seqq. For this reason he appears to be called ὑβριστὴς ἄνεμος, for the ancients attributed earthquakes to pent-up winds; see Aesch. Prom. 1067, χθόνα δ' ἐκ πνυθμένων αὐταῖς ῥίζαις πνεῦμα κραδαίνοι. According to

δεινόν θ' ὑβριστήν τ' ἄνεμον ἑλικώπιδι κούρῃ·
ἡ δ' ὑποκυσαμένη τέκετο κρατερόφρονα τέκνα.
Ὄρθον μὲν πρῶτον κύνα γείνατο Γηρυονῆϊ·
δεύτερον αὖτις ἔτικτεν ἀμήχανον, οὔτι φατειὸν
Κέρβερον ὠμηστῆν, Ἀΐδεω κύνα χαλκεόφωνον,

307. Ϝελικώπιδι 310. φατεϜόν? 311. Ἀϝιδέω

307. ὑβριστὴν ἄνεμον Ald. ὑβριστὴν ἄνομον θ' ἑλικώπιδι νύμφῃ M. 308. ὑποκυσσαμένη Ald. ὑποκϋσαμένη M. 309. Ὄρθρον M. 310. δεύτερον δ' αὖτις ἔτεκεν — φαεινὸν M.

this view, the first τε in the next verse is merely exegetical; 'namely the terrible and violent wind.' As ἑλικώπιδι has the digamma, there is no place for a third τε, introduced by the reading of many copies, and preferred by Goettling, δεινόν θ' ὑβριστήν τ' ἄνομόν θ' ἑλικώπιδι κούρῃ. He supposes that Sophocles had this passage in view in his description of the Centaurs, Trach. 1095, στρατὸν θηρῶν ὑβριστὴν ἄνομον ὑπέροχον βίᾳ. The Scholiast recognises both readings, but without giving preference to either. He defines τυφὼν to be ταραχῶδες πνεῦμα, ὃ λυμαίνεται ἀεὶ τὰ φυτά. If ἄνεμον be here the right reading, as Gaisford and Van Lennep contend, we see the connexion between τυφὼς, 'a hurricane,' and Τυφωεὺς, the god of wind; though the υ is long in the former, short in the latter. According to the gloss of the Scholiast, the origin is the root τυφ, to smoulder or slowly consume.

308. ὑποκυσαμένη, 'becoming pregnant;' 'having conceived under him.' Properly, κύειν (ῡ) is 'to impregnate.' Photius, κύει, γεννᾷ. But he wrongly adds, κύειν· τὴν ἐν γαστρὶ ἔχουσαν λέγουσιν. This is κυεῖν, κῦέω, 'to be pregnant,' whence κυήσω, ἐκύησα, κύημα, whereas κῦω gives κῦσω and ἔκυσα, mid. ἐκῡσάμην. From κῦω comes κῦμα, as κύρμα from κῦρω. In Theognis, v. 39, Κύρνε, κύει πόλις ἥδε, we should manifestly read κυεῖ. Closely cognate is κῦσαι, identical with *kiss*. We trace this root also in κίσσα and κισσᾶν, said of the longings of pregnant women. The analogy between κῦω and κυέω is the same as between κῦρω and κυρέω, μαρτῦρω (μαρτύρομαι) and μαρτυρέω. Here the MS. Barocc. (M) alone retains the true reading. The other copies give ὑποκυσσαμένη. Cf. inf. v. 411.—τέκετο, here for ἔτεκε, as γείνασθαι is used indiscriminately of either sex. Generally however τεκέσθαι is said of the male, 'to have a child born for yourself.' Cf. Eur. Hel. 214, ὅτε σε τέκετο ματρόθεν Ζεύς. Also Herc. Fur. 1183, and Phoen. 648. Just below, v. 310, ἔτικτεν is used exactly in the same sense; and it may be remarked that the imperfect of this verb is sometimes used in place of an aorist, as Herc. Fur. 2, ὃν Ἀλκαῖός ποτε ἔτιχθ' ὁ Περσέως.

309. Some copies give Ὄρθρον. The word probably means 'rousing.' The root is probably the same; for ὄρθ-ρος seems merely for ὀρθ-ερὸς, as γαμβρὸς for γαμερός, κυδρὸς for κυδερὸς, &c.

310. ἀμήχανον, ἄπορον, difficult to deal with. Cf. 295.—οὔτι φατειὸν, see sup. 148. Scut. H. 144.

311. Κέρβερον. Van Lennep remarks, from Pausan. iii. 25, 4, (who says that Hecataeus spoke of a δεινὸς ὄφις, called Ἄιδου κύων, at Taenarus,) that the origin of this legend probably arose from the subterranean sounds heard in the caves of that very volcanic district. The roots of the word (κερ, κορ, and βορ) may be the same as in κορκορυγὴ compared with βορβορύζειν.—Van Lennep retains the reading of nearly all the copies, πεντηκοντακέφαλον, doubling however the λ, perhaps unnecessarily. See sup. on v. 287. By 'fifty-headed,' which perhaps expresses an indefinite number, later poets gave the epithet τρίκρανος. Horace has *bellua centiceps*, Carm. ii. 13, 34. Similarly the fifty Nereids are called 'centum sorores' in Ovid, Fast. vi. 499.—ἀναιδέα, 'cruel,' 'remorseless.'—Goettling has an idea, that this verse belonged originally to Typhaon, and should follow v. 306; and he

†πεντηκοντακάρηνον, ἀναιδέα τε κρατερόν τε·
τὸ τρίτον Ὕδρην αὖτις ἐγείνατο, λύγρ' εἰδυῖαν,
Λερναίην, ἣν θρέψε θεὰ λευκώλενος Ἥρη,
ἄπλητον κοτέουσα βίῃ Ἡρακληείῃ.
καὶ τὴν μὲν Διὸς υἱὸς ἐνήρατο νηλεῖ χαλκῷ
Ἀμφιτρυωνιάδης σὺν ἀρηϊφίλῳ Ἰολάῳ
Ἡρακλέης βουλῇσιν Ἀθηναίης ἀγελείης.
ἡ δὲ Χίμαιραν ἔτικτε, πνέουσαν ἀμαιμάκετον πῦρ,
δεινήν τε μεγάλην τε, ποδώκεά τε κρατερήν τε.
τῆς δ' ἦν τρεῖς κεφαλαί· μία μὲν χαροποῖο λέοντος,
ἡ δὲ χιμαίρης, ἡ δ' ὄφιος, κρατεροῖο δράκοντος,
[πρόσθε λέων, ὄπιθεν δὲ δράκων, μέσση δὲ Χίμαιρα,

313. λυγρὰ Fιδυῖαν 317. ἀρεFιφίλῳ Fιολάῳ

312. πεντηκοντακέφαλον M, Ald. 315. τοκέουσα M. 316. υἱὸς om. M. 319. ἔτεξε M. 321. τῆς δ' αὖ M. 323. μέσση M, in which a new hand commences after this verse.

remarks that the Scholiast seems to have found it so in his copy; ὁ μὲν Πίνδαρος ἑκατογκέφαλόν φησιν εἶναι τὸν Τυφωέα, οὗτος δὲ πεντηκοντακέφαλον.

315. ἄπλητον, so as to be unapproachable; ἄπλητον κότον ἔχουσα. Here (cf. v. 151) ἄπληστον would not be a bad reading.

316. Van Lennep notices the rare aorist ἐνήρατο, and observes that Homer used the deponent ἐναιρόμενος, Il. xvi. 92.

317—8. This distich is very like the useless supplementary matter of an interpolator. At all events, v. 318 can have little claim to be considered genuine.

319. ἡ δὲ, scil. Ἔχιδνα. The δὲ answers the μὲν preceding; 'the Lerna indeed was slain, but another offspring, the Chimaera, was born.'

Ibid. Χίμαιραν. The origin and meaning of this wild legend is well explained by Sir Charles Fellows, who considers it of Lycian descent. "Lions still live in the mountains, the goat is found at the top, while the serpent infests the base of the Cragus, illustrating the imaginary monster of its early fables." (Travels in Asia Minor, p. 348, ed. 1852.) In the title-page he gives a vignette of the Chimaera from a very ancient Greek terracotta. It resembles a lioness with a snake for a tail, and a goat's head and neck emerging upwards from the shoulder. But the *fire-breathing* probably referred to some ancient volcanic eruption, or perhaps to the ever-burning *Yanah Dah*, as suggested by the same writer, p. 372. The name Χίμαιρα is manifestly a form of χίμαρος (for χιμάρια) a she-goat. Cf. v. 322.—For ἀμαιμάκετος see Scut. H. 207. This epithet is given to the Chimaera in Il. vi. 179.

321. ἦν. Goettling contends that this is not the singular, but for ἦσαν, and the opinion is defensible, for ἔσαν would make ἦν by eliding the σ. Compare ἔδον or ἔδων for ἔδοσαν, sup. v. 10. In v. 146, it has been proposed to read καὶ μηχαναὶ ἦν ἐπὶ Fέργοις, for the vulg. ἦσαν ἐπ' ἔργοις. So also we have ἐκρυφθεν for ἐκρύφθησαν, &c. Photius, ἦν· ἀντὶ τοῦ ἦσαν. Hence some grammarians regarded ἐπέφυκον, ἐπέφραδον, &c., not as imperfects, but for ἐπεφύκεσαν &c. However, the well-known syntax called *schema Pindaricum* would justify us in regarding ἦν as truly the singular. See on Eur. Ion 1146, ἐνῆν δ' ὑφανταὶ γράμμασιν τοιαίδ' ὑφαί. Inf. v. 825, ἐκ δέ οἱ ὤμων ἦν ἑκατὸν κεφαλαὶ ὄφιος. The only question would be, if a Boeotic idiom of this kind was in use as early as Hesiod's age.

323—4. This distich is inserted from

δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο.]
τὴν μὲν Πήγασος εἶλε καὶ ἐσθλὸς Βελλεροφόντης.
ἡ δ' ἄρα Φῖκ' ὀλοὴν τέκε, Καδμείοισιν ὄλεθρον,
Ὄρθῳ ὑποδμηθεῖσα, Νεμειαῖόν τε λέοντα,
τόν ῥ' Ἥρη θρέψασα, Διὸς κυδρὴ παράκοιτις,
γουνοῖσιν κατένασσε Νεμείης, πῆμ' ἀνθρώποις.
ἔνθ' ὅγε οἰκείων ἐλεφαίρετο φῦλ' ἀνθρώπων,
κοιρανέων Τρητοῖο Νεμείης, ἠδ' Ἀπέσαντος·

327. ΝεμεΓαῖον? 329. ΝεμέΓης? 330. Γοικείων

326. ἡ δ' ἄρ σφίγγ' M, Ald. 327. ὄρθῳ M, Ald. 328. κυδνὴ M. κυδρὴ Ald. 330. ἔνθα ὅ γ' M. ἐνθ' ἄρ' ὅ γ' Ald. and vulgo. ἐλεφαίρατο M.

Il. vi. 181—2, where the destruction of the monster by Bellerophon is recorded. Van Lennep well remarks that Hesiod only assigns three *heads*, but Homer three conjoined *bodies*, to the monster.

326. ἡ δὲ, viz. Echidna (not Chimaera). Cf. Eur. Phoen. 1019, ἔβας ἔβας, ὦ πτεροῦσσα, γᾶς λόχευμα, νερτέρου τ' Ἐχίδνας, Καδμείων ἁρπαγά.—Φῖκα, the Sphinx. So the Scholiast with one MS. for Σφίγγ'. See on *Φίκιον ὄρος*, Scut. H. 33.—The legend of the Sphinx was probably nearly identical with that of the Harpies, viz. an impersonation of the influences which caused sudden death and sudden disappearances, as by pestilence &c. The name is from *σφίγγειν*, 'to grasp.'

327. Νεμειαῖος is a lengthened form of Νεμεαῖος, as *φατειὸς* of *φατέος*, v. 310, *νείαιρος* for *νεαρὸς*, *ἐξείης* for *ἑξῆς*, &c. It seems probable, though it is not certain, that the inserted ι represents a lost digamma, ΝεμεϜαῖος.

328. κυδνὴ Bar. 60, Goett. κυδρὴ Van Lennep, with most MSS. Both forms are genuine, from the root κυδ. Compare παιδνὸς, κεδνὸς, and κυδρὸς (for κυδερὸς) with βλαβερός. — κατένασσε, κατῴκισε. See Opp. 168. Inf. v. 620. Hera, as the constant enemy of Hercules, had reared up the lion not so much to injure man as to become an adversary to Hercules. Hence it was that she allowed it to ravage even οἰκείους ἀνθρώπους, her own Argive people.—ἐλεφαίρετο, 'used to injure,' ἐλυμαίνετο. This rare verb occurs in the same sense in Il. xxiii. 338, οὐδ' ἄρ' Ἀθηναίην ἐλεφηράμενος λάθ' Ἀπόλλων Τυδείδης. In Od. xix. 565, it is used of dreams which are cheating and delusive: τῶν οἱ μέν κ' ἔλθωσι διὰ πριστοῦ ἐλέφαντος, οἳ ῥ' ἐλεφαίρονται, ἔπε' ἀκράαντα φέροντες. The etymology is very uncertain. Van Lennep considers the primary idea that of catching (root ἑλ or ἐλ, as in ἑλεῖν). There may have been a root λεφ, or λεϜ (cf. *lev-are*). The aoristic form ἐλεφαίρατο (ἐλεφήρατο) is found in Barocc. 60, which alone retains vestiges of the true reading ἔνθ' ὅγε Γοικείων κ.τ.λ., in omitting the ἄρα which commonly follows the ἔνθ'.

331. Τρητοῖο Νεμείης, 'Mount Tretum in Nemea.' This was a hollow mountain side, said to have been the cave of the Lion. Cf. Pausan. ii. 15, 2, ἐκ Κλεωνῶν δέ εἰσιν ἐς Ἄργος ὁδοὶ δύο, ἡ μὲν ἀνδράσιν εὐζώνοις, καί ἐστιν ἐπίτομος, ἡ δὲ ἐπὶ τοῦ καλουμένου Τρητοῦ, στενὴ μὲν καὶ αὐτὴ περιεχόντων ὀρῶν, ὀχήματι δέ ἐστιν ὅμως ἐπιτηδειοτέρα. Diodor. Sic. iv. 11, Διέτριβε δὲ μάλιστα μεταξὺ Μυκηνῶν καὶ Νεμέας, περὶ ὄρος τὸ καλούμενον ἀπὸ τοῦ συμβεβηκότος Τρητόν. εἶχε γὰρ περὶ τὴν ῥίζαν διώρυχα διηνεκῆ, καθ' ἣν εἰώθει φωλεύειν τὸ θηρίον. Apollodorus, ii. 5, 1, mentions the ἀμφίστομον σπήλαιον of the monster. "In the face of a scaur above the stadium is a conspicuous cavern-mouth. I wonder that it has not been claimed on behalf of the Nemean lion." (Clark, *Peloponnesus*, p. 63.) The old reading was τρητοῖο Νεμείης. Gaisford and Van Lennep give Τρητοῖο, Νεμείης,

ἀλλά ἑ ἷς ἐδάμασσε βίης Ἡρακληείης.
Κητὼ δ' ὁπλότατον Φόρκυι φιλότητι μιγεῖσα
γείνατο δεινὸν ὄφιν, ὃς ἐρεμνῆς κεύθεσι γαίης
πείρασιν ἐν μεγάλοις παγχρύσεα μῆλα φυλάσσει.
[τοῦτο μὲν ἐκ Κητοῦς καὶ Φόρκυνος γένος ἐστί.]

Τηθὺς δ' Ὠκεανῷ Ποταμοὺς τέκε δινήεντας,
Νεῖλόν τ' Ἀλφειόν τε καὶ Ἠριδανὸν βαθυδίνην,
Στρυμόνα, Μαίανδρόν τε καὶ Ἴστρον καλλιρέεθρον,

332. Fε Fις 339. καλλιρέFεθρον

333. φόρκυνϊ Ald. 336. φόρκυος M.

ἠδ' Ἀπέσαντος. Of this latter place nothing seems to be recorded beyond the mention of it in Pausan. ii. 15, 3, as ὄρος Ἀπέσας ὑπὲρ τὴν Νεμέαν.

332. ἀλλά Fε (σφε) Fις (vis) &c. See on Scut. H. 53.

334. κεύθεσι γαίης, sc. φωλεύων.—πείρατα μεγάλα (πεῖραρ) are the vast boundaries of the earth; the illimitable realms stretching beyond Oceanus into space. See inf. 516. 622. 809.—μῆλα, the golden apples of the Hesperides, sup. v. 215. Eur. Herc. F. 394—400, ὑμνῳδούς τε κόρας ἦλυθεν ἑσπερίαν ἐς αὔλαν,—δράκοντα πυρσόνωτον, ὃς ἄπλατον ἀμφελικτὸς ἕλικ' ἐφρούρει, κτανών. This monster is called Λάδων by Apoll. Rhod. iv. 1397.

336. This verse is feeble, and perhaps an interpolation. Of the name *Phorcys* there appear to have been three forms, Φόρκυς, —υος, Φόρκυς (for Φόρκυνς) —υνος, and Φόρκος, —ου, the last of which was used by Pindar, Pyth. xii. 23, and Aeschylus, who has the patronymic αἱ Φορκίδες, Prom. 813, where Hermann needlessly gives Φορκυνίδες.

338. An enumeration of the principal rivers known to the Greeks in Hesiod's time. Goettling here has so good a note that no apology is needed for translating the principal part of it. "This passage is worthy of note as illustrating the geography of Hesiod's age. He is the first poet who mentions the Nile by name, for Homer calls it Αἴγυπτος, (Od. iv. 477. 581. xiv. 258,) [Schol. καὶ ἐκ τούτου φαίνεται Ἡσίοδος Ὁμήρου νεώτερος· καὶ γὰρ Ὅμηρος Αἴγυπτον καλεῖ τὸν Νεῖλον,] neither does he mention the Phasis in Colchis. The Ister (Danube) and Ardescus belong to Scythia; the latter, according to Voss, is the same as Salmydessus. The Haliacmon is in Macedonia, the Strymon and the Nessus (Rhesus?) in Thrace. In Epirus we have the Achelous and Evenus, in the Peloponnese the Alpheus and the Ladon, in Thessaly the Peneus. Nothing more is said about the other rivers in European Greece, though the poet enlarges on those of Asia Minor, and especially of the Troad. To this belong the Scamander, the Simois, the Sangarius, the Rhodius, the Nessus, the Heptaporus, the Granicus, the Aesepus. To Lydia belong the Maeander and the Hermus, to Mysia the Caicus, to Paphlagonia the Parthenius. That he should have no where mentioned the rivers of Boeotia seems very extraordinary." Yet in Opp. 635, the poet says that his father came from Asia Minor to Ascra, Κύμην Αἰολίδα προλιπών, so that we may easily account for his knowledge of Asiatic rivers. According to the early Greek notions of geography, the Ister was the principal river of Europe, the Nile of Ethiopia, the Eridanus of the Celtic or northern division, and perhaps the Phasis of Asia. The Eridanus seems purely mythical, though in later times some associated it with the Padus. Van Lennep thinks that even in Hesiod's time the Po was designated by the name of Eridanus. It may be another form of *Rhodanus*.

Φᾶσίν τε Ῥῆσόν τ', Ἀχελώϊον ἀργυροδίνην
Νέσσον τε Ῥόδιόν θ' Ἁλιάκμονά θ' Ἑπτάπορόν τε,
Γρήνικόν τε καὶ Λίσηπον, θεῖόν τε Σιμοῦντα,
Πηνειόν τε καὶ Ἕρμον, ἐϋρρείτην τε Κάϊκον,
Σαγγάριόν τε μέγαν, Λάδωνά τε Παρθένιόν τε,
Εὔηνόν τε καὶ Ἀρδησκον, θεῖόν τε Σκάμανδρον.
Τίκτε δὲ θυγατέρων ἱερὸν γένος, αἳ κατὰ γαῖαν

343. ἐϋρρέϊτην 345. Ἕρηνον?

342. αἴσιπον M. 344. λάδωνα παρθ. M. 345. ἄρδισκον M.

340. Ἀχελῷόν τ' Gaisford, Ἀχελώϊον τ' Van Lennep, Ἀχελώϊον (without τε) Goettling, who thinks the contraction Ἀχελῷον alien from the ancient epic. The τε seems only found in one MS., which however gives Ἀχελώϊόν τ'. The ι may have been pronounced like *j* or *y*.

341. Ῥόδιον. Goettling and Van Lennep write Ῥοδίον with one MS., and on the authority of Arcadius 'On Accents,' p. 39. 15.

344. Λάδωνα. A river in Arcadia, a branch of the Alpheus. Ovid, Fast. ii. 274, 'Quique citis Ladon in mare currit aquis.' Ibid. v. 89, 'Arcades hunc Ladonque rapax et Maenalus ingens Rite colunt.'

345. Σκάμανδρον. The initial σ vanishes in pronunciation. So Homer frequently uses it, and so σκέπαρνον, σμάραγδος, Ζάκυνθος, &c., are adapted to heroic metre. There is a somewhat suspicious resemblance between this passage and Il. xii. 20, Ῥῆσός θ' Ἑπτάπορός τε Κάρησός τε Ῥόδιός τε, Γρήνικός τε καὶ Αἴσηπος δῖός τε Σκάμανδρος, Καὶ Σιμόεις.

346. θυγατέρων, viz. the water-nymphs, Ὠκεανῖναι, v. 364. They differed however from the Nereids, who were marine divinities, and had quite distinct offices and attributes, as the names respectively imply. They are considered κουροτρόφοι, because they presided over rivers and fountains, which the ancient Greeks supposed to have their source in Oceanus, and to bring nourishment to all living things. Hence to rivers was offered the πλόκαμος θρεπτήριος, Aesch. Cho. 6. The meaning of most of the names is tolerably obvious, and has been pointed out by the Schol. and also by Van Lennep and Goettling, who remarks that the nymphs presiding over islands and continents (γαῖαν ἐφέπουσαι, v. 366), are called by cognate appellations, e. g. Europa, Asia, Doris, Ianeira (from the Ἴανες, or Ionians, Aesch. Pers. 929), Rhodeia (from Rhodes), Perseis. Those derived from certain physical characteristics are, Πειθώ and Ἀδμήτη, which are contrasted as *tractable* and *intractable*, in allusion to the artificial coercion that can be put on some rivers; Ἰάνθη, whose banks blossom with violets, or from ἰαίνειν 'to delight' (διὰ τὸ τῶν ὑδάτων εὐφραντικόν, Schol.). Ἠλέκτρη means transparent ('purior electro campum petit amnis,' Virg. Georg. iii. 522). Ξάνθη, muddy, Πληξαύρη, cascading through the air, Γαλαξαύρη, a rather doubtful compound, meaning, perhaps, milk-producing by its moist air, or from γάλα and ἀέξω, or, as the Schol. explains it, διὰ τὸ ὑπὸ τῶν ἀνέμων λευκαίνεσθαι, καὶ οἷον ἐκγαλακτοῦσθαι. As Barocc. 60 gives γαλαξάρη τ', we might possibly read καὶ Ἀλεξιάρη, 'averter of evil,' like νειὸς ἀλεξιάρη in Opp. 464. Van Lennep, explaining "auras relaxans," seems to regard it as a form of χαλαξαύρη. Ζευξώ, confluent, Ἀμφιρώ, branching, Μενεστώ, slowly-flowing (or permanent, in respect of its source), Εὐρυνόμη, widely-ranging, Καλυψώ, covering with mud (Virg. Georg. i. 115, 'amnis abundans Exit, et obducto late tenet omnia limo'), Πρυμνώ, springing from a mountain's base (not "a *summis* montium fastigiis," Goettl.), Τελεστώ, remote (?), or perhaps, 'paying tribute,' Θύρανίη, rain-fed, Κερκηΐς, uncertain; Schol. διὰ τὸ ἠχητικόν. Perhaps from κερκίς (Photius, φυτὸν αἰγείρῳ ὅμοιον). Goettling

ἄνδρας κουρίζουσι σὺν Ἀπόλλωνι ἄνακτι
καὶ Ποταμοῖς, ταύτην δὲ Διὸς πάρα μοῖραν ἔχουσι,
Πειθώ τ' Ἀδμήτη τε, Ἰάνθη τ' Ἠλέκτρη τε,
Δωρίς τε Πρυμνώ τε καὶ Οὐρανίη θεοειδὴς,
Ἱππώ τε Κλυμένη τε, Ῥόδειά τε Καλλιρόη τε,
Ζευξώ τε Κλυτίη τ', Εἰδυῖά τε Πασιθόη τε,
Πληξαύρη τε Γαλαξαύρη τ', ἐρατή τε Διώνη
Μηλόβοσίς τε, Θόη τε καὶ εὐειδὴς Πολυδώρη,
Κερκηΐς τε, φυὴν ἐρατὴ, Πλουτώ τε βοῶπις,
Περσηΐς τ' Ἰάνειρά τ', Ἀκάστη τε Ξάνθη τε,
Πετραίη τ' ἐρόεσσα, Μενεστώ τ' Εὐρώπη τε,
Μήτις τ' Εὐρυνόμη τε, Τελεστώ τε κροκόπεπλος
Κρηνηΐς τ', Ἀσίη τε καὶ ἱμερόεσσα Καλυψὼ,
Εὐδώρη τε, Τύχη τε καὶ Ἀμφιρὼ Ὠκυρόη τε,
καὶ Στὺξ, ἣ δὴ σφεων προφερεστάτη ἐστὶν ἁπασέων.
αὗται δ' Ὠκεανοῦ καὶ Τηθύος ἐξεγένοντο
πρεσβύταται κοῦραι. πολλαί γε μέν εἰσι καὶ ἄλλαι.
τρὶς γὰρ χίλιαί εἰσι τανύσφυρσι Ὠκεανῖναι,

347. Ϝάνακτι 349. Ϝιάνθη 350. θεοϜειδὴς
352. τε Ϝιδυῖά τε 354. εὐϜειδὴς 355. βοϜῶπις

351. ῥοδία τε M, Ald. 353. γαλαξάρη τ' M. qu. Ϝαλεξιάρη? 355. ἐρατὴν Ald. 358. τελεστώ τε M. τελεσθώ τε Ald. 359, κρησηΐς τ' M, in which the first hand recurs from this verse to 372, then the second hand again. 364. ὠκεανίδες M.

further suggests that Μῆτις, Εἰδυῖα, and Τύχη, may refer to the prophetic attributes of the Nymphs.

347. κουρίζουσι, 'vigere faciunt,' Van Lennep.—σὺν Ἀπόλλωνι. Because he was the god of healing, of purity (φοῖβος), and elemental brightness, though not, in the early mythology, identical with the sun.

352. Πασιθέη occurs as the name of a Nereid, sup. 247, where one MS. gives Πασιθόη. Here the termination implying swiftness is manifestly appropriate, as we have Θόη below. Similarly both Leucothea and Leucothoe appear to have been in use.

359. Κρηνηΐς Goettling, with one MS. χρυσηΐς Gaisford and Van Lennep, with Hermann. The name is corruptly given in the other MSS., and early edd., Κρυσίη, Κρισίη, Κρησίη, Κρησηΐς. Schol. Κρυσηΐς, διὰ τὸ κρυερόν. A good conjecture of Naeke's is Κρισσηΐς.

361. προφερεστάτη, has precedence over all the rest. This is the probable meaning, since Zeus gave to her peculiar prerogatives, v. 400. But inf. v. 776 she is also spoken of as the *eldest*: δεινὴ Στὺξ, θυγατὴρ ἀψορρόου Ὠκεανοῖο πρεσβυτάτη, so that both ideas may here be combined.

364. The great number of the Ocean

αἵ ῥα πολυσπερέες γαῖαν καὶ βένθεα λίμνης
πάντῃ ὁμῶς ἐφέπουσι, θεάων ἀγλαὰ τέκνα.
τόσσοι δ' αὖθ' ἕτεροι ποταμοὶ καναχηδὰ ῥέοντες,
υἱέες Ὠκεανοῦ, τοὺς γείνατο πότνια Τηθύς·
τῶν ὄνομ' ἀργαλέον πάντων βροτὸν ἄνδρα ἐνισπεῖν,
οἱ δὲ †ἕκαστοι ἴσασιν, ὅσοι περιναιετάουσι.
Θείη δ' Ἠέλιόν τε μέγαν λαμπρήν τε Σελήνην
Ἠῶ θ', ἣ πάντεσσιν ἐπιχθονίοισι φαείνει
ἀθανάτοις τε θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,
γείναθ' ὑποδμηθεῖσ' Ὑπερίονος ἐν φιλότητι.
Κρίῳ δ' Εὐρυβίη τέκεν ἐν φιλότητι μιγεῖσα
Ἀστραῖόν τε μέγαν Πάλλαντά τε δῖα θεάων
Πέρσην θ', ὃς καὶ πᾶσι μετέπρεπεν ἰδμοσύνῃσιν.

367. ῥέϝοντες 370. ἕκαστα ἴσασιν? 372. ἀϝῶ
377. ἰδμοσύνησιν

369. βροτῶν Ald. 370. οἳ ἂν περιναιετάωσι Ald. 374. ὑποδμηθεῖσα ὑπερίωνος M. ὑπεννηθεῖσ' Ald. 375. κρειώ δ' εὐρυβίη τέκε ἐν φ. M. τίκτεν φ. Ald. 376. ἀστραῖον μέγαν τε M. 377. ὅς γε M. ὃς καὶ πᾶσι Ald.

Nymphs who are nameless, belong, as the poet proceeds to say, to the thousands of fountains, streams, lakes, and rivers which have only a local notoriety. The Schol. on Pind. Ol. v. 1, reads τρὶς γὰρ μυρίαι—ὠκεανίδες. On γε μὲν see Scut. H. 5.

366. πάντῃ ὁμῶς, alike in every part of the world.

370. ἕκαστοι. Probably ἕκαστα, as ἴσασι takes the digamma, e. g. Opp. 40. 814. We may easily supply τὰ περὶ τὰς ἐγχωρίας νύμφας. So also Van Lennep reads, on the authority of Eustathius on Dionysius Perieg. 644.—ὅσοι Goettling with one MS. οἳ ἂν Gaisford and Van Lennep, which is the common reading, but scarcely the correct syntax, since there is no idea of a contingency to be proved by experience.

371. Θείη, see v. 135. Pind. Isth. iv. 1. —Ὑπερίονος, v. 134. As Hyperion is made the parent of ἥλιος, he is evidently a distinct personage in the Hesiodic mythology. Inf. v. 1011 the sun is called Ὑπεριονίδης. Catullus calls the sun 'progenies Thiae clara,' lxvi. 4. Ovid, Fast. i. 385, uses *Hyperion* for *sol*, and Homer makes ἥλιος and Ὑπερίων synonyms, e. g. Od. i. 23—4. Il. viii. 406, but has Ὑπεριονίδης in Od. xii. 176. That ἥλιος and σελήνη are the same words, connected with σέλας (the aspirate of the one representing the sibilant), seems a probable opinion.

373. Perhaps an interpolated verse. Van Lennep defends it by Il. xi. 1, 2, and Il. ii. 48—9. But it is omitted by some scholiasts in quoting the passage 371—4.

375. Κρίῳ, see sup. v. 134.—Εὐρυβίη, v. 239. Of these two personages mythology records little, and nothing of Astraeus, Pallas, and Perses (the Titanic father of Hecate, v. 409). The names are merely mentioned in Apollodor. i. 2. The correlative feminine *Astraea* represented Justice in a later mythology, whereas Astraeus simply means 'father of the stars,' (cf. Ἀστερίη, v. 409.) Probably Πάλλας is from πάλλειν, 'the Earth-shaker.'

377. ἰδμοσύνη appears to be ἅπαξ λεγόμενον for ἐπιστήμη.—πάσῃσι is Goett-

Ἀστραίῳ δ' Ἠὼς ἀνέμους τέκε καρτεροθύμους,
Ἀργέστην, Ζέφυρον, Βορέην τ' αἰψηροκέλευθον
καὶ Νότον, ἐν φιλότητι θεὰ θεῷ εὐνηθεῖσα. 380
τοὺς δὲ μέτ' ἀστέρα τίκτεν Ἑωσφόρον Ἠριγένεια
ἄστρα τε λαμπετόωντα, τά τ' οὐρανὸς ἐστεφάνωται.
Στὺξ δ' ἔτεκ' Ὠκεανοῦ θυγάτηρ Πάλλαντι μιγεῖσα
Ζῆλον καὶ Νίκην καλλίσφυρον ἐν μεγάροισι·

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378. ἀϝὼς 381. τίκτ' ἀϝωσφόρον

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379. ἀργέστην. ζέφυρον. βορέην λαιψ. Ald. 381. τίχθ' ἑωσφόρος M. 384. νείκην M.

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ling's correction for καὶ πᾶσι, from two MSS. The Bodleian MS. Barocc. 60 is said to give ὅς γε πάσῃσι. I have merely copied from it the variant ὅς γε. On the whole, καὶ πᾶσι seems as good; 'who also was conspicuous among all for his craft.' Cf. v. 430. And this is adopted by Van Lennep.

379. As three of the winds enumerated represent cardinal points, west, north, and south, it seems at least probable that by Ἀργέστης Hesiod meant Εὖρος, the east, or more properly the south-east wind, so called, because it makes a clear sky (the Italian *scirocco*). So λαμπρὸς ἄνεμος is 'a brisk wind.' Hor. Carm. i. 7, 15, '*Albus* ut obscuro deterget nubila caelo Saepe Notus.' Gaisford and others take ἀργέσης here for an epithet. Gloss. Barocc. 60 (M), τὸν ἀνατολικὸν, τὸν δυσικὸν, τὸν ἀρκτοῦρον, τὸν ἐκ μεσημβρίας. Apollon. Rhod. ii. 960, ἀλλ' ἐνὶ νηΐ, Ἀργέσταο παρᾶσσον ἐπιπνείοντος, ἔβησαν. Ibid. iv. 1628, αὐτίκα δὲ Ζέφυρος μὲν ἐλώφεεν, ἤλυθε δ' αὔρη ἀργέσταο Νότου. It is clear from these two passages that this writer used the word both as a substantive and as an adjective. The same ambiguity occurs inf. v. 870, νόσφι Νότου Βορέω τε καὶ Ἀργέστεω Ζεφύρου τε (al. καὶ ἀργέστεω Ζεφύροιο). The Schol. absurdly says, Ζέφυρον λέγει τὸν Εὖρον. But he inconsistently adds, πνεῖ δὲ Ἀργέστης, ὁ καὶ Εὖρος καλούμενος, ἀπὸ ἀνατολῆς. Again, Ἀκουσίλαος δὲ τρεῖς ἀνέμους εἶναι φησὶ κατὰ Ἡσίοδον, Βορᾶν, Ζέφυρον, καὶ Νότον. τοῦ γὰρ Ζεφύρου ἐπίθετον τὸ Ἀργέστην φησίν. Van Lennep thinks the poet regarded Εὖρος among the unstable winds (inf. 870), and so omitted to mention it. In later times, Ἀργέστης was the north-west wind (see the table of winds according to Aristotle, engraved in Goettling's edition). Hence Ovid, Fast. v. 161, '*Frigidus* Argestes summas mulcebit aristas.' In Il. xi. 306, the word is an epithet to Νότος, and also in xxi. 334, αὐτὰρ ἐγὼ Ζεφύροιο καὶ ἀργέσταο Νότοιο εἴσομαι ἐξ ἀλόθεν χαλεπὴν ὄρσουσα θύελλαν. These passages were doubtless copied by Apollonius Rhodius. In Od. v. 295, the four principal winds are enumerated together, σὺν δ' Εὖρός τε Νότος τ' ἔπεσον Ζέφυρός τε δυσαὴς, καὶ Βορέης αἰθρηγενέτης.

381. Ἑωσφόρον, Φωσφόρον, the planet Venus, or the 'morning star.' Perhaps, τίκτ' Ἠωσφόρον, as the MS. Barocc. 60 suggests. The form of the compound is remarkable. See Pind. Isth. iii. 42.

384. Ζῆλος and Νίκη, rivalry and victory, imply ἔρις, contention (see Opp. 23—5), and ἔρις involves κότος, a feeling of resentment, which ripens into στύγος, hatred. For this reason Στὺξ is represented as the parent of these divinities. There is a plausible reading in three or four MSS., νείκην for νίκην. This is a rare substantive, which some prefer in Aesch. Agam. 1349, in place of νίκης. In Eur. Orest. 1679, the best MS. gives νείκας τε διαλύεσθε, for the vulg. νείκους. But Κράτος and Βία which follow are in favour of Νίκην. Van Lennep says, "Tota fabulae ratio Νίκης mentionem hic requirit." Pausan. lib. viii. 18, init., Εἶναι δὲ τὴν Στύγα Ἡσίοδος μὲν ἐν Θεογονίᾳ ἐποίησεν· Ἡσιόδου γὰρ δὴ ἔπη τὴν Θεογονίαν εἰσὶν οἱ νομίζουσι· πεποιημένα οὖν ἐστιν ἐνταῦθα, Ὠκεανοῦ θυγατέρα τὴν Στύγα, γυναῖκα δὲ αὐτὴν εἶναι Πάλλαντος· ἐοικότα δὲ πεποιηκέναι τού-

καὶ Κράτος ἠδὲ Βίην ἀριδείκετά γείνατο τέκνα,
τῶν οὐκ ἔστ' ἀπάνευθε Διὸς δόμος, οὐδέ τις ἕδρη,
οὐδ' ὁδὸς ὅππῃ μὴ κείνοις θεὸς ἡγεμονεύει,
ἀλλ' αἰεὶ παρὰ Ζηνὶ βαρυκτύπῳ ἑδριόωνται.
ὣς γὰρ ἐβούλευσε Στὺξ ἄφθιτος Ὠκεανίνη
ἤματι τῷ ὅτε πάντας Ὀλύμπιος ἀστεροπητὴς
ἀθανάτους ἐκάλεσσε θεοὺς ἐς μακρὸν Ὄλυμπον,
εἶπε δ', ὃς ἂν μετὰ εἷο θεῶν Τιτῆσι μάχοιτο,
μή τιν' ἀπορραίσειν γεράων, τιμὴν δὲ ἕκαστον
ἐξέμεν ἣν τὸ πάρος γε μετ' ἀθανάτοισι θεοῖσι.
τὸν δ' ἔφαθ', ὅστις ἄτιμος ὑπὸ Κρόνου ἠδ' ἀγέραστος,
τιμῆς καὶ γεράων ἐπιβησέμεν ἣ θέμις ἐστίν.
ἦλθε δ' ἄρα πρώτη Στὺξ ἄφθιτος Οὐλυμπόνδε

392. Εἶπε δ' Εἷο 393. Ἕκαστον

388. ἑδριόωνται M. 389. ὠκεανίη M. 393. ἀποραίσειν Ald.
395. ἔφατ' Ald. 397. ἄφθιτον οὐλυμπόν τε M. (gl. εἰς τόν.)

τοις καὶ Λίνον φασίν. ἐμοὶ δ' ἐπιλεγομένῳ παντάπασιν ἐφαίνετο ταῦτά γε εἶναι κίβδηλα. By ταῦτά γε, 'this part at least,' Pausanias probably meant the present paragraph about Styx. It is not unlikely that from v. 383 to v. 403 is a later interpolation. Goettling condemns all but the first three lines. The use made by Aeschylus of Κράτος and Βία, as the ministers of Zeus, in the Prometheus, may indeed have been taken from this passage; but conversely, this passage may have been added in consequence of that, which is the more likely, because so much is said in the tragedy about the contest between Zeus and Cronus, which the poet here represents as the cause of Κράτος and Βία receiving special prerogatives from Zeus.

387. ὅππῃ μὴ, *nisi ubi*. The meaning merely is, that they always attend Zeus when he goes forth. Hermann and Van Lennep read ἡγεμονεύῃ, Guiet. ἡγεμονεύοι, Goettling retaining the vulg. ἡγεμονεύει. Heyne ejects the verse as spurious.

389. ὃς ἐβούλευσε, so she planned or designed to raise her sons to a special honour, by voluntarily offering her services to Zeus.

392. ὃς ἂν μάχοιτο. This syntax is used in oblique past narration, when the direct narration would have required ὃς ἄν with a subjunctive; as here, Zeus would say, λέγω ὑμῖν, ὃς ἂν μετ' ἐμοῦ μάχηται, χούτῳ δώσειν τὰ γέρα κ.τ.λ. An Attic writer would have used ὅστις μάχοιτο without ἄν. Compare πρὶν τίσαιτο in Scut. H. 17. But in Aesch. Pers. 452 we have ὅταν νεῶν φθαρέντες ἐχθροὶ νῆσον ἐκσωζοίατο. Translate: 'And he said that whosoever of the gods should fight with him against the Titans, he would not depose any one from his prerogatives, but that each should retain the office which he before held among the immortal gods.'

395. ἄτιμος. This may mean ἀπότιμος, deprived of his just prerogatives: see inf. v. 423. But, connected with ἀγέραστος, it seems rather to signify those who have not yet received honours, as contrasted with those who have been deprived of them. Thus ἣ θέμις ἐστὶν is added as indicating the just law or custom of requiting benefactors. — ἐπιβήσεμεν, 'that he would put them in possession of.'

397. πρώτη. Her coming *first* is made the ground of the very special honours conferred on her and her children.—

σὺν σφοῖσιν παίδεσσι φίλου διὰ μήδεα πατρός.
τὴν δὲ Ζεὺς τίμησε, περισσὰ δὲ δῶρα ἔδωκεν.
αὐτὴν μὲν γὰρ ἔθηκε θεῶν μέγαν ἔμμεναι ὅρκον,
παῖδας δ' ἤματα πάντα ἑοὺς μεταναιέτας εἶναι.
ὣς δ' αὔτως πάντεσσι διαμπερὲς, ὥσπερ ὑπέστη,
ἐξετέλεσσ'· αὐτὸς δὲ μέγα κρατεῖ ἠδὲ ἀνάσσει.
Φοίβη δ' αὖ Κοίου πολυήρατον ἦλθεν ἐς εὐνήν·
κυσαμένη δὴ ἔπειτα θεὰ θεοῦ ἐν φιλότητι
Λητὼ κυανόπεπλον ἐγείνατο, μείλιχον αἰεί,
ἤπιον ἀνθρώποισι καὶ ἀθανάτοισι θεοῖσι,
[μείλιχον ἐξ ἀρχῆς, ἀγανώτατον ἐντὸς Ὀλύμπου.]

398. σϝοῖσιν 401. ϝεοὺς 403. ϝανάσσει

398. σφῇσϊ M. σφίσι Ald. 400. μὲν om. M. 405. θεὰ θεῶν M.

σφοῖσιν, *suis*, a form of σϝος = ὃς or ἑός. It is rather a rare word, though it must often have been so pronounced even where it is written without the sibilant, e. g. inf. 819. Cf. Il. xiv. 202, οἵ μ' ἐν σφοῖσι δόμοισιν ἐὺ τρέφον ἠδ' ἀτίταλλον. xviii. 231, ἀμφὶ σφοῖς ὀχέεσσι καὶ ἔγχεσσιν.—The reading of some copies, σφῇσιν or σφισιν, indicates that some understood the *daughters* of Styx, whose attributes were appropriate to the occasion, viz. Νίκη and Βία, sup. v. 384—5.—διὰ μήδεα πατρὸς, by the advice of her father Oceanus, who appears to have joined in the βουλὴ or plot, v. 389.

399. δῶρα ἔδωκεν. The *hiatus* is rather unusual. See sup. v. 10. 369. Inf. v. 435. 466. Most of the MSS. give δέδωκε, probably by an alteration of the transcribers.

400. θεῶν ὅρκον. Herself he made to be a solemn oath of the gods, but her sons (Κράτος and Βίη) he made to be dwellers with himself for all time. Here, as often elsewhere, ὅρκος is the object by which the oath is taken. As that object was a divine person, who would be aggrieved by her name being used for false swearing, she becomes also the avenging Ὅρκος who is mentioned in Opp. 804. The form of taking the oath was to bring some water from the spring called Styx: see inf. v. 784. Hom. Il. xv. 37, καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅστε μέγιστος Ὅρκος δεινότατός τε πέλει μακάρεσσι θεοῖσιν.

401. μεταναιέτας, μεθ' ἑαυτοῦ οἰκοῦντας. This is explained by v. 388. The word is ἅπαξ λεγόμενον, and is wrongly interpreted by Liddell and Scott as for μετοίκους, μετανάστας.—For ἑοὺς many MSS. give ἑοῦ, which should be written ἕου if a personal pronoun, another form of which is εἷο, sup. v. 392.

402. ὥσπερ ὑπέστη. See v. 395.

404. Φοίβη. She was the sister of the Titan Coeus, sup. v. 134—6. As the mother of Latona, she was also the grandmother of Apollo, which is the account given by Aeschylus, Eum. 8. Goettling cites a grammarian in Bekker's Anecdota, vol. i. p. 428, ἡ ἀπὸ Φοίβης μαμμωνυμικοῦ, ὡς Ἡσίοδος. (Read, ὡς Αἰσχύλος, who says τὸ Φοίβης δ' ὄνομ' ἔχει παρώνυμον.)

406. Λητώ. The goddess of night, from λήθη and λανθάνειν. Hence she is μείλιχος, kind and gentle, and κυανόπεπλος, sable-robed: hence also she is the mother of Phoebus, the god of light, of Hecate, the Moon, and of Asteria, the goddess of star-light. The Schol. rightly observes, Λητὼ λέγεται ἡ λήθη. Latona herself (see v. 19) seems to hold a kind of half-way position between the Olympian and the Titanian powers.

408. Most critics agree in rejecting this verse, which, besides the tautology of ἤπιον after μείλιχον, has the unusual feminine superlative ἀγανώτατον. This

γείνατο δ' Ἀστερίην εὐώνυμον, ἣν ποτε Πέρσης
ἠγάγετ' ἐς μέγα δῶμα φίλην κεκλῆσθαι ἄκοιτιν. 410
ἡ δ' ὑποκυσαμένη Ἑκάτην τέκε, τὴν περὶ πάντων
Ζεὺς Κρονίδης τίμησε· πόρεν δέ οἱ ἀγλαὰ δῶρα,
μοῖραν ἔχειν γαίης τε καὶ ἀτρυγέτοιο θαλάσσης.
ἡ δὲ καὶ ἀστερόεντος ὑπ' οὐρανοῦ ἔμμορε τιμῆς,
ἀθανάτοις τε θεοῖσι τετιμένη ἐστὶ μάλιστα. 415
καὶ γὰρ νῦν ὅτε πού τις ἐπιχθονίων ἀνθρώπων
ἔρδων ἱερὰ καλὰ κατὰ νόμον ἱλάσκηται,
κικλήσκει Ἑκάτην· πολλή τέ οἱ ἕσπετο τιμὴ
ῥεῖα μάλ', ᾧ πρόφρων γε θεὰ ὑποδέξεται εὐχάς·

411. Ἑκάτην 412. Ἑοι 418. Ἑκάτην Ἑοι

410. ἠγάγεθ' ὡς M. 412. πόρε M. 418. ἕσπεται M.

however may be defended by ὁλοώτατος ὀδμή, Od. iv. 442. It is likely that the original stood thus; μείλιχον αἰεί, μείλιχον ἀνθρώποισι καὶ ἀθανάτοισι θεοῖσι.

409. εὐώνυμον. This is a euphemistic epithet of the goddess of stars, offspring of Night and Heaven (if such, as Van Lennep suggests, be the real meaning of Κοῖος. See sup. v. 134).—Πέρσης, here the Titan; see sup. v. 37. Probably he represented the sun. We cannot be sure of the true etymology; but the sun-worshipping Persians seem to have some connexion with the name. See inf. on v. 913.

411—52. The whole of the episode about Hecate is regarded by Goettling as an interpolation. Unquestionably, from v. 416 to v. 452 is somewhat different in style, if not inferior in poetical power. The Schol. says, ἐπαινεῖ τὴν Ἑκάτην Ἡσίοδος, ὡς Βοιωτός· ἐκεῖ γὰρ τιμᾶται ἡ Ἑκάτη. But the remark has little weight. It is more probable that the episode about Hecate was added by some poet or rhapsodist of the Orphic school. This has been inferred by Heyne and Goettling from the repetition of μουνογενὴς in vv. 426. 448, the Orphic bards being said to lay weight on that circumstance. But from v. 411 to 415 there is nothing to object to; on the contrary, Hecate as the goddess of light is rightly associated with Phoebe and Asteria.

Ibid. Apollonius Rhodius calls Hecate θεὰ Περσηὶς in lib. iii. 467. 478. In iii. 1035 she is also 'only child;' μουνογενῆ δ' Ἑκάτην Περσηΐδα μειλίσσειο, a passage which he probably took from the Theogony as we now read it.

414. ὑπ' οὐρανοῦ. If ὑπὸ be right (several copies giving ἀπ'), the sense is, ἡ δὲ τιμᾶται ὑπ' οὐρανοῦ, 'she is also held in honour by Heaven.' Goettling suggests ἐπ' ὠὐρανοῦ, on account of v. 427. We might also suggest δὲ for τε in v. 415; 'she is also honoured under heaven (i. e. on earth), but especially by the gods.' As it stands, v. 415 is a mere repetition of the preceding.

416—20. Goettling refers these verses to a still later interpolation. Perhaps they are merely a little out of place. If they followed next after v. 413, the καὶ γὰρ would refer to μοῖραν γαίης, while the γὰρ in v. 421 would explain the θεοῖσι τετιμένη of v. 415. It may be remarked however, that καὶ γὰρ νῦν, 'for even now,' suggests the comparison of a later with an earlier recorded practice.

417. ἱλάσκηται, scil. θεοὺς, implied in θεοῖσι v. 415. In this case, the poet appears to say, he invokes Hecate to obtain for him the favourable hearing of the gods. — κατὰ νόμον, σεμνῶς, νομίμως, 'duly.' In ἱερὰ καλὰ there is an allusion to καλλιερεῖσθαι, *litare*.

419. ᾧ. If this be right, and not οὗ, which is found in good copies, the dative

καί τέ οἱ ὄλβον ὀπάζει, ἐπεὶ δύναμίς γε πάρεστιν.
ὅσσοι γὰρ Γαίης τε καὶ Οὐρανοῦ ἐξεγένοντο
καὶ τιμὴν ἔλαχον, τούτων ἔχει αἶσαν ἁπάντων,
οὐδέ τί μιν Κρονίδης ἐβιήσατο, οὐδέ τ' ἀπηύρα
ὅσσ' ἔλαχεν Τιτῆσι μετὰ προτέροισι θεοῖσιν,
ἀλλ' ἔχει ὡς τοπρῶτον ἀπ' ἀρχῆς ἔπλετο δασμός.
οὐδ', ὅτι μουνογενὴς, ἧσσον θεὰ ἔμμορε τιμῆς,
[καὶ γέρας ἐν γαίῃ τε καὶ οὐρανῷ ἠδὲ θαλάσσῃ·]
ἀλλ' ἔτι καὶ πολὺ μᾶλλον, ἐπεὶ Ζεὺς τίεται αὐτήν
ᾧ δ' ἐθέλει μεγάλως παραγίγνεται ἠδ' ὀνίνησιν·
ἔν τ' ἀγορῇ λαοῖσι μεταπρέπει ὅν κ' ἐθέλησιν·
ἡ δ' ὁπότ' ἐς πόλεμον φθισήνορα θωρήσσωνται
ἀνέρες, ἔνθα θεὰ παραγίγνεται, οἷς κ' ἐθέλησι
νίκην προφρονέως ὀπάσαι καὶ κῦδος ὀρέξαι·
ἔν τε δίκῃ βασιλεῦσι παρ' αἰδοίοισι καθίζει·

420. *Fοι*

420. καί οἱ Ald. 421. ὅσσοι M. 424. τετῆσι Ald. 430. ἔνθ' ἀγορῇ Ald. 431. θωρήσσονται M, Ald. 432. παραγίνεται Ald.

may depend either on *πρόφρων* or on *ὑποδέξεται*, as in *δέξατό οἱ σκῆπτρον* &c.

420. *ὄλβον ὀπάζει*, viz. through her intercessory power.

422. *αἶσαν*, the luck, or lot, *τύχην*, of the Titans. The meaning is, she was not deposed from her office by Zeus: see sup. v. 393.—*ἀπηύρα*, here for *ἀφείλετο*, as in Scut. H. 428. See Opp. 240.

425. *δασμός*. Cf. v. 112.

426. *μουνογενής*. Schol. *οἱ γὰρ μονογενεῖς πλεονεκτοῦσι πάντοτε*. The point of this is certainly obscure, nor is Van Lennep's note satisfactory: "Neque ideo minus honoris obtigit ei, quod est unigenita (conf. infra v. 448), quodque sic nullos habet fratres qui illam tueantur (conf. Ἔργ. 376—380), immo multo plus honoris illi obtigit, quod Jupiter eam honorat."

427. This verse is rejected as spurious by Gaisford, after Wolf and Heyne. Goettling's suggestion is plausible, that this and the preceding line should be transposed.

428. *τίεται*. An unusual sense of the middle, for *τίει, τιμᾷ*. On the long *ι* see v. 209.

429. *παραγίγνεται*. Goettling remarks that this verb, repeated again in v. 432 and 436, is unlike the ancient epic diction. It more resembles the Latin use of *adesse*. The addition of *μεγάλως* also is extremely tame.

430. *ὅν κ' ἐθέλησιν*, viz. *ὃν ἂν ἐθέλῃ Ἑκάτη μεταπρέπειν*. The sense of this verse is virtually repeated at v. 434, and here it may possibly have been made up from v. 92, *μετὰ δὲ πρέπει ἀγρομένοισιν*. On the other hand, for *καθίζει* in v. 434 we might have expected *κάθηται*. Still, both verses are defensible, if we interpret this of the eloquence of orators, that of the wisdom of the kings in deciding causes. Plato has *καθίζειν*, 'to sit as judge,' Legg. p. 659, B.

431. *ἡ δ'*. Rather, perhaps, *ἥδ' ὁπότ' κ.τ.λ.*—*θωρήσσωνται* is given by Goettling and Van Lennep from one MS. for *θωρήσσονται*, which Gaisford retains. The subjunctive is defended by *ἀεθλεύωσιν*, v. 435. In this latter verse, to avoid the unusual hiatus (see v. 399), we might read *ἀγῶσιν* or even *ἀγῶνας*.

ἐσθλὴ δ', αὖθ', ὁπότ' ἄνδρες ἀγῶνι ἀεθλεύωσιν,
[ἔνθα θεὰ καὶ τοῖς παραγίγνεται ἠδ' ὀνίνησι.]
νικήσας δὲ βίῃ καὶ κάρτεϊ καλὸν ἄεθλον
ῥεῖα φέρει χαίρων τε τοκεῦσιν κῦδος ὀπάζει.
ἐσθλὴ δ' ἱππήεσσι παρεστάμεν οἷς κ' ἐθέλῃσι,
καὶ τοῖς οἳ γλαυκὴν δυσπέμφελον ἐργάζονται·
εὔχονται δ' Ἑκάτῃ καὶ ἐρικτύπῳ Ἐννοσιγαίῳ,
ῥηϊδίως δ' ἄγρην κυδρὴ θεὸς ὤπασε πολλὴν,
ῥεῖα δ' ἀφείλετο φαινομένην, ἐθέλουσά γε θυμῷ.
ἐσθλὴ δ' ἐν σταθμοῖσι σὺν Ἑρμῇ ληΐδ' ἀέξειν·
βουκολίας τ' ἀγέλας τε καὶ αἰπόλια πλατέ' αἰγῶν,

436. καὶ τοῖσι παραγίνεται Ald. 438. ῥεῖα φέρει χαίρων, τε τοκεῦσι δὲ M. χαίρων τε τοκεῦσί τε Ald. 439. παριστάμεν M. 442. κυδνὴ M, Ald. 443. ἀφείλετο ἄγραν φ. M. 444. ληΐδα αὔξειν M.

436. This is a weak and useless verse. Gaisford encloses it in brackets, after Heyne and Ruhnken. Even Van Lennep, the champion of questioned verses, would gladly omit this, which repeats the prosaic παραγίγνεται for the third time. Perhaps, as the Aldine τοῖσι suggests, we should read παρίσταται.

438. φέρει ἄεθλον, carries the weighty prize easily, viz. on account of his great strength, supernaturally imparted by Hecate. The addition of ῥεῖα, and τοκεῦσιν ὀπάζει, is in favour of this sense of φέρει, which might otherwise mean φέρεται, 'wins.' Photius, φέρειν, λαμβάνειν. See Oed. Col. v. 6 and v. 651.—The varieties of reading in this verse suggest a doubt whether the passage 435—8 can be considered genuine. Van Lennep gives ῥεῖα φέρει χαίρων τε· τοκεῦσι δὲ κῦδος ὀπάζει.

440. γλαυκὴν, the sea: not so much by an ellipse of θάλασσα as by a Hesiodic idiom of expressing things by descriptive epithets, e. g. φερέοικος for 'a snail.' Euripides similarly has ἄξενος ὑγρὰ for the Pontus, Electr. 793, perhaps after the Homeric πουλὺν ἐφ' ὑγρὴν, Od. iv. 709. —δυσπέμφελον, 'stormy;' see Opp. 618. —ἐργάζονται, a metaphor from tilling the ground and making profit from it. The absence of the digamma from this word is a strong ground for suspecting the antiquity of the passage.

440–1. Commonly, there is a comma after ἐργάζονται and a colon after Ἐννοσιγαίῳ. Goettling punctuates as in the text above. According to this, vv. 441 and 442 are distinct sentences coupled by δὲ, whereas according to the other way, οἳ is the nominative also to εὔχονται. It may be suggested, that δὲ should be omitted in 442, so that the sense would be: 'And to those who plough the stormy main and pray to Hecate and Poseidon, the goddess easily gives great gain (or success).' The word ἄγρη is variously interpreted of catching fish, of piratical enterprise, and of hunting, without respect to the preceding verse. Probably it means generally, any profit from mercantile speculations.

443. This verse can hardly be regarded as genuine, the termination being so similar to v. 446.

444. σὺν Ἑρμῇ, 'with the aid of Hermes.' He was the god of herds, not only as generally presiding over profit and gain, but because his earliest exploit in infancy was the successful abduction of a herd from its owner. Hence Eur. Orest. 998, λόχευμα ποιμνίοισι Μαιάδος τοκοῦ.—ληΐδα, here for cattle generally, as oxen, goats, and sheep are specifically mentioned in the next verses. The notion of *booty*, and of driving off the stock from an enemy's land, seems early to have ceased. Compare ληΐζεται γυναῖκα, 'gets a wife,' in Opp. 700.

ποίμνας τ' εἰροπόκων οἰῶν, θυμῷ γ' ἐθέλουσα,
ἐξ ὀλίγων βριάει, καὶ ἐκ πολλῶν μείονα θῆκεν.
οὕτω τοι καὶ μουνογενὴς ἐκ μητρὸς ἐοῦσα
πᾶσι μετ' ἀθανάτοισι τετίμηται γεράεσσι.
θῆκε δέ μιν Κρονίδης κουροτρόφον, οἳ μετ' ἐκείνην 450
ὀφθαλμοῖσιν ἴδοντο φάος πολυδερκέος Ἠοῦς.
οὕτως ἐξ ἀρχῆς κουροτρόφος· αἳ δέ τε τιμαί.

Ῥεῖα δ' ὑποδμηθεῖσα Κρόνῳ τέκε φαίδιμα τέκνα,
Ἱστίην, Δήμητρα, καὶ Ἥρην χρυσοπέδιλον,
ἰφθιμόν τ' Ἀΐδην, ὃς ὑπὸ χθονὶ δώματα ναίει 455
νηλεὲς ἦτορ ἔχων, καὶ ἐρίκτυπον Ἐννοσίγαιον,
Ζῆνά τε μητιόεντα, θεῶν πατέρ' ἠδὲ καὶ ἀνδρῶν,

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446. ὀϝίων 451. ϝίδοντο ἀϝοῦς

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446. γ' οἰῶν Ald. θυμῷ δέκ' ἐθέλουσα M. 447. κἀκ M. καὶ ἐκ Ald. 453. ῥέα δ' M. ῥείη δ' αὖ δμηθεῖσα Ald. 454. εἰστίην δήμητραν M. ἴρην Ald. 456. εὐρύκτυπον M.

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447. *βριάει*, 'makes strong,' prolific and healthy. See Opp. v. 5, from which this verse was perhaps made up, *ῥέα μὲν γὰρ βριάει, ῥέα δὲ βριάοντα χαλέπτει*.

449. *μετ' ἀθανάτοισι*. She is honoured (by men) among all the immortals, viz. not less than they. That this is the sense is clear from *οὕτω* in the preceding verse. This verse therefore is not to be compared with v. 414.

450. *μετ' ἐκείνην*, viz. to those who should be born after her, or at least, after her possession of these attributes. Perhaps we should read *ἴδοιντο φάος, qui post eam lumen vidissent*.—The genuineness of these three verses is again questionable, yet hardly more so than the whole of this episode in praise of Hecate (416—452). It is doubtful if the ancient poets attributed to Hecate the office of *κουροτρόφος*, which was rather assigned to the elemental powers, as Earth and Rivers. But this, like much of the preceding, seems referable to physical notions about lunar influences, which can hardly be as old as Hesiod, with whom Hecate was not more the moon than *Φοῖβος* was the sun.—Any how, v. 452 seems to have been added, as Wolf perceived, to conclude the subject.

453. Here follows what may be called the second part of the Theogony, viz. that treating of the Jovian dynasty and the *νεώτεροι θεοὶ* (Aesch. Eum. 156), as opposed to the old Titanic powers. Goettling's note here is deserving of attention: —"Omnino animadvertendum est, hanc Theogoniae partem, cujus principium est v. 453, prorsus sensu differre ab altera. Pars prior Cosmogoniam continet, haec vero Theogoniam; illa vere physica est, haec, ut est uberior poetica dictione, ita etiam, si pauca demas, cum illa doctrina physica universali nihil commune habet." Some have supposed that a part of the original poem has here been lost, in which the sovereignty of Cronus was described, (see Apollodor. i. 1, 4.) as preliminary to his expulsion from the throne by Zeus, who was said above, v. 73, *κάρτει νικῆσαι πατέρα Κρόνον*.

457. *Ζῆνα*. That Zeus, though king of the gods, was not the eldest born of Cronus, is the constant tradition of ancient mythology. When the Homeric Hera

τοῦ καὶ ὑπὸ βροντῆς πελεμίζεται εὐρεῖα χθών.
καὶ τοὺς μὲν κατέπινε Κρόνος μέγας, †ὅστις ἕκαστος
νηδύος ἐξ ἱερῆς μητρὸς πρὸς γούναθ' ἵκοιτο,
τὰ φρονέων, ἵνα μή τις ἀγαυῶν Οὐρανιώνων
ἄλλος ἐν ἀθανάτοισιν ἔχοι βασιληΐδα τιμήν.
πεύθετο γὰρ Γαίης τε καὶ Οὐρανοῦ ἀστερόεντος,
οὕνεκά οἱ πέπρωτο ἑῷ ὑπὸ παιδὶ δαμῆναι,
[καὶ κρατερῷ περ ἐόντι, Διὸς μεγάλου διὰ βουλάς·]

461. ἀγαFFῶν 464. Foι, Fεῷ

458. πολεμίζεται M. 462. ἔχει Ald. ἔχῃ M.

says (Il. iv. 59), καί με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης, and adds specially γενεῇ, in point of birth, the poet only so far differs from Hesiod, that the latter makes Vesta and Demeter older than Hera. Ovid, Fast. vi. 285, gives the inverse order; 'Ex Ope Junonem memorant Cereremque creatas Semine Saturni; tertia Vesta fuit.' Of the three brothers who severally reigned over Hades, the Sea, and the Heavens,—Pluto, Poseidon, Zeus,—the last is here the youngest. His superiority from the first, in intellect and contrivance, over the older children of Cronus, could only be shown by representing him as capable of doing something which others before him could not do. His empire avowedly depended on might rather than on right. See Hom. Il. viii. 17—26. Hence, to make him *become* the greatest, it was necessary to represent him also as the youngest. It is to be observed however that in the Iliad (xv. 182) Zeus is described as senior to Poseidon. Ibid. v. 187, τρεῖς γάρ τ' ἐκ Κρόνου εἰμὲν ἀδελφεοί, οὓς τέκετο Ῥέα, Ζεὺς καὶ ἐγὼ [Ποσειδῶν], τρίτατος δ' Ἀΐδης ἐνέροισιν ἀνάσσων. Also xiii. 354, where the poet says of Poseidon, ἦ μὰν ἀμφοτέροισιν ὁμὸν γένος ἠδ' ἴα πάτρη, ἀλλὰ Ζεὺς πρότερος γεγόνει καὶ πλείονα ἤδη.

459. ὅστις. Wolf conjectured ὅς τις, which seems better. But ἕκαστος elsewhere takes the digamma.—πρὸς γούνατα, viz. in the course of birth. Hom. Il. xix. 110, ὅς κεν ἐπ' ἤματι τῷδε πέσῃ μετὰ ποσσὶ γυναικός.

462. ἔχοι Goettling. ἔχῃ Gaisford and Van Lennep. ἔχει the early editions.

463. Γαίης, from Gaea in her capacity of πρωτόμαντις, Aesch. Eum. 2. To this oracle, in reference to the dynasty of Zeus, Prometheus alludes, Aesch. Prom. v. 218, and to the dethroning of Cronus by his stronger son, ib. v. 787. Ovid, Fast. iv. 197, 'Reddita Saturno sors haec erat; Optime Regum, A nato sceptris excutiere tuis. Ille suam metuens, ut quaeque erat edita, prolem Devorat, immersam visceribusque tenet.' Van Lennep suggests a not improbable origin of this wild and extravagant legend; viz. that *time* (for Κρόνος is the same impersonation of χρόνος as 'Father Time' is with us), in the course of the revolving seasons, destroys and again restores the various products of the year. Even Euripides spoke of Αἰὼν Κρόνου παῖς, Heracl. 899. See Cic. De Nat. Deor. ii. 25.

465. Gaisford encloses this verse in brackets, after Heyne and Wolf; and they are probably right, though Goettling dissents. It is wanting in one MS. (Par. B, Van Lennep.) Besides, καὶ κρατερῷ περ ἐόντι rather awkwardly refers to *oi* instead of to παιδί, and Διὸς διὰ βουλὰς seems wrongly to define the person, which the oracle must have left indefinite; for otherwise Cronus would not have eaten up one child after another. Goettling thinks this latter clause is the poet's own interpretation of the oracle's meaning, and connects it with δαμῆναι, not with πέπρωτο.—There is a variant πατρὸς for Διός, mentioned also by the Scholiast.

τῷ ὅγε οὐκ ἀλαοσκοπιὴν ἔχεν, ἀλλὰ δοκεύων
παῖδας ἑοὺς κατέπινε· Ῥέην δ' ἔχε πένθος ἄλαστον.
ἀλλ' ὅτε δὴ Δί' ἔμελλε θεῶν πατέρ' ἠδὲ καὶ ἀνδρῶν
τέξεσθαι, τότ' ἔπειτα φίλους λιτάνευε τοκῆας
τοὺς αὐτῆς, Γαῖάν τε καὶ Οὐρανὸν ἀστερόεντα,
μῆτιν συμφράσσασθαι, ὅπως λελάθοιτο τεκοῦσα
παῖδα φίλον, τίσαιτο δ' ἐρινῦς πατρὸς ἑοῖο
[παίδων οὓς κατέπινε μέγας Κρόνος ἀγκυλομήτης.]
οἱ δὲ θυγατρὶ φίλῃ μάλα μὲν κλύον ἠδ' ἐπίθοντο,
καί οἱ πεφραδέτην ὅσαπερ πέπρωτο γενέσθαι
ἀμφὶ Κρόνῳ βασιλῆϊ καὶ υἱέϊ καρτεροθύμῳ.
πέμψαν δ' ἐς Λύκτον, Κρήτης ἐς πίονα δῆμον,

467. ἙFοὺς 472. ἙFοῖο 475. Fοι

467. ῥέαν δ' M. 468. δὴ om. M.

466. The *hiatus* in ὅγε οὐκ is unusual; but examples are not wanting in Hesiod. See sup. v. 399.

470. One may reasonably suspect that this very unnecessary verse was added by some rhapsodist as a comment on τοκῆας. If so, the correction of Reize, τοὺς αὐτῆς for τοὺς αὐτῆς, as being more truly epic, is perhaps superfluous, though Van Lennep finds it in two MSS.

471. λελάθοιτο, the reduplicated aorist middle, for λάθοι, scil. Κρόνον. Perhaps, ὅπως λελάθοι ἡ τεκοῦσα κ.τ.λ. But λελαθέσθαι is an Homeric form.

472. Hesych. Ἐριννῦς· ἁμαρτίας. This gloss is by some referred to this passage, which is certainly a difficult one. Goettling compares Il. xxi. 412, οὕτω κεν τῆς μητρὸς ἐρινύας ἐξαποτίνοις, said by Pallas to the wounded Ares; 'so you may atone for the anger of your mother.' But the middle τίσαιτο ought here to mean, 'and might avenge the curse of her father Uranus;' whereas the context requires, 'might exact vengeance for the crying sin of his father Cronus.' Perhaps therefore it is best to assume that there is a change of the subject, i. e. that Ζεὺς is the nominative to τίσαιτο,—'that she might bring him forth in secret, and he (in after times) might avenge the accursed deed of his father.' Guietus proposed ἀνδρὸς for πατρός. The next verse, if genuine, means, 'on account of the children which crafty Cronus had severally swallowed.' Gaisford however and Goettling enclose it in brackets, after Wolf and Heyne. In one MS. it is omitted in the text, but added in the margin. Perhaps, after all, the verse is original, and ἐρινῦς πατρὸς παίδων may mean, 'a father's sinful treatment of his children.' In this case the consequence of a crime, which is the vengeance it incurs, is put for the crime itself.

475. πέφραδον, the reduplicated aorist of φράζω, or the imperfect of πεφράδω, occurs Opp. 766. See on Scut. H. 228. This declaration on the part of Γαῖα was made in her capacity of μάντις. See v. 463. The sense is, they consented to assist her in concealing the birth of Zeus, and not only so, but they told her what great fortunes awaited him if she could deceive Cronus.

477—84. Goettling regards these verses as the work of a recent rhapsodist, who was desirous to eulogise Crete. Gaisford, who commonly follows Wolf and Heyne, and rarely gives an original or independent opinion, encloses only 479, 480. But this couplet seems at least as genuine as the rest of the suspected paragraph, if rightly explained; 'him indeed mighty Gaea received from her (Rhea) in wide Crete, for to nurse and fondle (viz. in the capacity of μαῖα, Aesch. Cho. 39, and

ὁππότ' ἄρ' ὁπλότατον παίδων ἤμελλε τεκέσθαι,
Ζῆνα μέγαν· τὸν μέν οἱ ἐδέξατο Γαῖα πελώρη
Κρήτῃ ἐν εὐρείῃ τραφέμεν *τ' ἀτιταλλέμεναί τε. 480
ἔνθα μιν ἶκτο φέρουσα θοὴν διὰ νύκτα μέλαιναν
πρώτην ἐς Λύκτον· κρύψεν δέ ἑ χερσὶ λαβοῦσα
ἄντρῳ ἐν ἠλιβάτῳ, ζαθέης ὑπὸ κεύθεσι γαίης,
Αἰγαίῳ ἐν ὄρει, πεπυκασμένῳ, ὑλήεντι.
τῷ δὲ σπαργανίσασα μέγαν λίθον ἐγγυάλιξεν 485
[Οὐρανίδῃ μέγ' ἄνακτι, θεῶν προτέρῳ βασιλῆϊ·]
τὸν τόθ' ἑλὼν χείρεσσιν ἐὴν ἐγκάτθετο νηδύν,
σχέτλιος, οὐδ' ἐνόησε μετὰ φρεσὶν, ὡς οἱ ὀπίσσω

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479. 488. *Foι* 482. *Fε* 487. *ἐFὴν*

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478. *τεκεῖν γε* M. 480. *τρεφέμεν* M. *Κρήτῃ εὐρείῃ* Ald.
482. *πρῶτον ἐς αὐτὴν λύκτον* Ald. *κρύψε* Ald. 487. *νηδὴν* Ald.

κουροτρόφος). There she (Earth) came bearing him through the dark night, to Lyctus first; and she hid him, having taken him in her hands, in a cavern under a precipice.' It seems necessary to accept Hermann's obvious correction, *ἔνθα μιν* for *ἔνθα μέν*. Goettling explains *φέρουσα* by *ἐν γαστρὶ ἔχουσα*, in which case the nominative to *ἶκτο* is *Ρεῖα*. But this is a forced interpretation. Rhea had come to Crete, had there given birth to a son, and consigned it to Earth to carry off and hide. Van Lennep also makes Rhea the subject to *ἶκτο*, but takes *φέρουσα* to mean 'carrying off.' It is not improbable that v. 483 is interpolated.—For *δέξατο* compare Aesch. Cho. 737 and Ar. Ach. 478, *μητρόθεν δεδεγμένος*. Theocr. xvii. 59, *δεξαμένα παρὰ ματρός*. The dative *οἱ* is well known from the Homeric *δέξατό οἱ σκῆπτρον*, &c. As usual, it here has the digamma.

480. Probably *τραφέμεν τ' ἀτιταλλέμεναί τε*, or *τρεφέμεν τ'*, the present being found in many copies. The first *τε* is wanting in the editions.

482. *Λύκτον*. There seems an allusion to the root *λυκ*, *light*, not only on account of the antithesis with *νύκτα*, but because a new-born child was said to come forth to light, *φόωσδε*, but to be reared in the darkness of the womb, *ἐν σκότοισι νηδύος*, Aesch. Eum. 635. The Aldine reading of this verse indicates a variant *πρῶτον ἐς αὐτὴν Λύκτον· ἔκρυψε δὲ χερσὶ λαβοῦσα*. With the next verse compare v. 300.

484. *Αἰγαίῳ*. The name probably refers to the legend of the goat Amalthaea, who fed Zeus, Ovid, Fast. v. 115. The 'goat-mountain' is probably another name for *Ἴδα*,—itself perhaps a Pelasgic word meaning *wood*. *Αἰγείῳ* however is thus the more correct orthography.

485. *ἐγγυάλιξεν, ἐνεχείρισε*, put into his hands. Ovid, Fast. iv. 205, copies this passage:—'Veste latens saxum caelesti gutture sedit. Sic genitor fatis decipiendus erat.'

486. This verse appears to be spurious, and the same kind of interpolation as v. 470, viz. exegetic of the sense. The phrase *μέγ' ἄνακτι* is not easily defended, and *ἄναξ* is a digammated word. Besides, Cronus could not properly be called *πρότερος βασιλεὺς* till Zeus had supplanted him in the empire.

487. *ἐγκάτθετο*. The *motion into* implied by this compound sufficiently defends the accusative. So *ἐμπεσεῖν, κατασκήπτειν* are found with an accusative of the person in the tragic writers. Otherwise either *ἐῇ νηδύι* (synizesis) or *ἐσκάτθετο* would be an easy correction. The latter is found in two MSS., and adopted by Dindorf. See inf. 890. 899, where some MSS. give *ἐσκάτθεο*, and Opp. 27.

ἀντὶ λίθου ἐὸς υἱὸς ἀνίκητος καὶ ἀκηδὴς
λείπεθ', ὅ μιν τάχ' ἔμελλε, βίῃ καὶ χερσὶ δαμάσσας,
τιμῆς ἐξελάαν, ὁ δ' ἐν ἀθανάτοισιν ἀνάξειν.
Καρπαλίμως δ' ἄρ' ἔπειτα μένος καὶ φαίδιμα γυῖα
ηὔξετο τοῖο ἄνακτος· ἐπιπλομένων δ' ἐνιαυτῶν
Γαίης ἐννεσίῃσι πολυφραδέεσσι δολωθεὶς
ὃν γόνον ἂψ ἀνέηκε μέγας Κρόνος ἀγκυλομήτης
[νικηθεὶς τέχνῃσι βίηφί τε παιδὸς ἑοῖο.]
πρῶτον δ' ἐξήμεσσε λίθον, πύματον καταπίνων·
τὸν μὲν Ζεὺς στήριξε κατὰ χθονὸς εὐρυοδείης
Πυθοῖ ἐν ἠγαθέῃ γυάλοις ὕπο Παρνησοῖο
σῆμ' ἔμεν ἐξοπίσω, θαῦμα θνητοῖσι βροτοῖσι.
[Λῦσε δὲ πατροκασιγνήτους ὀλοῶν ἀπὸ δεσμῶν

489. Fεὸς 491. Fανάξειν 493. Fάνακτος 496. ἐFοῖο

489. ἀνήκεστος M. 490. βίῃ χερσὶ M. qu. βίῃ χείρεσσι. Cf. Opp. 321. 491. ἐξελάειν M. 493. ἐπιπλομένου ἐνιαυτοῦ Ald. 494. τῆς γαίης M. 499. παρνασσοῖο M. παρνησοῖο Ald. 500. ἔμμεν' M.

489. ἀκηδὴς, unheeded, uncared for.

491. ὁ δέ. A prose writer would have said αὐτὸς δὲ, as Goettling observes.

493. The Aldine reading ἐπιπλομένου [δ'] ἐνιαυτοῦ seems as good as the plural, which is found in several MSS. The infant Zeus grew apace, and about the same time in the following year Cronus disgorged his offspring. It was the common notion, that the gods became adult in a very short time after birth.

494. Γαίης. This was a part of the μῆτις mentioned in v. 471. Probably, as Goettling suggests, v. 496 belonged to another recension, where the present verse was omitted. Some therefore represented the disgorging of the stone as the result of craft, others, of violence.

497. ἐξήμεσσε (ἐμεῖν) Passow and Hermann for ἐξήμησε, which Gaisford retains without remark. Cf. Ar. Ach. 6, τοῖς πέντε ταλάντοις οἷς Κρέων ἐξήμεσεν.—καταπίνων] by a rare use, represents the imperfect, ὃν πύματον κατέπινεν. Cf. v. 467. We should have expected καταπιὼν, as Goettling observes.

500. The depositing of the sacred stone at Delphi to be 'a sign and a wonder' to posterity, suggests the probability that this, like the Roman *ancile* and other objects superstitiously worshipped as διϊπετῆ, may have been a meteoric stone. Pausan. x. 24, ὁ;—ἐπαναβάντι δὲ ἀπὸ τοῦ μνήματος λίθος ἐστὶν οὐ μέγας· τούτου καὶ ἔλαιον ὁσημέραι καταχέουσι, καὶ κατὰ ἑορτὴν ἑκάστην ἔρια ἐπιτιθέασι τὰ ἀργά· ἔστι δὲ καὶ δόξα ἐς αὐτὸν, δοθῆναι Κρόνῳ τὸν λίθον ἀντὶ τοῦ παιδὸς, καὶ ὡς αὖθις ἤμεσεν αὐτὸν ὁ Κρόνος.—For κατὰ χθονὸς, which ought to mean 'under the earth,' we should perhaps read κατὰ χθόνα. The notion may be, that he buried the lower part of it under the surface. But why not ὑπὸ (or ἐπὶ) χθονός? See on Opp. 617, πλειὼν δὲ κατὰ χθονὸς ἅρμενος εἴη.

501—6. These verses are obviously spurious, and the present editor had marked them so without knowing Goettling's opinion on the subject. That a considerable *lacuna* exists here, wherein the quarrel between Cronus and Zeus was described, is more than probable, and has

Οὐρανίδας, οὓς δῆσε πατὴρ ἀεσιφροσύνῃσιν·
οἳ οἱ ἀπεμνήσαντο χάριν εὐεργεσιάων,
δῶκαν δὲ βροντὴν ἠδ' αἰθαλόεντα κεραυνὸν
καὶ στεροπήν· τὸ πρὶν δὲ πελώρη Γαῖα κεκεύθει·
τοῖς πίσυνος θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει.]
Κούρην δ' Ἰαπετὸς καλλίσφυρον Ὠκεανίνην
ἠγάγετο Κλυμένην καὶ ὁμὸν λέχος εἰσανέβαινεν.

503. Foι 506. Fανάσσει

506. τοῖσϊ M. 507. ὠκεανίην M.

been remarked by others. Wolf infers this from a passage of Plato (De Rep. ii. p. 377, E), where Hesiod is blamed for representing what Cronus suffered from, and did in requital to, his son. He might have added, that both Aeschylus (Eum. 611) and Euripides (Herc. F. 1317. 1342) speak of Zeus as having put in bonds his father Cronus, an event which was, in all likelihood, narrated in detail by Hesiod. The six verses enclosed within brackets were added as a transition to the next subject, which began abruptly from the loss of several lines. We have seen the birth of Zeus, but not his accession to the celestial throne; and yet the narrative proceeds to describe the acts of Zeus in punishing rebels against his authority. And nothing in fact has as yet been said about the imprisonment of the Cyclopes by Uranus; which however Apollodorus expressly mentions, i. 1, 2, *μετὰ τούτους δὲ αὐτῷ τεκνοῖ Γῆ Κύκλωπας, Ἄργην, Στερόπην, Βρόντην, ὧν ἕκαστος εἶχεν ἕνα ὀφθαλμὸν ἐπὶ τοῦ μετώπου. Ἀλλὰ τούτους μὲν Οὐρανὸς δήσας εἰς Τάρταρον ἔρριψε.* There may be an allusion to it in *πάντας ἀποκρύπτασκε* sup. v. 157. Compare inf. v. 624 seqq. The Cyclopes would hardly be called *Οὐρανίδαι* by Hesiod (for v. 486 is clearly spurious), even if (which is uncertain from v. 139 compared with 133) he had made them the sons of Uranus. In either case they were the *πατροκασίγνητοι*, 'father's brothers,' of Zeus, since his father Cronus was a brother of the Cyclopes at least by the mother Gaea, v. 137—9.—*ἀεσιφροσύνη*, 'folly,' 'infatuation.' So *ἀεσίφρονα θυμὸν*, Opp. 315. 646. Buttmann regards the compound as a euphonic form of *ἀασίφρων* (*ἀάω*). The form *δῶκαν* is noticed as doubtful on Opp. 741.

503. *οἳ*. Perhaps for *οὗτοι*. See on v. 22.—The syntax of this verse seems to be confused of two idioms, *χάριν εἶχον* or *ᾔδεσαν εὐεργεσιῶν*, and *ἀπεμνήσαντο εὐεργεσιῶν*. The thunderbolts were *κατ' ἐξοχὴν* the weapons of Zeus. Cronus had not possessed these; and it was to the gratitude of the liberated Cyclopes that the new sovereign owed the making of them.

505. *κεκεύθει*, had concealed them, viz. the thunderbolts. This may symbolically refer to the lightnings which attend volcanic eruptions. Compare v. 141, where the Cyclopes are said *τεῦξαι κεραυνὸν*, to manufacture it. They first supplied them to Zeus, according to Apollodorus, i. 2, 1, on the occasion of the battle with Cronus and the Titans.

507. *κούρην*, sc. *ἔτι παρθένον οὖσαν*. The offspring of Iapetus and Clymene are now described. Iapetus (v. 134), son of Gaea and Uranus, was one of the primeval Titanic powers, and his sons, Atlas, Menoetius, Prometheus, are described as the first enemies of Zeus in his new dynasty. A long narrative about Prometheus and Pandora forms the principal part of this account, which is only another version of the story given in Opp. 50 seqq. Some of the verses are even identical, e. g. 571—3 occur Opp. 70—2, and 613 is nearly the same as Opp. 105. There is nothing surprising in this repetition; and the variations in the story are not greater, as Goettling observes, than may be accounted for by the different character and object of the two poems, or

ἡ δέ οἱ Ἄτλαντα κρατερόφρονα γείνατο παῖδα·
τίκτε δ' ὑπερκύδαντα Μενοίτιον ἠδὲ Προμηθέα
ποικίλον, αἰολόμητιν, ἁμαρτίνοόν τ' Ἐπιμηθέα,
ὃς κακὸν ἐξ ἀρχῆς γένετ' ἀνδράσιν ἀλφηστῆσι·
πρῶτος γάρ ῥα Διὸς πλαστὴν ὑπέδεκτο γυναῖκα
παρθένον. ὑβριστὴν δὲ Μενοίτιον εὐρύοπα Ζεὺς
εἰς Ἔρεβος κατέπεμψε βαλὼν ψολόεντι κεραυνῷ
εἵνεκ' ἀτασθαλίης τε καὶ ἠνορέης ὑπερόπλου.
Ἄτλας δ' οὐρανὸν εὐρὺν ἔχει κρατερῆς ὑπ' ἀνάγκης,
πείρασιν ἐν γαίης, πρόπαρ Ἑσπερίδων λιγυφώνων,

509. *Foι*

513. *ἐπέδεκτο* M. 518. *πρόπαν* M.

perhaps by an interval of some years between the composition of them.

510. *ὑπερκύδας*, over-boastful, an epithet of the Achaei in Il. iv. 66, is by some taken for a contraction of *ὑπερκυδήεις*, in which case the word must be circumflexed, like *χρυσὸν τιμῆντα*, Il. xviii. 475. The same doubt may be raised about *ἀργῆς* in Aesch. Ag. 114.

511. *ἁμαρτίνοον*, wrongly-judging, on account of his name which implies afterthought, or finding out consequences too late. See Opp. 81.

512—16. These verses, in the opinion of Goettling, aré wrongly inserted here. For the punishment of Menoetius ought to follow the account of the quarrel between Zeus and the Titans, inf. v. 535 seqq. The objection however has little weight. The sons of Iapetus are mentioned together, and so are their respective fates or destinies. Of these *Atlas* may be supposed to symbolise *patient endurance*, or industry, and Menoetius *resignation* to the will of fate. All the four brothers incurred the anger of Zeus, because they were of Titanic origin.

513. *πρῶτος ὑπέδεκτο*, he was the first to receive the newly-fashioned woman from the hands of Zeus, and to convey the gift to mortals, though Prometheus had warned him against it, Opp. 84—9. Goettling explains the sense differently, as if *ὑπέδεκτο* meant, 'took to himself;' "Nempe primus fuit Epimetheus, qui uxorem feminam sibi consociaret. Post imitati sunt homines." Perhaps the true reading is *ἀπέδεκτο*, as Barocc. 60 gives *ἐπέδεκτο*.

516. Cf. inf. v. 619, *ἠνορέην ὑπέροπλον ἀγώμενος*. Apollodor. i. 2, 3, Ἰαπετοῦ δὲ καὶ Ἀσίας (Hesiod says Κλυμένης, v. 508) τῆς Ὠκεανοῦ Ἄτλας—καὶ Προμηθεὺς καὶ Ἐπιμηθεὺς, καὶ Μενοίτιος, ὃν κεραυνώσας ἐν τῇ Τιτανομαχίᾳ Ζεὺς κατεταρτάρωσεν.

517. Ἄτλας δ' κ.τ.λ. This is somewhat briefly put for, 'Atlas also was similarly punished by Zeus, by being made to sustain the heaven in the far west.' Aesch. Prom. 355, *ἐπεί με καὶ κασιγνήτου τύχαι τείρουσ'* Ἄτλαντος *δς πρὸς ἑσπέρους τόπους ἕστηκε* κ.τ.λ. Ibid. 433, *μόνον δὴ πρόσθεν ἄλλον ἐν πόνοις δαμέντ' ἀδαμαντοδέτοις Τιτᾶνα λύμαις εἰσιδόμαν θεῶν*. Homer calls him Ἄτλας *ὀλοόφρων*, Od. i. 52. — *πείρασιν*, the furthest limits; cf. v. 335.— *πρόπαρ*, 'before,' 'in front of,' *προπάροιθε*.— *λιγυφώνων*, 'sweet-voiced,' *ὑμνῳδοὶ κόραι*, Eur. Herc. 394, *ἀοιδοὶ* Hipp. 743. Goettling refers the epithet to the Λίγυες, or western Celts. But there can be little doubt that the abode of the Hesperides was placed *beyond* the Ocean stream, *πέρην κλυτοῦ Ὠκεανοῖο*, sup. v. 215. *πείρασιν ἐν μεγάλοις*, v. 335. Humboldt thinks the Atlas of the early poets was the great volcano of Teneriffe (Peak of Teyda), of which vague accounts had been brought by Phoenician mariners. This is not improbable, at least as the origin of the legend: but Hesiod conceives the idea of a vast giant *holding up* the sky with his arms and back; and Aeschylus copies him, Prom. 358 and 438. See inf. v. 745 seqq.

ἑστηὼς, κεφαλῇ τε καὶ ἀκαμάτῃσι χέρεσσι.
ταύτην γὰρ οἱ μοῖραν ἐδάσσατο μητίετα Ζεύς.
δῆσε δ' ἀλυκτοπέδῃσι Προμηθέα ποικιλόβουλον
δεσμοῖς ἀργαλέοισι μέσον διὰ κίον' ἐλάσσας.
καί οἱ ἐπ' αἰετὸν ὦρσε τανύπτερον· αὐτὰρ ὅγ' ἧπαρ
ἤσθιεν ἀθάνατον, τὸ δ' ἀέξετο ἶσον ἁπάντῃ
νυκτὸς, ὅσον πρόπαν ἦμαρ ἔδοι τανυσίπτερος ὄρνις.
τὸν μὲν ἄρ' Ἀλκμήνης καλλισφύρου ἄλκιμος υἱὸς
Ἡρακλέης ἔκτεινε, κακὴν δ' ἀπὸ νοῦσον ἄλαλκεν
Ἰαπετιονίδῃ, καὶ ἐλύσατο δυσφροσυνάων,
οὐκ ἀέκητι Ζηνὸς Ὀλυμπίου ὑψιμέδοντος,
ὄφρ' Ἡρακλῆος Θηβαγενέος κλέος εἴη

520. 523. *Foι* 524. *Fίσον* 529. ἀΓέκητι

519. With this verse M ends, and N commences with the next. The deficiency in M is supplied by L, which agrees with M hitherto, and henceforth closely with the Aldine. 520. ἐδάσατο N. 524. ἶσον om. LN. 525. πράπαν N and by the first hand L. ἔδει Ald.

519. ἑστηὼς, in a standing position, ὀρθοστάδην, ἄϋπνος, οὐ κάμπτων γόνυ, Aesch. Prom. 32. Goettling rightly places a comma after λιγυφώνων.—This verse is repeated inf. 747.

520. ἐδάσσατο, had awarded (δαίω). Generally (as Opp. 37), the middle means 'to have allotted to oneself.' Cf. v. 112, but also v. 537. 885. Inf. 789, δεκάτῃ δ' ἐπὶ μοῖρα δέδασται. v. 544, διεδάσσαο μοίρας. The phrase here (if this verse be genuine) merely means ταύτην ποινὴν ἔνειμεν.

521. Prometheus also was punished by Zeus, as well as Atlas, and in the same way, by being bound with fetters. Hence the fates of both are compared in Aesch. Prom. 433 seqq., quoted above. Homer includes Japetus and Kronos, whom he represents as imprisoned by Zeus in the far west, Il. viii. 480.—ἀλυκτοπέδη, a word of obscure etymology. As ἀλύσκειν is 'to escape,' there is no place here for α privative; and to derive ἄλυκτος from ἀλύω, ἀλυκτέω (whence ἀλαλύκτημαι, Il. x. 94), is hardly satisfactory. The Scholiast's theory is obviously false, πλεονάζει τὸ κ, ἀλυτοπέδαις γὰρ ἦν.—μέσον διὰ κίονα κ.τ.λ., perhaps means, 'having laid a pillar across him (when prostrate) to keep him down.' Others explain, 'having driven them (the chains) through the middle of the pillar,' i. e. affixed them half-way up, so as to clasp his breast, or perhaps μέσον refers to the diameter of the pillar. Schol. ἤγουν διὰ μέσου κίονος δήσας τὸν Προμηθέα· ἢ μέχρι τῶν μέσων κίονα ἐλάσας. This indicates a reading μέσου or μέσων διὰ κ.τ.λ. The use of the accusative in the sense of 'right through' is not common.

526—534. Perhaps this passage about Hercules is a later addition. See Aesch. Prom. 891. The epithet Θηβαγενὴς seems purposely given to a Boeotian bard.

528. Ἰαπετιονίδῃ. This double patronymic form, which had its origin solely in metrical convenience, occurs also Opp. 54. The intermediate name was Ἰαπετίων (ῐ), like Κρονίων, Παυδίων, as the Schol. observes. Similarly we have Ἀρητιάδης, the son of Ares (Cycnus) in Scut. 57, as if from Ἄρης, Ἄρητος. Pindar has Ταλαϊονίδης, Ol. vi. 15.—For ἐλύσατο we might have expected ἔλυσε. But see the note on Opp. 95.

πλεῖον ἔτ' ἦ τοπάροιθεν ἐπὶ χθόνα πουλυβότειραν.
†ταῦτ' ἄρα ἀζόμενος τίμα ἀριδείκετον υἱόν·
καίπερ χωόμενος παύθη χόλου ὃν πρὶν ἔχεσκεν,
οὕνεκ' ἐρίζετο βουλὰς ὑπερμενέϊ Κρονίωνι.
καὶ γὰρ ὅτ' ἐκρίνοντο θεοὶ θνητοί τ' ἄνθρωποι
Μηκώνῃ, τότ' ἔπειτα μέγαν βοῦν πρόφρονι θυμῷ
δασσάμενος προὔθηκε, Διὸς νόον ἐξαπαφίσκων.
τῷ μὲν γὰρ σάρκας τε καὶ ἔγκατα †πίονι δημῷ

532. ταῦτ' ἄρ ἀζ. LN, Ald. 533. παύθη N. παύσθη L, Ald.
537. ἐξαπατίσκων Ald. ζηνὸς νόον LN, Ald. 538. τοῖς μὲν γὰρ N.

531. *ἐπὶ χθόνα.* For the accusative see Opp. 11.

532. This verse appears to be corrupt, or perhaps a verse has been lost which followed it. Goettling's conjecture, *ταῦτ' ἄρ' ἀγαζόμενος*, probable in itself, is the more so because two or three MSS. give the unmetrical elision *ταῦτ' ἄρ' ἀζόμενος*. He well compares Pind. Nem. xi. 6, *πολλὰ μὲν λοιβαῖσιν ἀγαζόμενοι πρώταν θεῶν*. But *τίμα* cannot be the imperfect, unless on the supposition of some *lacuna*, or that the next verse, which has no connecting particle, is spurious. Perhaps *τιμῶν*, or even *τιμαῖς*, 'thus then showing his admiration for his illustrious son by honouring him, although enraged (at Prometheus), he desisted from the anger which he before entertained.'—*καίπερ χωόμενος*, cf. inf. v. 561. 568.

534. *ἐρίζετο βουλὰς.* 'contended in counsels,' claimed to be wiser, as the 'fore-knowing' god. He was *ποικιλόβουλος*, v. 521, and *αἰολόμητις*, v. 511. The allusion is to the contest next described, as to whether of the two was the shrewder. See on v. 60 for the short *as* of the accusative.

535. *ἐκρίνοντο*, 'quarrelled,' literally, 'were having their dispute decided.' So inf. v. 882, *τιμάων κρίναντο βίηφι*. Schol. *ἐν τῇ Μηκώνῃ ἐκρίνοντο τίνες θεοὶ τοὺς ἀνθρώπους λάχοιεν μετὰ τὸν πόλεμον*. Another explanation is, *ἐκρίνοντο τί θεὸς καὶ τί ἄνθρωπος*. But the Schol. was perhaps unacquainted with the use of *κρίνεσθαι*=*ἐρίζειν*.—*Μηκώνῃ*, 'at Sicyon.' Goettling, in an ingenious note, endeavours to show that the legend here following refers to the first introduction into the Peloponnese of the worship of the Olympian gods, to the rejection, or at least to the association with them, of the primitive indigenous divinities. Van Lennep thinks the story may be traced to some ancient council held at Sicyon to determine what gods should belong to the national religion of Hellas. Of course, on such an occasion the ceremonies of sacrifice would especially be discussed and settled. This, however, is the merest speculation.

537. *δασσάμενος*, 'having divided into two portions' (perhaps as umpire). See on v. 520.—*προὔθηκε*, 'placed before them,' offered for a banquet. The trick consisted in this: he placed the eatable parts of the ox inside the skin, and covered the heap over with the paunch, which, as Goettling infers from Od. xviii. 44, was an inferior part, and one little cared for; while the really worthless parts, the stripped bones, he enveloped in enticing fat, so as to appear the better share. Zeus, although he took the latter, is represented as doing so knowingly (v. 551), and making the affair an excuse for punishing man, since in future, in consequence of the choice, only bones wrapped in fat were burned on the altars for the portion of Zeus. Schol. *διὰ τοῦτο ἀνέσχετο χλευασθῆναι, ὅπως εὕρῃ χώραν τιμωρήσασθαι τὸν Προμηθέα, ἵνα ἄξιος ᾖ μείζονος τιμωρίας*.

538—40. *τῷ μὲν—τῷ δὲ*, 'for the one'—'for the other.' There were two shares, and two parties to choose; gods and mortal men. The words may possibly mean, as Goettling and Van Lennep take them, 'on this side' and 'on that side.' Guiet. proposed *τῇ μὲν—τῇ δὲ*, which perhaps is the Attic rather than the Epic

ἐν ῥινῷ κατέθηκε καλύψας γαστρὶ βοείῃ,
τῷ δ' αὖτ' ὀστέα λευκὰ βοὸς δολίῃ ἐπὶ τέχνῃ
εὐθετίσας κατέθηκε καλύψας ἀργέτι δημῷ.
δὴ τότε μιν προσέειπε πατὴρ ἀνδρῶν τε θεῶν τε·
Ἰαπετιονίδη, πάντων †ἀριδείκετ' ἀνάκτων,
ὦ πέπον, ὡς ἑτεροζήλως διεδάσσαο μοίρας.
Ὡς φάτο κερτομέων Ζεὺς ἄφθιτα μήδεα εἰδώς.
τὸν δ' αὖτε προσέειπε Προμηθεὺς ἀγκυλομήτης,
ἦκ' ἐπιμειδήσας, δολίης δ' οὐ λήθετο τέχνης·
Ζεῦ κύδιστε, μέγιστε θεῶν αἰειγενετάων,
τῶνδ' ἑλεῦ ὁπποτέρην σε ἐνὶ φρεσὶ θυμὸς ἀνώγει.
Φῆ ῥα δολοφρονέων· Ζεὺς δ' ἄφθιτα μήδεα εἰδὼς
γνῶ ῥ' οὐδ' ἠγνοίησε δόλον· κακὰ δ' ὄσσετο θυμῷ
θνητοῖς ἀνθρώποισι, τὰ καὶ τελέεσθαι ἔμελλε.
χερσὶ δ' ὅγ' ἀμφοτέρῃσιν ἀνείλετο λευκὸν ἄλειφα.

539. βοϝείῃ 540. βοϝὸς 542. 546. προσέϝειπε 545. 550. ϝειδὼς

544. μοῖραν Ald. 547. οὐκ ἐλήθετο N. 548. Ζεὺς Ald., L. Ζεῦ N. 550. φῆ ῥα οὐδ' ἠγνόησε N, the intermediate words omitted. With this verse a different hand commences in L, which henceforth exhibits readings more distinct from N. 552. ἔμελλεν Ald.

form. Two MSS. give τοῖς μὲν—τοῖς δέ. —For πίονι we should probably read πίονα, 'the inwards rich in fat,' i. e. the σπλάγχνα, or larger organs, as the heart and liver, which were considered delicate parts. The error may have arisen from ἀργέτι δημῷ v. 541.

540. δολίῃ ἐπὶ τέχνῃ, for δόλια μηχανώμενος, 'intending a crafty trick.' Cf. inf. 555.—κατέθηκε, set down, viz. near to the other heap. But this verse can hardly be genuine. It repeats κατέθηκε, it anticipates v. 555, and it contains a verb εὐθετίζειν, which seems of a late coinage. Perhaps, τῷ δ' αὖτ' ὀστέα λευκὰ καλύψας ἀργέτι δημῷ.

543. This is a corrupt or spurious verse, since ἄναξ regularly has the digamma. Besides, 'conspicuous among all kings' was an extraordinary appellation for Prometheus. Perhaps, ἀριδείκετε λαῶν.

544. ἑτεροζήλως, unfairly, partially; with zeal for one side.

545. κερτομέων, reproachfully (cf. v. 561), but yet disguising his wrath, v. 547.—ἄφθιτα μήδεα εἰδὼς is quoted by Goettling from Il. xxiv. 88, and Hymn. in Ven. 43, and so δολίης δ' οὐ λήθετο τέχνης from Hymn. Merc. 76. The only wonder is, that the Homeridae and the rhapsodists did not do much more in creating these repetitions, even than they appear to have done, and that is a good deal. It will be observed that μήδεα εἰδὼς occurs in 545. 550. 559. 561.

549. σε ἐνί. Perhaps γέ σ' ἐνὶ, or σε γ' ἐνί. But see on v. 399.

551. ὄσσετο, designed, meditated. See Lexil. p. 445.

553. Goettling and Van Lennep give ἄλειφα, with several MSS., for ἄλειφαρ, as the older form. Cf. Aesch. Agam. 313. The share meant is the bones covered with fat, v. 540—1.

χώσατο δὲ φρένας, ἀμφὶ δέ μιν χόλος ἵκετο θυμὸν,
ὡς ἴδεν ὀστέα λευκὰ βοὸς δολίῃ ἐπὶ τέχνῃ.
ἐκ τοῦ δ' ἀθανάτοισιν ἐπὶ χθονὶ φῦλ' ἀνθρώπων
καίουσ' ὀστέα λευκὰ θυηέντων ἐπὶ βωμῶν.
τὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεύς·
Ἰαπετιονίδη, πάντων πέρι μήδεα εἰδὼς,
ὦ πέπον, οὐκ ἄρα πω δολίης ἐπιλήθεο τέχνης.
Ὣς φάτο χωόμενος Ζεὺς ἄφθιτα μήδεα εἰδώς·
ἐκ τούτου δὴ ἔπειτα, δόλου μεμνημένος αἰεὶ,
οὐκ ἐδίδου μελέοισι πυρὸς μένος ἀκαμάτοιο
[θνητοῖς ἀνθρώποις, οἳ ἐπὶ χθονὶ ναιετάουσιν.]
ἀλλά μιν ἐξαπάτησεν ἐῢς παῖς Ἰαπετοῖο,
κλέψας ἀκαμάτοιο πυρὸς τηλέσκοπον αὐγὴν
ἐν κοίλῳ νάρθηκι· δάκεν δ' ἄρα νειόθι θυμὸν

555. Fίδεν βοFὸς 557. κάFουσ' 559. 561. Fειδὼς 567. νεFόθι

554. θυμῷ LN, Ald. 557. ὑπὸ βωμῶν N. ἐπὶ βομμῷ L, Ald. 559. Ἰαπετεονίδη N. 560. ἐπϊλάθετο N. 563. μελίῃσι LN, Ald. 564. οἳ om. N. 567. δέ ἑ εἰόθι N.

556. ἐκ τοῦ, 'in consequence of this;' like ἐκ τούτου inf. v. 562, and the Attic ἐκ τῶνδε, Aesch. Agam. 850. Eur. Electr. 31. Ion 843. Since Zeus had himself chosen the bones, mortals thought themselves justified in offering the same in sacrifice. Human nature is ever the same: the smaller share falls to the lot of religion, the larger to self.—This distich (556—7), if not an interpolation, can hardly be considered to stand in its right place. Goettling would transpose it to follow v. 561, where it is much more appropriate. In this case, it would almost follow that v. 564 was added by an interpolator, since μελέοισι in 563 would refer to φῦλ' ἀνθρώπων.—ὀστέα λευκὰ, the thigh-bones stripped clean from the flesh. These appear to have been burnt along with the slices of meat enveloped with fat. The latter would seem (from Hom. Od. iii. 456, ἄφαρ δ' ἐκ μηρία τάμνον πάντα κατὰ μοῖραν, where πάντα could not refer to two thigh-bones) to have been called μηρία, the former μηροὶ and μηρὰ, Od. iii. 461. Soph. Antig. 1011. But there is this difficulty, that the technical terms ἐκτέμνειν and ἐξελεῖν are used indefinitely of both μηρία and μηροὶ, e. g. Il. i. 460. Ar. Pac. 1021.

560. οὔπω ἄρα. 'So you have not yet, it seems,' &c. This implies that Prometheus had frequently before practised the arts of deception. Cf. v. 547, and 562, δόλου μεμνημένος ἀεί. Perhaps the character of Prometheus may be best explained as representing that clever cunning, combined always with πλεονεξία, which was the prominent feature of the Greek mind, and the chief virtue of many of the Greek heroes.

563. οὐκ ἐδίδου, he did not allow, did not continue the use of fire to mortals. The reading of many copies, μελίῃσι, is not easy to account for, except on the supposition made in the note on v. 556, that v. 564 was wanting. The Schol. seems to refer to it in the comment ἢ ὅτι ἐκ Μελιῶν ἐγένοντο Νυμφῶν.

567. νάρθηκι. See Opp. 52.—νειόθι,

Ζῆν' ὑψιβρεμέτην, ἐχόλωσε δέ μιν φίλον ἦτορ,
[ὡς ἴδεν ἀνθρώποισι πυρὸς τηλέσκοπον αὐγήν.]
αὐτίκα δ' ἀντὶ πυρὸς τεῦξεν κακὸν ἀνθρώποισι.
γαίης γὰρ σύμπλασσε περικλυτὸς Ἀμφιγυήεις
παρθένῳ αἰδοίῃ ἴκελον Κρονίδεω διὰ βουλάς.
ζῶσε δὲ καὶ κόσμησε θεὰ γλαυκῶπις Ἀθήνη
ἀργυφέῃ ἐσθῆτι· κατακρῆθεν δὲ καλύπτρην
δαιδαλέην χείρεσσι κατέσχεθε, θαῦμα ἰδέσθαι·
ἀμφὶ δέ οἱ στεφάνους, νεοθηλέας ἄνθεσι ποίης,
ἱμερτοὺς †παρέθηκε καρήατι Παλλὰς Ἀθήνη·

569. *Fίδεν* 572. *Fίκελον* 574. *Fεσθῆτι* 575. *Fιδέσθαι* 576. *Foι*

574. ἀργυφεΐ Ald. ἀργυρέῃ N. ἀργυφέῃ L. καταθῆκε δὲ καλύπτρην N. καταθῆκεν δὲ κ. L, but with gloss ἐπάνω τῆς κεφαλῆς. 575. κατέθηκεν N. 576. νεοθηλέας Ald. νεοθηλέος LN? πῆς N. 577. ἱμερτούς τε N.

ἐκ νέου, for νεάτου, 'at the very bottom.' Photius, νεάτη· ἐσχάτη. Il. xxi. 317, οὔτε τὰ τεύχεα καλὰ, τά που μάλα νειόθι λίμνης κείσεται.

569. ὡς ἴδεν. Perhaps ὡς ἴδ' ἐν κ.τ.λ. But perhaps this verse is interpolated. It seems made up from 555 and 566. Goettling is inclined to include in brackets v. 568, and in the preceding one to adopt the reading of the Emmanuel MS. (N), δάκεν δέ ἑ κ.τ.λ.

570. ἀντὶ πυρός. See Opp. 57. For the next three verses see ibid. 70—2.—ἴκελον, supply πλάσμα from σύμπλασσε.

575. "Recte habet χείρεσσι κατέσχεθε. Pandora enim veli ab Minerva ei praebiti lacinias suis manibus tenebat, quemadmodum saepissime id expressum videmus in antiquae artis monumentis." *Goettl.* The meaning appears simply to be, 'she kept down with her hands (i. e. drew close, or prevented from being moved by the wind) a worked veil that fell from her head.' Compare σχέσθαι καλύπτρην in Apoll. Rhod. iii. 445. So Penelope in Od. xxi. 65, ἔντα παρειάων σχομένη λιπαρὰ κρήδεμνα, and Helen in Il. iii. 419, κατασχομένη ἑανῷ ἀργῆτι φαεινῷ. There is perhaps some objection to the abrupt change of the subject from Athena to Pandora. At the same time, the change will account for the repetition of Παλλὰς Ἀθήνη in 577, which some critics have thought an indication of spuriousness. The καλύπτρη was probably a kind of head-cloth, which could be held so as to enclose the face. It is nearly represented by the coloured kerchiefs that gipsies wear, after the Eastern fashion. It appears generally to have been richly embroidered; hence Σιδονίᾳ καλύπτρᾳ Aesch. Suppl. 113.

576. στεφάνους. As this, the chaplet of flowers, was added over and above the στεφάνη, the diadem or circlet of gold, and by the same hand of Pallas, Wolf and others have enclosed this and the next verse in brackets. The same account however is given in Opp. 74, ἀμφὶ δὲ τήνγε Ὧραι καλλίκομοι στέφον ἄνθεσιν εἰαρινοῖσι. Here the entire decoration of the woman is attributed to Pallas, who ζῶσε καὶ κόσμησε v. 573, where ζωννύναι refers to the ἐσθῆς, κοσμεῖν to the head-ornaments.—For παρέθηκε, which Goettling explains παρὰ τὴν καλύπτρην ἔθηκε, Hermann would read περίθηκε or περέθηκε (like περίαχε inf. v. 678). The former is better, and appears very probable. But the reading of the Emmanuel MS., ἱμερτούς τε, suggests ἱμερτούς τ' ἐπέθηκε κ.τ.λ.

ἀμφὶ δέ οἱ στεφάνην χρυσέην κεφαλῆφιν ἔθηκε,
τὴν αὐτὸς ποίησε περικλυτὸς Ἀμφιγυήεις
ἀσκήσας παλάμῃσι, χαριζόμενος Διὶ πατρί.
τῇ δ' ἐνὶ δαίδαλα πολλὰ τετεύχατο, θαῦμα ἰδέσθαι,
κνώδαλ', ὅσ' ἤπειρος πολλὰ τρέφει ἠδὲ θάλασσα.
τῶν ὅγε πόλλ' ἐνέθηκε, (χάρις δ' ἀπελάμπετο πολλὴ,)
θαυμάσια, ζώοισιν ἐοικότα φωνήεσσιν.
Αὐτὰρ †ἐπειδὴ τεῦξε καλὸν κακὸν ἀντ' ἀγαθοῖο,
ἐξάγαγ' ἔνθα περ ἄλλοι ἔσαν θεοὶ ἠδ' ἄνθρωποι
κόσμῳ ἀγαλλομένην γλαυκώπιδος ὀμβριμοπάτρης.
θαῦμα δ' ἔχ' ἀθανάτους τε θεοὺς θνητούς τ' ἀνθρώπους,
ὡς εἶδον δόλον αἰπὺν, ἀμήχανον ἀνθρώποισιν.
[Ἐκ τῆς γὰρ γένος ἐστὶ γυναικῶν θηλυτεράων.]
τῆς γὰρ ὀλωΐον ἐστι γένος καὶ φῦλα γυναικῶν,

578. *Foι* 581. *Fιδέσθαι* 584. *ζώοισι FεFοικότα* 589. *Fεῖδον*

578. δὲ om. L, Ald. 582. *κνώδαλα ὅσσ'* L, Ald. *πολλὰ* om. Ald. 584. *θαυμάσια* N. *θαυμασίη* L, Ald. 587. *ὀβρ.* N. *ὀμβρ.* L, Ald.

582. The readings of the Aldine and Barocc. 109 suggest *κνώδαλά θ' ὅσσα περ ἤπειρος τρέφει ἠδὲ θάλασσα.*

584. *θαυμάσια*, the reading of several good copies, is manifestly better than *θαυμασίη*, agreeing with *χάρις*.

585. *καλὸν κακόν.* When Zeus had fashioned a fair evil as a counterbalance to the good that had been fraudulently obtained, viz. the stolen fire. Cf. v. 370. Opp. 57, *ἀντὶ πυρὸς δώσω κακὸν ᾧ κεν ἅπαντες τέρπωνται.* From v. 571 Hermann infers that the same nominative is continued as in the foregoing sentence, viz. *Ἀμφιγυήεις.*—For *κἄλον* see Opp. 63. The correction of Hermann is probably right, *αὐτὰρ ἐπεὶ τεῦξεν κ.τ.λ.*

586. *ἔνθα περ.* The poet does not say where the place was, in which both gods and men were assembled to witness the new-created beauty. In Opp. 84 the story is differently told. There Hermes is ordered to conduct Pandora as a gift to Epimetheus, who forthwith places her at the disposal of mortals on earth. There is something abrupt and obscure in the narrative here, which says *θαῦμα ἔχεν ἀνθρώπους ὡς εἶδον δόλον ἀνθρώποις.*

590. This verse, as Hermann perceived, belonged to another recension in place of the next, or possibly of the next three. Indeed, there is hardly any passage in Hesiod which demonstrates the fact of two recensions being mixed together more incontestably than this. The whole passage indeed, from v. 590 to v. 612, was suspected by Wolf; and it seems not only in great measure different in style, but it is partly made up of Homeric phrases, and involves some suspicious violations of the digamma. That Hesiod should be one of the so-called Greek misogynists, in common with Aeschylus, Aristophanes, Euripides, the pseudo-Simonides, and others, is not a little remarkable. Hesiod, however, does not allude to the faithlessness of women, on which Euripides especially dwells; but he calls them idle, self-indulgent, fit only for the rich; though he modifies his harsh opinion of the sex at v. 608.

591. *τῆς*, sc. *ταύτης*, viz. from Pandora, the first of her sex.—*ὀλώϊον*, a lengthened form of *ὄλοιον*, and that for *ὀλοόν*. Probably the word was *ὀλοFος*, whence a secondary form *ὀλοFοιος*, *ὀλοφώϊος*.—The stop com-

πῆμα μέγα θνητοῖσι μετ' ἀνδράσι ναιετάουσιν,
οὐλομένης πενίης οὐ σύμφοροι, ἀλλὰ κόροιο.
ὡς δ' ὁπότ' ἐν σμήνεσσι κατηρεφέεσσι μέλισσαι
κηφῆνας βόσκουσι, κακῶν †ξυνήονας ἔργων,
αἱ μέν τε πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
ἠμάτιαι σπεύδουσι, τιθεῖσί τε κηρία λευκά,
οἱ δ' ἔντοσθε μένοντες ἐπηρεφέας κατὰ σίμβλους
ἀλλότριον κάματον σφετέρην ἐς γαστέρ' ἀμῶνται·
ὡς δ' αὔτως ἄνδρεσσι κακὸν θνητοῖσι γυναῖκα
Ζεὺς ὑψιβρεμέτης θῆκε, ξυνήονα ἔργων
ἀργαλέων· ἕτερον δὲ πόρεν κακὸν ἀντ' ἀγαθοῖο·

601. *Ἔργων*

593. ἀσύμφοροι L, Ald. κούροιο L. 594. 'εἰς' μήνεσσι (εἰ σμήνεσσι) N. qu. ὡς δ' ὁπότε σμήνεσσι? 595. βόσκωσι N. βόσκουσι L, Ald. 596. αἱ μέν τοι N. αἱ μέν τε L. οἱ μέν τε Ald. 598. ἐπηρεμφέας N. ἐπϊρεφέας L. 600. ὡς αὔτως N. γυναῖκας—ξυνήονας vulg. 602. δ' ἔπορε N.

monly placed after γένος is intolerable. The most natural way of construing the passage seems to be this; πῆμα μέγα ἐκείνοις, οἳ ναιετάουσι μετὰ θνητοῖς ἀνδράσι. This however is an unusual periphrasis. Perhaps the verse was added in consequence of the stop at γένος, by some who construed καὶ ἐκ τῆσδε φῦλα γυναικῶν (γυναῖκες) ναιετάουσι πῆμα μέγα μετ' ἀνδράσιν. As if he had said γυναῖκες, he not only uses the plural verb, but also the feminine σύμφοροι, which here has the genitive in the sense of 'companions in,' 'fellow-bearers of,' though in Opp. 302 we have λιμὸς γάρ τοι πάμπαν ἀεργῷ σύμφορος ἀνδρί. Theognis 526 (quoted by Goettling), ἡ πενίη δὲ κακῷ σύμφορος ἀνδρὶ φέρειν. Were we sure v. 592 was genuine, we might read οὐ σύμφορον, especially as there are variants ἀσύμφορα and οὐ σύμφορα. Stobaeus, σγ'. 47, cites 591—3 as we have them in the copies.—κόροιο, abundance, luxury.

594—5. There are variants ἐν σίμβλοισι and βόσκωσι, adopted by Gaisford, rejected by Goettling.—ξυνήονας (ξυνός), for κοινῇ ἐργαζομένους κακά. Cf. v. 601. The absence of the digamma from ἔργων is an indication of some error. Cf. Opp. 382. Inf. v. 601. Here at least one is tempted to read κακῶν ξυνήονας ἀργοὺς, but that Hesiod uses the form ἀεργός. The simile from drones in a hive is applied by Plato to idle spendthrift citizens, De Rep. vii. p. 552, c, βούλει οὖν, ἦν δ' ἐγὼ, φῶμεν αὐτὸν, ὡς ἐν κηρίῳ κηφὴν ἐγγίγνεται, σμήνους νόσημα, οὕτω καὶ τὸν τοιοῦτον ἐν οἰκίᾳ κηφῆνα ἐγγίγνεσθαι, νόσημα πόλεως;

596. πρόπαν ἦμαρ, all day long; cf. sup. v. 525. ἠμάτιαι, day by day. So Hom. Il. ix. 72, πλεῖαί τοι οἴνου κλισίαι, τὸν νῆες Ἀχαιῶν ἠμάτιαι Θρῄκηθεν ἐπ' εὐρέα πόντον ἄγουσιν. Goettling's conjecture ἀκάμαται is superfluous.—τιθεῖσι, see inf. v. 875. Aeschylus uses this form for τιθέασι, Ag. 451.

599. ἀμῶνται, heap up, scrape together, *corraduni in ventrem*. Cf. Opp. 775. 778.

601. ξυνήονα, 'taking part in grievous troubles,' i. e. causing them cares. See on v. 603, and for ξυνήων, 'a partner,' Pind. Pyth. iii. 48. This must be the sense, otherwise the comparison with the drones altogether fails, if we render it 'helpmates in their hard labours.' This would be a virtue; but the poet is speaking of women's vices. The meaning is determined by v. 595. Stobaeus, citing 600—9 (ξθ'. 15), gives λευγαλέων (602) and ζωὴν (606).

602. ἕτερον κακόν. The making of

ὅς κε γάμον φεύγων καὶ μέρμερα ἔργα γυναικῶν
μὴ γῆμαι ἐθέλῃ, ὀλοὸν δ' ἐπὶ γῆρας ἵκηται
χήτει γηροκόμοιο, ὁ δ' οὐ βιότου ἐπιδευὴς
ζώει, ἀποφθιμένου δὲ διὰ κτῆσιν' δατέονται
χηρωσταί· ᾧ δ' αὖτε γάμου μετὰ μοῖρα γένηται,
κεδνὴν δ' ἔσχεν ἄκοιτιν ἀρηρυῖαν πραπίδεσσι,
τῷ δέ τ' ἀπ' αἰῶνος κακὸν ἐσθλῷ ἀντιφερίζει
ἔμμεναι· ὃς δέ κε τέτμῃ ἀταρτηροῖο γενέθλης,

603. Ϝέργα 605. ἐπιδεϜὴς 609. αἰϜῶνος 610. ἀϜαρτηροῖο

605. βιότου τ' N. 606. ζώη—διάζωήν N. 608. ἔσχε L, Ald. 609. τῷδ' ἀπ' L, Ald. 610. τέμνῃ L. ὃν δεκε τέτμῃ Ald. ὃς δέ κε γήμῃ N.

the woman was κακὸν ἀντ' ἀγαθοῖο, v. 585; the second evil consists in the following dilemma; Either a man marries, or he does not. If he does not, strangers possess his wealth; if he does, though he may have a good wife, he may at the same time have, as a counterbalancing evil, an insubordinate family, ἀταρτηρὸς γενέθλη. Schol. τοῦτό φησιν, οὔτε μὴ γήμας (l. ὅτι ὁ μὴ γήμας) ἕτερον ἔχει κακὸν, τὸ μὴ γηροβοσκεῖσθαι. Ἢ οὕτως· ἀγαθὸν τὸ μὴ γαμεῖν, ἀλλὰ κακὸν τὸ μὴ ἔχειν γηροβοσκοὺς καὶ κληρονόμους. Such seems the general sense of a passage which presents considerable difficulties. For first we should have expected a different result of the former alternative, the preferring an unmarried life; not, 'having none to tend him in his old age (i. e. a son), *he lives not wanting in substance, but strangers divide his property*,' but rather, 'he dies uncared for.' Secondly, we can hardly doubt that v. 606 is an adaptation of the Homeric verse, Il. v. 158, χηρωσταὶ δὲ διὰ κτῆσιν δατέονται. Again, the other alternative (the having a wife) ought, according to the context, to be not less disastrous. But the same interpolator, who added ὅτ' οὐ βιότου ἐπιδευὴς κ.τ.λ. above, here made a similar reservation about the κεδνὴ ἄκοιτις, perhaps having in mind the passage about good and bad wives in Opp. 702. The inference seems very probable, that the passage has been tampered with, and that it originally stood nearly thus; ὁ δ' οὐ βιότου τέλος ἐσθλὸν ἐγκύρσει· τῷ δ' αὖτε γάμου μετὰ μοῖρα γένηται, ζώει ἐνὶ στήθεσσιν ἔχων ἀλίαστον ἀνίην. The word ἀταρτηρὸς does not occur elsewhere in Hesiod, though Homer once or twice uses it. Schol. σκληρᾶς, χαλεπῆς, ἀπὸ γενικῆς (?) γενεᾶς. Gloss. Barocc. 109, βλαβερᾶς. It has been suggested that this word may come from ἀάω with the digamma, ἀϜαρτηρὸς = ἀατηρὸς, ἀτηρός.

603. μέρμερα Ϝέργα is to be remarked, as compared with the undigammated ἔργων in v. 595. In v. 601 one of the MSS. gives γυναῖκα—ξυνήνορα, whence ξυνήονα has now been adopted as probably the true reading.

605. ἐπιδευὴς, for ἐπιδεϜὴς, i. e. ἐπιδεής.

609. ἀντιφερίζει, 'contends against,' 'matches.' In Opp. 210, a passage of doubtful genuineness, it has the same sense. The phrase ἀπ' αἰῶνος, for ἀεὶ, is not free from suspicion, though Homer has ἀπ' αἰῶνος νέος ὥλεο, Il. xxiv. 725, for ἀπὸ βίου, nor is ἔμμεναι in the next verse easily explained, unless the subject to ἀντιφερίζει be ἄκοιτις. Stobaeus, ending his quotation with ἀντιφερίζει, might seem to have not read in his copy the three concluding lines. The context seems to require εἰ γὰρ τέτμῃ κ.τ.λ.

610. γενέθλης. If the poet had meant 'race' in the sense of 'womankind,' he would probably have avoided ambiguity by using γυναικός. But the troubles of an ungrateful offspring seem here meant. Euripides touchingly alludes to the same cross in life, Med. 1090—1104; and he has a very similar passage on happy and unhappy marriages, in

ζώει ἐνὶ στήθεσσιν ἔχων ἀλίαστον ἀνίην
θυμῷ καὶ κραδίῃ, καὶ ἀνήκεστον κακόν ἐστιν.
Ὡς οὐκ ἔστι Διὸς κλέψαι νόον οὐδὲ παρελθεῖν.
οὐδὲ γὰρ Ἰαπετιονίδης ἀκάκητα Προμηθεὺς
τοῖό γ' ὑπεξήλυξε βαρὺν χόλον, ἀλλ' ὑπ' ἀνάγκης
καὶ πολύϊδριν ἐόντα μέγας κατὰ δεσμὸς ἐρύκει.
Ὀβριάρεῳ δ' ὡς πρῶτα πατὴρ ὠδύσσατο θυμῷ
Κόττῳ τ' ἠδὲ Γύῃ, δῆσε κρατερῷ ἐνὶ δεσμῷ,
ἠνορέην ὑπέροπλον ἀγώμενος ἠδὲ καὶ εἶδος

616. πολύϝιδριν

614. ἰαπετηονίδης N. 615. ἀνάγκῃ Ald. 616. μέγα N. 617. βριάρεω δ' ὡς τὰ πρῶτα LN, Ald. ὀδύσσατο L, Ald. 619. ἀγόμενος N.

Orest. 602—4.—τέτμῃ seems to govern a genitive in the sense of τύχῃ.

612. This verse is defended by Goettling, who construes ἀλίαστον θυμῷ. Gaisford encloses it in brackets after Ruhnken, who thinks θυμῷ and κραδίῃ were glosses on στήθεσσιν, and ἀνήκεστον a gloss on the false reading ἀνίαστον for ἀλίαστον. (Hesych. ἀνήκεστον· ἀνίαστον.)

613. ὡς οὐκ ἔστι. This reverts to the punishment of Prometheus described sup. v. 521. The sense is, 'Thus we see that no cunning is so clever as to escape punishment, if it involves disobedience to Zeus.' It is, as it were, the moral of the foregoing story. Compare Opp. 105, οὕτως οὔτι πῃ ἔστι Διὸς νόον ἐξαλέασθαι.

614. ἀκάκητα. Perhaps 'beneficent,' the Homeric epithet of Hermes (Il. xvi. 185. Od. xxiv. 10), and probably to be compared with a similar attribute of the same god, ἐριούνιος. The negative quality of doing no harm suggested the positive quality of doing good. But in the former sense only Darius is called ἄκακος in Aesch. Pers. 663.

616. πολύϊδριν. He is elsewhere called ποικίλος and αἰολόμητις, sup. v. 511. Horace terms him *callidus* Carm. ii. 18, 35.

617 seqq. The contest between the Olympian gods and the Titans, or the change from the old to the new dynasty, is related at length.—Cottus, Briareus, and Gyes, were the hundred-handed giant sons of Gaea and Uranus, sup. v. 149. For their treatment of their father they had been threatened with punishment (sup. v. 209, 210), and the threat is now about to be executed, on the principle that an undutiful son (Cronus) will himself have an undutiful offspring (Zeus).—Ὀβριαρεύς, another form of the name, is recognised in Etym. M. p. 346, 38, and indeed is sufficiently defended by the analogy of βριάω compared with ὔβριμος. Here the metre requires Ὀβριάρεως, while in v. 149 and 714 either form is admissible. It occurs also inf. v. 734, where the common reading, Κόττος τε καὶ ὁ Βριάρεως μεγάθυμος, though a manifest solecism, is retained by Gaisford. But here the MSS. give Βριάρεῳ δ' ὡς πρῶτα (so Van Lennep), or Βριάρεῳ δ' ὡς τὰ πρῶτα (Gaisford). L. Dindorf conjectured Ὀβριάρεῳ, which Goettling says is found in two MSS. To make Βριάρεῳ a spondee by *synizesis* is quite out of the question.—πατὴρ, viz. Uranus.—πρῶτα ὠδύσσατο, 'when first he was enraged against them.' This corresponds to σφετέρῳ ἤχθοντο τοκῆϊ ἐξ ἀρχῆς, sup. v. 155. Homer has the form ὀδύσσομαι more than once.—δῆσε, see v. 157.

619. ἀγώμενος, 'being awed at.' Compare ἀγαίεται, Opp. 333. The genuineness of this and the next verse is doubtful. It does not appear that ἀγώμενος or ἀγᾶσθαι is elsewhere found; and the form looks like the coinage of a post-epic inter-

καὶ μέγεθος· κατένασσε δ' ὑπὸ χθονὸς εὐρυοδείης·
ἔνθ' οἵγ' ἄλγε' ἔχοντες ὑπὸ χθονὶ ναιετάοντες
εἶατ' ἐπ' ἐσχατιῇ, μεγάλης ἐν πείρασι γαίης,
δηθὰ μάλ', ἀχνύμενοι, κραδίῃ μέγα πένθος ἔχοντες,
ἀλλά σφεας Κρονίδης τε καὶ ἀθάνατοι θεοὶ ἄλλοι
[οὓς τέκεν ἠΰκομος Ῥεῖα Κρόνου ἐν φιλότητι,]
Γαίης φραδμοσύνῃσιν ἀνήγαγον ἐς φάος αὖτις·
αὐτὴ γάρ σφιν ἅπαντα διηνεκέως κατέλεξε,
σὺν κείνοις νίκην τε καὶ ἀγλαὸν εὖχος ἀρέσθαι.
δηρὸν γὰρ μάρναντο, πόνον θυμαλγέ' ἔχοντες,

622. εἶτ' ἐπ'—μεγάλοις N. 623. μέγα om. N.
628. κείνοισι L, Ald.

polator, on the model of the Homeric ἀγάασθε, ἠγάασθε, ἀγάασθαι, from ἄγαμαι. Again, ὑπὸ χθονὸς and ὑπὸ χθονί, in the same sense, should hardly stand in two consecutive verses. Thirdly, ἠδὲ καὶ εἶδος is a violation of the digamma; and lastly, ἠνορέης ὑπερόπλου occurred sup. v. 516.—κατένασσε, see Opp. 168. sup. v. 329.

622. ἐπ' ἐσχατιῇ, in the far west, where Atlas also was punished (sup. v. 517), and where the Hesperides abode, who seem in some way to have been associated with woe and gloom, since they were the daughters of Night, and sisters of Μῶμος and Ὀϊζύς, v. 214—5. The *west* is also called πείρατα γαίης in v. 335 and 518. Even Tartarus itself was by some placed in the furthest parts of the west. Hence Hades is called Ἕσπερος θεὸς, Soph. Oed. R. 177. Compare inf. v. 729. 731, and 653, where ζόφος (connected with ζέφυρος) means the darkness of the sunless west. The Schol. explains ἐν πείρασι γαίης by ὑποκάτω τῆς γῆς.—The reading of the Emmanuel MS., μεγάλοις, is supported by v. 335, πείρασιν ἐν μεγάλοις.

623. This verse is regarded as spurious by Heyne. But, as Goettling remarks, we require the addition of δηθὰ μάλα, 'for a very long time,' because they were at length brought back to the light. We might indeed omit v. 622, and read ναιετάεσκον in v. 621.

626. φραδμοσύνῃσιν, the oracular warnings, ἐννεσίῃσι sup. v. 494. Apollodor. i. 2, 1, μαχομένων δ' αὐτῶν ἐνιαυτοὺς δέκα, ἡ Γῆ τῷ Διὶ ἔχρησε τὴν νίκην, τοὺς καταταρταρωθέντας ἂν ἔχῃ συμμάχους· ὁ δὲ τὴν φρουροῦσαν αὐτῶν τὰ δεσμὰ Κάμπην ἀποκτείνας ἔλυσε.

627. σφιν, viz. to the gods; whereas σφέας above means the imprisoned giants.—ἅπαντα διηνεκέως, had told them the whole matter in detail, viz. (to use the words of Aeschylus, referring to the same event, Prom. 220,) ὡς οὐ κατ' ἰσχὺν οὐδὲ πρὸς τὸ καρτερὸν χρείη, δόλῳ δὲ τοὺς ὑπερσχόντας κρατεῖν.—ἄρεσθαι, 'that they would win glory,'—an Homeric phrase. The aorist infinitive follows verbs of promising or hoping, by a kind of *prolepsis* peculiar to the Greek mind, when an expected act is contemplated as realised.

629. δηρὸν γὰρ κ.τ.λ. For the other Titans (not the hundred-handed; compare 134 with 147) had long been contending with the Cronidae, or new Olympian powers. What the cause of the dispute was, Hesiod does not expressly say; but inf. v. 882, it is said to have been about their prerogatives, τιμάων κρίναντο. Aeschylus is more explicit, Prom. 207, ἐπεὶ τάχιστ' ἤρξαντο δαίμονες χόλου, στάσις τ' ἐν ἀλλήλοισιν ὠροθύνετο, οἱ μὲν θέλοντες ἐκβαλεῖν ἕδρας Κρόνου, ὡς Ζεὺς ἀνάσσοι δῆθεν, οἱ δὲ τοὔμπαλιν σπεύδοντες, ὡς Ζεὺς μήποτ' ἄρξειεν θεῶν. It was on condition of assisting Zeus against the rest, that these three Titans, (the hundred-handed,) whose bodily strength surpassed theirs, were liberated. By the *Cronidae* are meant primarily Zeus and his brothers and sisters (sup. v. 453), with those of the elder

Τιτῆνές τε θεοὶ καὶ ὅσοι Κρόνου ἐξεγένοντο,
ἀντίον ἀλλήλοισι διὰ κρατερὰς ὑσμίνας·
οἱ μὲν ἀφ' ὑψηλῆς Ὄθρυος Τιτῆνες ἀγαυοὶ,
οἱ δ' ἄρ' ἀπ' Οὐλύμποιο θεοὶ, δωτῆρες ἐάων,
οὓς τέκεν ἠὐκομος Ῥεῖα Κρόνῳ εὐνηθεῖσα·
οἵ ῥα τότ' ἀλλήλοισι μάχην θυμαλγέ' ἔχοντες
συνεχέως ἐμάχοντο δέκα πλείους ἐνιαυτούς.
οὐδέ τις ἦν ἔριδος χαλεπῆς λύσις οὐδὲ τελευτὴ
οὐδετέροις, ἶσον δὲ τέλος τέτατο πτολέμοιο.
ἀλλ' ὅτε δὴ κείνοισι παρέσχεθεν ἄρμενα πάντα,
νέκταρ τ' ἀμβροσίην τε, τάπερ θεοὶ αὐτοὶ ἔδουσι,
πάντων ἐν στήθεσσιν ἀέξετο θυμὸς ἀγήνωρ.

632. ἀγαFFοί 633. ἐFάων? 638. Fίσον

632. ὄρθϋος N. 633. οἱ δ' ἄρ' ἐπ' N. δοτῆρες ἐάων N. 637. ἦν om. L, Ald. τελευτὴν Ald. 638. πολέμοιο L. 639. ἄρμενα L. 641. ἐνὶ στήθεσσιν N. qu. πᾶσιν ἐνὶ στ.?

gods whom he could win over to his cause, against the rest of the Titans headed by Cronus himself. Aeschylus (who perhaps had the Theogony in a much more perfect condition) says that Prometheus sided with Zeus, being unable to persuade the other Titans, Prom. 212. It is clear from v. 624—6 that the offspring of Rhea, viz. the elder gods, sided with Zeus; and in v. 883 it is stated that they agreed to confer the sovereignty on Zeus, whom Hesiod therefore does not represent as a *τύραννος* or usurper.

632. *ἀγαυοί*. It is clear that this word is nearly a synonym of *ἀγαθοί*. As the *υ* appears to have represented *F*, we have *ἀγαθ*, *ἀγαF*, probably as mere variants of the root.

633. *ἐάων*. This is a difficult word to explain. It seems a genitive of a feminine *ἔα*, rather than a Doricised form of *ἐήων*, from *ἑός*. And Goettling regards *ἔα* to be a substantive from *εἰμὶ*, = *οὐσία*. As good MSS. sometimes aspirate the word, *ἑάων*, may not the root be identical with *res?* Whatever *ἑός*, *ἧός*, may have originally been (probably *ἐF-s*), it is obvious that *εἷ* is only the contracted form of the neuter.

634. Of this verse the same may be said as of 631. 643. 668, and indeed many others, that they are not improbably interpolated by rhapsodists. The present verse occurred as v. 625.

636. *πλείους*, full or solar years, as contrasted with the lunar; or the great cyclic years of 99 lunar months. See on Opp. 617. Van Lennep suggests that the poet may have alluded to the duration of the Trojan war.

638. This verse, which is unnecessary to the context, was perhaps made up from Il. xv. 413, *ὃς μὲν τῶν ἐπὶ ἶσα μάχῃ τέτατο πτόλεμός τε*. It also occurs in Il. xii. 436. Both passages were indicated by Wolf.

639. *παρέσχεθεν*, viz. Κρονίδης in v. 624, the intervening passage (627—638) being virtually a parenthesis. The giants were there released from Tartarus by Zeus, and now they are entertained by him. Hence *κείνοισι* refers to Briareus and his fellow-giants. Goettling would prefer *παρέσχεθον*, viz. *θεοὶ* in the next verse, or *νέκταρ τ' ἀμβροσίη τε*, so that *παρέσχεθεν* would be for *παρεσχέθησαν*. Neither of these is necessary, though Van Lennep is inclined to approve the latter.

† ὣς νέκταρ δ' ἐπάσαντο καὶ ἀμβροσίην ἐρατεινὴν,
δὴ τότε τοῖς μετέειπε πατὴρ ἀνδρῶν τε θεῶν τε·
Κέκλυτέ μευ, Γαίης τε καὶ Οὐρανοῦ ἀγλαὰ τέκνα,
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
ἤδη γὰρ μάλα δηρὸν ἐναντίοι ἀλλήλοισι
νίκης καὶ κράτεος πέρι μαρνάμεθ' ἤματα πάντα
[Τιτῆνές τε θεοὶ καὶ ὅσοι Κρόνου ἐκγενόμεσθα.]
ὑμεῖς δὲ μεγάλην τε βίην καὶ χεῖρας ἀάπτους
φαίνετε Τιτήνεσσιν ἐναντίοι ἐν δαὶ λυγρῇ,
μνησάμενοι φιλότητος ἐνηέος, ὅσσα παθόντες
ἐς φάος ἂψ ἀφίκεσθε δυσηλεγέος ἀπὸ δεσμοῦ,
ἡμετέρας διὰ βουλὰς ὑπὸ ζόφου ἠερόεντος.
Ὣς φάτο· τὸν δ' ἐξαῦτις ἀμείβετο Κόττος ἀμύμων·
δαιμόνι', οὐκ ἀδάητα πιφάσκεαι· ἀλλὰ καὶ αὐτοὶ
ἴδμεν, ὅ τοι πέρι μὲν πραπίδες, πέρι δ' ἐστὶ νόημα,
ἀλκτὴρ δ' ἀθανάτοισιν ἀρῆς γένεο κρυεροῖο.
ἄψορρον δ' ἐξαῦτις ἀμειλίκτων ἀπὸ δεσμῶν

643. μετέϝειπε 656. ϝίδμεν

642. νέκταρ τ' N, Ald. 652. ὑπὸ δεσμοῦ LN, Ald. 655. πιφάσκεν N. 656. πραπίδης N. 657. γένετο N. 658. ὑπὸ δεσμῶν N.

642. There is an appearance of tautology here, which may have resulted from two recensions being mixed together. Perhaps either 641 – 2 or 642—3 should be ejected, or only v. 642, in which case we must read πάντων τ' ἐν στήθεσσιν κ.τ.λ.

646. "Quod hic dicitur μάλα δηρὸν, supra v. 636 erat δέκα πλείους ἐνιαυτούς, et quod hic ἤματα πάντα, supra erat συνεχέως." *Goettling.*

649. ἀάπτους. See v. 150. Opp. 148.

651. μνησάμενοι. Compare v. 503.—ἐνηής, 'kind,' 'cordial,' is an Homeric word of very uncertain etymology.

652. ἀπὸ δεσμοῦ. Many good copies give ὑπὸ, 'from under,' as inf. v. 669. For δυσηλεγὴς see Opp. 506.

653. Gaisford marks this verse as spurious, after Wolf, and he gives ἀπὸ for ὑπὸ, but against the MSS. The sense is rather weakened by omitting this line;—'remember, it was through *me* that you returned from prison.'

655. οὐκ ἀδάητα, 'what is well known to us,' viz. ὅσα ἀγαθὰ ὑπὸ σοῦ ἐπάθομεν.—πιφάσκομαι, identical with πιφαύσκομαι, (πιφαϝ-σκω,) contains the reduplicated root φα. Van Lennep gives πιφαύσκεαι with three or four MSS. (The Emmanuel MS., according to my collation, has πιφάσκεν, not πιφαύσκεο.)

656. ὅ τοι Hermann for ὅτι.—πέρι, adverbially, for περισσῶς, should be accented on the first syllable, as representing περίεισι.

657. ἀρῆς, scil. βλάβης. Cf. Scut. H. 29. The meaning seems to be, that Zeus had hitherto protected the other gods in the long war with the Titans. For the masculine form κρυεροῖο Goettling compares inf. v. 696, τοὺς δ' ἄμφεπε θερμὸς ἀϋτμή. We might compare the feminine ἀγανώτατον, sup. v. 408, but that the verse may be of a later insertion.

658—9. The MSS. and edd. (with the

σῇσιν ἐπιφροσύνῃσιν ὑπὸ ζόφου ἠερόεντος
ἠλύθομεν, Κρόνου υἱὲ ἄναξ, †ἀνάελπτα παθόντες.
τῷ καὶ νῦν ἀτενεῖ τε νόῳ καὶ ἐπίφρονι βουλῇ
ῥυσόμεθα κράτος ὑμὸν ἐν αἰνῇ δηϊοτῆτι,
μαρνάμενοι Τιτῆσιν ἀνὰ κρατερὰς ὑσμίνας.
Ὣς φάτ'· ἐπῄνησαν δὲ θεοί, δωτῆρες ἐάων,
μῦθον ἀκούσαντες· πολέμου δ' ἐλιλαίετο θυμὸς
μᾶλλον ἔτ' ἢ τοπάροιθε· μάχην δ' ἀμέγαρτον ἔγειραν
πάντες, θήλειαί τε καὶ ἄρσενες, ἤματι κείνῳ,
Τιτῆνές τε θεοὶ καὶ ὅσοι Κρόνου ἐξεγένοντο,
οὓς τε Ζεὺς Ἐρέβεσφιν ὑπὸ χθονὸς ἧκε φόωσδε,

660. Fάναξ ἀνάFελπτα (ἀνεFελπτα?) 664. ἐFάων?

658—9. Transposed in L, Ald., which give σῇσι δ' ἐπιφροσύνῃσιν ὑπὸ κ.τ.λ. 660. ἠλύθαμεν N. 664. ὡς φάτο. ἐπῄνεσαν δὲ N. qu. ἐπῄνεσαν? ἐάων LN, Ald. 666. μάχην τ' N. 669. ἐρέβευσφϊ N. οὔτε ζεὺς ἐρέβεσφϊν L. οὔτε Ζεὺς ἐρέβευσφιν Ald. φάος τε N. φάος δὲ L. φάως δε Ald.

single exception of the Emmanuel MS.) give these two verses in inverted order, σῇς δ' ὑποφραδμοσύνῃσιν ἀπὸ ζόφου ἠερόεντος Ἀψορρον δ' ἐξαῦτις κ.τ.λ. There are various readings σῇσι δ' ἐπιφροσύνῃσιν, σῇς δ' ἐπ., and ἄψορρον without the δέ. The reading in the text is that of Goettling and the MS. Emm. (N). Van Lennep gives σῇσι δ' ἐπιφροσύνῃσιν — ἄψορρον ἐξαῦτις, remarking that this is a better order of the words; 'It was by your thoughtfulness too that we returned from the darkness of the prison.' The *hiatus* however in ἄψορρον ἐξαῦτις seems objectionable, even though δυσηλεγέος ἀπὸ δεσμοῦ in v. 652 is not very unlike it. The reading σῇς δ' ὑποφραδμοσύνῃσιν has also the fault of ὅ before φρ., on which however see sup. v. 160.

660. ἀνάελπτα is a form difficult to explain, and probably Hermann is right in reading ἀνέελπτα, i. e. ἀν-έFελπτα. Otherwise we must regard ἀνὰ as the full form of the privative α. The same uncertainty attaches to ἀνάπνευστος in v. 797, for which we should perhaps read ἀνάμπνευστος.

661. ἀτενεῖ νόῳ, with stedfast resolve, with unflinching allegiance.

668. This verse occurred also at v. 630 and 648. Here it is not necessary, though it rather assists the syntax of the next verse.

669. Ἐρέβευσφιν *vulgo*, and so Van Lennep. Goettling, after L. Dindorf and some MSS. gives Ἐρέβεσφιν. In Il. ix. 572, Bekker edits ἔκλυεν ἐξ Ἐρέβεσφιν, and we may compare the common form στήθεσφι, which no one would write στήθευσφι. The old genitive was ἐρέβεσος, and thus the suffix is added to the crude form as in νεικεστῆρα, Opp. 716, where see the note. It is to be observed that φι was not peculiar to the dative, but was commonly added to the genitive also; thus we have in Homer ἐκ πασσαλόφι κρέμασεν Od. viii. 67, ἀπ' ἐσχαρόφιν ib. vii. 169, ἀπὸ νευρῆφιν Il. xiii. 585, ἐξ εὐνῆφι ib. xv. 580. In most cases this termination may be explained either in the instrumental or the local sense; e. g. ἐκ πασσαλόφι κρεμάσαι = ἐκκρεμάσαι πασσάλῳ, 'to hang up by a peg;' ἐξ εὐνῆφι ἀνίστασθαι, 'to get up on one's bed in order to leave it.'

δεινοί τε κρατεροί τε, βίην ὑπέροπλον ἔχοντες.
[τῶν ἑκατὸν μὲν χεῖρες ἀπ' ὤμων ἀΐσσοντο
πᾶσιν ὁμῶς, κεφαλαὶ δὲ ἑκάστῳ πεντήκοντα
ἐξ ὤμων ἐπέφυκον ἐπὶ στιβαροῖσι μέλεσσιν.]
οἳ τότε Τιτήνεσσι κατέσταθεν ἐν δαὶ λυγρῇ,
πέτρας ἠλιβάτους στιβαρῇς ἐν χερσὶν ἔχοντες.
Τιτῆνες δ' ἑτέρωθεν ἐκαρτύναντο φάλαγγας
προφρονέως, χειρῶν τε βίης θ' ἅμα ἔργον ἔφαινον
ἀμφότεροι, δεινὸν δὲ περίαχε πάντος ἀπείρων,
γῆ δὲ μέγ' ἐσμαράγησεν, ἐπέστενε δ' οὐρανὸς εὐρὺς
σειόμενος, πεδόθεν δ' ἐτινάσσετο μακρὸς Ὄλυμπος
ῥιπῇ ὕπ' ἀθανάτων, ἔνοσις δ' ἵκανε βαρεῖα
Τάρταρον ἠερόεντα, ποδῶν τ' αἰπεῖα ἰωὴ

672. *Fεκάστῳ* 677. *Fέργον* 682. *Fιωὴ*

673. *μελέεσσι* N. 675. *στιβαρὰς* LN, Ald. 677. *προφρονέων* N. 682. *ποδῶν δ' αἰπεῖά τ' ἰωή* L, Ald. (gl. L, *φωνή*.) *ὀδὸν αἰτίατε κρατεάων* N.

671—3. These three verses occurred before, v. 150—2, with *ἅπλαστοι* for *πᾶσιν ὁμῶς*. Gaisford encloses them in brackets after Wolf. Goettling and Van Lennep think them genuine here.

674. *κατέσταθεν*. Though a war is often said *καθίστασθαι*, e. g. Thuc. i. 1, init., the sense here seems rather to be, 'stood opposite to,' *ex adverso consitterunt*; and the dative thus depends on the implied notion of *ἀντίοι*. Van Lennep well compares Herc. Fur. 1168, *ἐς πόλεμον ὑμῖν καὶ μάχην καθίσταται*.

675. The best copies seem to give *στιβαρὰς*, and so the Schol., *μεγάλας, καθ' ὑπερβολήν* (this referring to *ἠλιβάτους*), *στιβαρὰς, ἰσχυράς*. But inf. v. 692 we have *χειρὸς ἀπὸ στιβαρῆς*, and v. 715, *τριηκοσίας πέτρας στιβαρῶν ἀπὸ χειρῶν*. Of course, *πέτρας* is a greater hyperbole than *πέτρους* would have been, and especially with *ἠλιβάτους*, steep and inaccessible rocks. Photius, *ὀροτύπους, τοὺς γίγαντας· ὅτι ταῖς τῶν ὀρῶν κορυφαῖς ἔβαλλον*. Apollodorus also says (i. 6, 1), *ἠκόντιζον δὲ εἰς οὐρανὸν πέτρας καὶ δρῦς ἠμμένας*. The giant Polyphemus tore off and threw at Ulysses *κορυφὴν ὄρεος μεγάλοιο*, Od. ix. 481.

676. The resemblance of this verse to Il. xvi. 563 can hardly be accidental; *οἱ δ' ἐπεὶ ἀμφοτέρωθεν ἐκαρτύναντο φάλαγγας*. So also Il. xii. 415, 'Αργεῖοι δ' *ἑτέρωθεν ἐκαρτύναντο φάλαγγας*.

678. *περίαχε*. Van Lennep calls this an Aeolic crasis for *περιΐαχε*, citing the authority of Choeroboscus in Etym. M. p. 92, 9. Certainly the elision of the *ι* in *περὶ* is very rare, though we have *περοίχεται* inf. v. 733, if the reading is to be relied on. Guietus conjectured *δεινὸν δ' ὑπερίαχε*. Generally, but not always, *ἰάχειν* takes the digamma. The present passage (674—8) seems to have been tampered with, perhaps by the insertion of the Homeric verse 676. In this case *προφρονέως* will belong to *κατέσταθεν*. Possibly we should read *οἱ δ' ὅτε Τιτήνεσσι κατέσταθεν — δεινὸν περὶ Fίαχε κ.τ.λ.*, the apodosis commencing with this verse. Otherwise we might read *δεινὸν περὶ δ' ἴαχε πόντος*, as sup. v. 69, *περὶ δ' ἴαχε γαῖα μέλαινα*. In Scut. H. 451, *ἀλλὰ μέγα ἰάχων*, there is certainly a digamma, and ib. 382 for *μεγάλ' ἴαχον* we might read *μέγα Fαχον*.

679. *ἐσμαράγησεν*, crashed, viz. with the noise of the hurled rocks. Cf. inf. v. 693.

682. The common reading *ποδῶν αἰ-*

ἀσπέτου ἰωχμοῖο βολάων τε κρατεράων·
ὣς ἄρ' ἐπ' ἀλλήλοις ἴεσαν βέλεα στονόεντα.
φωνὴ δ' ἀμφοτέρων ἵκετ' οὐρανὸν ἀστερόεντα
κεκλομένων· οἱ δὲ ξύνισαν μεγάλῳ ἀλαλητῷ.
οὐδ' ἄρ' ἔτι Ζεὺς ἴσχεν ἑὸν μένος· ἀλλά νυ τοῦγε
εἴθαρ μὲν μένεος πλῆντο φρένες, ἐκ δέ τε πᾶσαν
φαῖνε βίην· ἄμυδις δ' ἄρ' ἀπ' οὐρανοῦ ἠδ' ἀπ' Ὀλύμπου
ἀστράπτων ἔστειχε συνωχαδόν· οἱ δὲ κεραυνοὶ
ἵκταρ ἅμα βροντῇ τε καὶ ἀστεροπῇ ποτέοντο
χειρὸς ἄπο στιβαρῆς, ἱερὴν φλόγα εἰλυφόωντες,
ταρφέες, ἀμφὶ δὲ γαῖα φερέσβιος ἐσμαράγιζεν

687. ἴσχε *Feὸν* 692. *Feιλυφόωντες*

683. κρατεάων N. ἀσπεύτου ἰοχμοῖο N. 685. δ' ἵκετ' LN, Ald.
688. πλήντοι N. 690. συνωλαδὸν N. 691. ἀστραπῇ π. N.
ἀστεροπῇ εὖ π. L, Ald. 692. φλόγα θ' L, Ald. φλόγα εἰλ. N.

πειά τ' ἰωὴ, or ποδῶν δ' αἰπειά τ' ἰωὴ, was corrected by Hermann. It is manifest that ἰωὴ here has the digamma, and that the τ' was inserted from ignorance of it. In Il. x. 139, τὸν δ' αἶψα περὶ φρένας ἦλυθ' ἰωὴ, the old reading was probably ἦλθε *Fιωή*. Compare Il. iv. 276, ὑπὸ Ζεφύροιο ἰωῆς, and xvi. 127.—ἰωχμοῖο, a secondary genitive; 'the far-ascending noise of feet from the incessant pursuit and from the hard blows of the missiles.' The clause is exegetical of ἔνοσις βαρεῖα. The ῑ in ἰωχμὸς is long, as in Scut. H. 154, ἐν δὲ προίωξίς τε παλίωξίς τε τέτυκτο.

686. This is rather a weak verse, and perhaps spurious. The entire passage, describing the contest of the Titans, is in a more florid and descriptive style than Hesiod commonly adopts. It was the opinion of Heyne that a fragment from an ancient *Titanomachia* had been inserted here. Goettling regards 687—712 as the addition of a later writer, desirous to magnify the exploits of Zeus. It may be remarked that the article in οἱ δὲ κεραυνοὶ, v. 690, is hardly consistent with the early epic usage.

687. οὐκέτι ἴσχεν. "Significat poeta Jovem antea vim suam quasi cohibuisse, ut illam omnem exsereret in hac postrema bellum conficiente pugna." *Van Lennep.*

688. εἴθαρ, an epic form of εὐθύς.—πλῆντο, a passive aorist of πλῆμι, πίπλημι. So Scut. H. 146, τοῦ καὶ ὀδόντων μὲν πλῆντο στόμα.

690. συνωχαδὸν, συνεχῶς, continuously. The termination is the same as in περισταδὸν, and the long ω results from σύνοχος being pronounced σύνοκχος after the Aeolic dialect, as we have ἐκ λόκχοιο sup. v. 178.

691. ἵκταρ, πλησίον, close to the enemy. "Ita ut pervenirent, ab ἵκω." *Van Lennep.*—ἀστεροπῇ ποτέοντο seems the most probable reading, and is preferred by Van Lennep. Goettling gives ἀστραπῇ εὖ ποτέοντο.

692. φλόγα. Most of the copies add θ', which may be compared with the false reading αἰπειά τ' ἰωὴ in v. 682, as resulting from the lost digamma. Compare *Fελικῶπις*, *Fέλικες βοῦς*, with our word *welkin*. In Il. xi. 156, ὡς δ' ὅτε πῦρ ἀΐδηλον ἐν ἀξύλῳ ἐμπέσῃ ὕλῃ, πάντῃ τ' εἰλυφόων ἄνεμος φέρει, the context allows the omission of the τε. But in Scut. H. 276, τῆλε δ' ἀπ' αἰθομένων δαῖδων σέλας εἰλύφαζε, there is no digamma.—The whole description here, especially the boiling of the sea in v. 695, seems to have been written by one who had seen the effects of a torrent of lava falling into an adjoining bay.

καιομένη, λάκε δ' ἀμφὶ πυρὶ μεγάλ' ἄσπετος ὕλη.
ἔζεε δὲ χθὼν πᾶσα καὶ Ὠκεανοῖο ῥέεθρα,
πόντος τ' ἀτρύγετος· τοὺς δ' ἄμφεπε θερμὸς ἀϋτμὴ
Τιτῆνας χθονίους, φλὸξ δ' ἠέρα δῖαν ἵκανεν
ἄσπετος, ὄσσε δ' ἄμερδε καὶ ἰφθίμων περ ἐόντων
αὐγὴ μαρμαίρουσα κεραυνοῦ τε στεροπῆς τε.
καῦμα δὲ θεσπέσιον κάτεχεν Χάος· εἴσατο δ' ἄντα
ὀφθαλμοῖσιν ἰδεῖν ἠδ' οὔασιν ὄσσαν ἀκοῦσαι
αὖτως, ὡς ὅτε Γαῖα καὶ Οὐρανὸς εὐρὺς ὕπερθεν
†πίλνατο· τοῖος γάρ κε μέγιστος δοῦπος ὀρώρει
[τῆς μὲν ἐρειπομένης, τοῦ δ' ὑψόθεν ἐξεριπόντος.
τόσσος δοῦπος ἔγεντο θεῶν ἔριδι ξυνιόντων].

694. καϝομένη 695. ῥέϝεθρα 700. χάϝος? 701. ϝιδεῖν ϝόσσαν?

695. ἔζεσε N. 696. ἀμφείπετο L, Ald. 700. ἄντϊσα N.
705. ἔπλειτο L (gl. ὑπῆρχε), Ald. ξυνιέντων N.

694. λάκε μεγάλα, 'roared loudly.'

696. θερμός. For the masculine form see v. 657.

697. The epithet χθονίους, which should mean ὑποχθονίους, but is prematurely applied to the Titans not yet imprisoned by Zeus, makes it probable that this verse is interpolated. Van Lennep thinks it may mean that the Titans made the surface of the earth their battle-ground against the gods above, i. e. it may stand for ἐπιχθονίους.

700. εἴσατο, it appeared; viz. μάχη, or τὸ πρᾶγμα. So Od. v. 281, εἴσατο δ' ὡς ὅτε ῥινὸν ἐν ἠεροειδέϊ πόντῳ.—In the next verse perhaps ὄσσαν took the digamma. See on v. 10 sup.

702. ὡς ὅτε πίλνατο. This should describe a real event, 'as when the earth and sky met,' or we should expect πίλναιτο, 'as when (i. e. as if) it should meet.' Again, τοῖος μέγιστος δοῦπος seems a strange phrase, and one that does not well suit the τόσσος δοῦπος in v. 705. Perhaps therefore we should read ὡς ὅτε γαῖα—πίλναιτ'· ὅσσος γάρ κε μέγιστος κ.τ.λ., 'for as great a noise as would have been made by the fall of earth and sky, so great noise did arise from the gods meeting in conflict.' In the opinion of the present editor, this passage is by no means genuine as we have it. Probably 704—5 are spurious verses, especially as it seems incredible that any ancient poet should have used ἐρειπομένης and ἐξεριπόντος in the same clause and so nearly in the same sense, 'the one falling in ruins, the other tumbling from on high.' (For the intransitive ἐριπεῖν see Scut. H. 421.) At all events, v. 705 seems a mere appropriation of an Homeric verse, Il. xx. 66, τόσσος ἄρα κτύπος ὄρτο θεῶν ἔριδι ξυνιόντων. Indeed, the whole description there of the gods inciting Trojans and Achaeans to the contest, bears a close resemblance to the present.—Goettling's interpretation, with which he professes himself satisfied, is this:—"Chaos thought that it saw and heard the like sounds as when Gaea and Uranus embraced (cf. v. 133); for such a noise would have then occurred, had they fallen, as now arose from the gods in their conflict." It seems however difficult to extract any other meaning than this:—'And it seemed, to behold it closely with the eyes, and to hear the noise with one's ears, just as when earth and wide heaven from above approached each other.' Possibly we should read τοῖος γάρ τε μέγιστος δοῦπος ὀρώρει, omitting the two next verses.

705. For ἔγεντο see sup. v. 199. There is a variant ἔπλειτο, which may be

σὺν δ' ἄνεμοι ἔνοσίν τε κονίην τ' ἐσφαράγιζον
βροντήν τε στεροπήν τε καὶ αἰθαλόεντα κεραυνὸν,
κῆλα Διὸς μεγάλοιο, φέρον δ' ἰαχήν τ' ἐνοπήν τε
ἐς μέσον ἀμφοτέρων, ὅτοβος δ' ἄπλητος ὀρώρει
σμερδαλέης ἔριδος, κάρτος δ' ἀνεφαίνετο ἔργων,
ἐκλίνθη δὲ μάχη· πρὶν δ' ἀλλήλοις ἐπέχοντες
ἐμμενέως ἐμάχοντο διὰ κρατερὰς ὑσμίνας.
οἳ δ' ἄρ' ἐνὶ πρώτοισι μάχην δριμεῖαν ἔγειραν
Κόττος τε Βριάρεώς τε Γύης τ' ἄατος πολέμοιο,
οἵ ῥα τριηκοσίας πέτρας στιβαρῶν ἀπὸ χειρῶν
πέμπον ἐπασσυτέρας, κατὰ δ' ἐσκίασαν βελέεσσι
Τιτῆνας, καὶ τοὺς μὲν ὑπὸ χθονὸς εὐρυοδείης
πέμψαν καὶ δεσμοῖσιν ἐν ἀργαλέοισιν ἔδησαν,

710. *Fέργων* 714. *ἀFατος*

706. *ἐσφράγιζον* N. *κόνιν* L, Ald. 710. *κράτος δ'—ἔργον* N. 718. *ἐν* om. L.

a corruption of *ἔπλητο*, a gloss on *πίλνατο* preceding, or of *ἔπλετο*, a gloss on *ἔγεντο*. Cf. sup. v. 193. Il. viii. 63, *ἅταρ ἀσπίδες ὀμφαλόεσσαι ἔπλητ'* ἀλλήλῃσι.

706. *κονίην τ'* Goettling and Van Lennep, with several MSS., for *κόνιν τ'* or *κόνιν θ' ἅμα*. The meaning of this verse is not clear;—'together the winds brought with a mighty noise the earthquake and the dust.' Here *σφαραγίζειν* seems an active form of *σφαραγέω*, 'to crackle.' But the accusatives following further perplex the passage. Probably we should read thus; *βροντὴ δὲ στεροπή τε σὺν αἰθαλόεντι κεραυνῷ, κῆλα Διὸς μεγάλοιο, φέρον ἰαχήν* (*Fιαχὴν*, see v. 678) *τ' ἐνοπήν τε*.

710. This verse reads like a later insertion.

711. *πρὶν*, before this final manifestation of the power of Zeus (cf. v. 687), and before the strength of Briareus and his brethren had been exerted. The subject to *ἐμάχοντο* is not *οἱ θεοὶ*, as Goettling supposes (for this would not allow of *ἀλλήλοις* being added), but the combatants on both sides.

712. *ἐμμενέως*, 'angrily.' See Scut. H. 429. Others interpret, 'perseveringly,' 'without intermission.'

714. *ἄατος*. On this doubtful word, where the second *α* is properly long, see Lexil. p. 3, and on Scut. H. 59. *Γύης* Goettling and Buttmann for *Γύγης*.

715. *πέτρας*, see sup. v. 675. By *κατεσκίασαν* the poet seems to mean *κατέκρυψαν, κατέχωσαν*.

718. *πέμψαν κ.τ.λ.* There is something weak in *πέμψαν καὶ ἔδησαν*, for the more usual *πέμψαντες*, and we should have expected the binding to precede the conveying away to prison. In v. 732, it is said that the imprisoned Titans cannot get out, not because they are chained in Tartarus, but because a door is closed upon them. And v. 719 is so feeble a verse that it is probably an interpolation. One may suspect the original reading to have been, *καὶ τοὺς μὲν ὑπὸ χθονὸς εὐρυοδείης δήσαντες δεσμοῖσιν ἐν ἀργαλέοισιν ἔπεμψαν τόσσον ἔνερθ' ὑπὸ γῆς κ.τ.λ.* But it is remarkable that this last verse seems to have been adapted from Il. viii. 16, *τόσσον ἔνερθ' Ἀΐδεω ὅσον οὐρανὸς ἐστ' ἀπὸ γαίης*. Virgil copies but diversifies this description, Aen. vi. 577, 'Tum Tartarus ipse Bis patet in praeceps tan-

[νικήσαντες χερσὶν ὑπερθύμους περ ἐόντας,]
τόσσον ἔνερθ' ὑπὸ γῆς, ὅσον οὐρανός ἐστ' ἀπὸ γαίης·
ἶσον γάρ τ' ἀπὸ γῆς ἐς Τάρταρον ἠερόεντα.
ἐννέα γὰρ νύκτας τε καὶ ἤματα χάλκεος ἄκμων
οὐρανόθεν κατιὼν δεκάτῃ ἐς γαῖαν ἵκοιτο·
ἐννέα δ' αὖ νύκτας τε καὶ ἤματα χάλκεος ἄκμων
ἐκ γαίης κατιὼν δεκάτῃ [δ'] ἐς Τάρταρ' ἵκοιτο.
τὸν πέρι χάλκεον ἕρκος ἐλήλαται· ἀμφὶ δέ μιν νὺξ
τριστοιχεὶ κέχυται περὶ δειρήν· αὐτὰρ ὕπερθεν

721. *Fίσον* 722—4. *ἐννέFα*

720. *ἔνερθ' ἀΐδης* LN. 721 seqq. In N the verses are in this order; 722, 725, 721. But 721 is thus read, *τόσσον δ' αὖ ἀπὸ γαίης ἐς Τάρταρον ἠερόεντα.* 725. *δεκάτῃ δ' ἐς τάρταρον ἵκοιτο* L, Ald. *δ' ἐς τάρταρον ἵκοι* N.

tum, tenditque sub umbras, Quantus ad aetherium caeli suspectus Olympum.' From Homer or Hesiod Apollodorus took his statement, i. 1, 2, *τόπος δὲ οὗτος* [*Τάρταρος*] *ἐρεβώδης ἐστὶν ἐν Ἅιδου, τοσοῦτον ἀπὸ γῆς ἔχων διάστημα, ὅσον ἀπ' οὐρανοῦ γῆ.* Aeschylus also copied this passage, Prom. 227, *ἐμαῖς δὲ βουλαῖς Ταρτάρου μελαμβαθὴς κευθμὼν καλύπτει τὸν παλαιγενῆ Κρόνον αὐτοῖσι συμμάχοισι.*

721–3. These verses are wanting in several MSS. Ruhnken, followed by Gaisford, condemned v. 721. In other MSS. 723—4 are omitted; and in the Emmanuel and some others the order is inverted or otherwise changed. The occurrence of *χάλκεος ἄκμων* twice seems to have caused these disarrangements; or perhaps the two verses commencing with *ἐννέα* were at first transposed, or one of them omitted. The sense is complete as the text now stands:—'The distance is equal between heaven and earth, and earth and Tartarus; for a mass of iron would take nine days to fall through either space.' The idea of the *ἄκμων* probably originated in the actual fall of a mass of meteoric iron.

723. *δεκάτῃ δ'* Van Lennep, with many MSS. Goettling omits the *δὲ*, by which the sense is somewhat benefited at the expense of the metre. If *δὲ* be genuine, it is added as if *κατίοι* had preceded.

726—819. Here follows a long and minute description of Tartarus, its various parts, and the rebel powers confined therein. The conception and the language are alike fine, and they have the impress of a genuine antiquity in the main, though some verses may be interpolations. Hesiod's idea of Tartarus was nearly this:—A vast cavernous recess under the earth, extending indefinitely into Chaos, contained, as it were, an upper and a lower region. From the upper part of this dim abode, which was fenced round with a brazen wall, *χάλκεον ἕρκος*, v. 726, were seen, in the obscurity, and forming as it were the vault of the prison-house, the roots of earth and sea. The highest part of this place is the *δειρή*, the entrance through earth, as food enters the body through the throat. But it is in the deepest and darkest spot, *ὑπὸ ζόφῳ*, v. 729, and perhaps in the region of the far west (sup. v. 622), that the rebel Titans are confined; the *χάσμα μέγα* of v. 740, from which there is no escape through the upper *δειρή*, because Poseidon has placed gates over the entrance. Virgil seems to allude to this lowest region, Aen. vi. 580, 'Hic genus antiquum Terrae, Titania pubes, Fulmine dejecti, fundo volvuntur in imo.'

727. *τριστοιχεὶ*, 'in three rows,' 'in a triple fold.' The notion of a triple wall, triple darkness, &c., is common in the poets, as is the multiple of three, nine.

γῆς ῥίζαι πεφύασι καὶ ἀτρυγέτοιο θαλάσσης.
ἔνθα θεοὶ Τιτῆνες ὑπὸ ζόφῳ ἠερόεντι
κεκρύφαται βουλῇσι Διὸς νεφεληγερέταο,
χώρῳ ἐν εὐρώεντι, πελώρης ἔσχατα γαίης.
τοῖς οὐκ ἐξιτόν ἐστι, πύλας δ' ἐπέθηκε Ποσειδέων
χαλκείας, τοῖχος δὲ †περοίχεται ἀμφοτέρωθεν.
ἔνθα Γύης Κόττος τε καὶ Ὀβριάρεως μεγάθυμος
ναίουσιν, φύλακες πιστοὶ Διὸς αἰγιόχοιο.
ἔνθα δὲ γῆς δνοφερῆς καὶ Ταρτάρου ἠερόεντος

728. πεφύκασι LN, Ald. 730. διὸς μεγάλοιο ἔκητι N. 731. πελώρης τ' N. 732. τοῖς οὐκ ἐξύπόντον ἐστὶ N. 733. τεῖχος δὲ περίκειται N. τεῖχος δέ περ οἵκεται L, Ald. 734. ὀβριάρεος N. ὀβριάρεως (or ὀβρ.) L, Ald. 736—7. ἔνθα δὲ γῆς δνοφερῆς καὶ οὐρανοῦ ἀ. N, omitting the intermediate words.

Cf. Georg. iv. 480, 'novies Styx interfusa coercet.' Aen. vi. 549, 'sub rupe sinistra Maenia lata videt, triplici circumdata muro.' Ovid, Fast. iii. 801, 'Hunc triplici muro lucis incluserat atris Parcarum monitu Styx violenta trium.'

728. *πεφύασι.* This is a notable instance of that singular property of the epic perfect, the evanescence of the *κ*, and the shortening the long vowel before it, *πέφῡα* for *πέφυκα*. So *τεθνηῶς, τεθνειῶς, τεθνεῶς*, for *τεθνηκὼς, τεθνάναι* for *τεθνηκέναι*, Aesch. Ag. 522, and so *ἑστηῶς* (inf. v. 747), *ἑστεῶς, ἑστῶς*, &c. In *φύω* indeed, the *υ* seems only accidentally long, as in *λῦω* and *θῦω*, for we have *φῦσις* by the side of *λῦσις* and *θῦσια*. Homer has *λῦω* in Od. xxiii. 343, and even the Attic poets sometimes used *φῦειν* and *θῦειν*. The elimination of the *κ* is however a singular phenomenon. Like the digamma, it would seem in a certain sense to have been an arbitrary sound; and perhaps, as the forms commonly called *second* perfects are more common in the early epic, the *κ* did not originally form a part of the perfect termination. Dr. Donaldson's opinion on this matter will be found in p. 185 of his larger Greek Grammar.

731. *χώρῳ ἐν εὐρώεντι.* 'Per loca senta situ,' Virg. Aen. vi. 462. As *ἔσχατα* is rather unusual for *κατὰ τὰ ἔσχατα*, or adverbially for *πορρωτάτω*, we should perhaps read *χῶρον ἐς εὐρώεντα.* Compare *ἐπ' ἐσχατιῇ*, v. 622. Gaisford, following Wolf, encloses this verse in brackets.

732. *Ποσειδέων.* To this god were attributed any mighty effects of nature in moving vast masses.

733. *περοίχεται* was conjectured by Hermann for the vulg. *περίκειται δ'*. It was afterwards restored by Goettling and Van Lennep from two or three copies, some others having *τεῖχος δέ περ οἵκεται*, while the Emmanuel MS. has *τεῖχος δὲ περίκειται*. On the doubtful elision of the *ι* in *περὶ* see v. 678. By *ἀμφοτέρωθεν* he means that the wall is continuously built from the gate on both sides of it.

734—5. On the form *Ὀβριάρεως*, which is found in one MS. and the Aldine for *ὁ Βριάρεως* (a solecism), see on v. 617. Van Lennep edits *ἔνθα Γύγης, Κόττος καὶ Βριάρεως μεγάθυμος*. The MSS. as usual agree in *Γύγης*.

735. *φύλακες πιστοί.* The hundred-handed Giants had been released from their prison by Zeus, sup. v. 624, and are now appointed to the office of jailors over the conquered Titans. Apollodor. i. 2, 1, *οἱ δὲ τούτοις ὁπλισθέντες κρατοῦσι Τιτάνων, καὶ καθείρξαντες αὐτοὺς ἐν τῷ Ταρτάρῳ τοὺς Ἑκατόγχειρας καθίστασαν φύλακας.* Schol. *δεῖ δὲ νοεῖν, ὅτι οὗτοι ἐκτὸς τοῦ τείχους ἐπιτηροῦσι τοὺς Τιτᾶνας, οὐδὲ ἐν τοῖς Τιτᾶσι δεῖ νοεῖν οἰκοῦντας τούτους.*

736—9. These lines seem merely to

πόντου τ' ἀτρυγέτοιο καὶ οὐρανοῦ ἀστερόεντος
ἐξείης πάντων πηγαὶ καὶ πείρατ' ἔασιν,
ἀργαλέ', εὐρώεντα, τάτε στυγέουσι θεοί περ,
χάσμα μέγ', οὐδέ κε πάντα τελεσφόρον εἰς ἐνιαυτὸν 740
οὖδας ἵκοιτ', εἰ πρῶτα πυλέων ἔντοσθε γένοιτο.
ἀλλά κεν ἔνθα καὶ ἔνθα φέροι πρὸ θύελλα θυέλλῃ.
[ἀργαλέη· δεινόν τε καὶ ἀθανάτοισι θεοῖσι
τοῦτο τέρας· καὶ νυκτὸς ἐρεμνῆς οἰκία δεινὰ
ἕστηκεν νεφέλῃς κεκαλυμμένα κυανέῃσι.] 745
Τῶν πρόσθ' Ἰαπετοῖο πάϊς ἔχει οὐρανὸν εὐρὺν

744. *Foικία*

738. ἔασσιν N, Ald. 740. πάντα om. N. 742. φέρει LN, Ald. 743. δεινή τε N. 744. ἐρεβενῆς N. 746. τῶν πρός τ' Ald.

repeat in other words the description in v. 728. Indeed, v. 739 is borrowed directly from Il. xx. 65; and all these four verses are repeated inf. v. 807—10. It is possible indeed that from 736 to 745 is a varied account of Tartarus, added from another recension, and formerly standing in place of 721—9. The idea of *distance* would seem to have been differently described in these two recensions (or recitations of the early rhapsodists), by the χάλκεος ἄκμων in the one, and the year's journey from the entrance of Tartarus to the bottom (*οὖδας*) in the other. There is something abrupt in v. 740, where *χάσμα μέγ'* should be exegetical of some preceding word different from *πηγαὶ καὶ πείρατα*, and also in the omission of *τις* before *ἵκοιτο*. — How the 'sources of sea and sky' (which were thought to touch in their extreme limits) can be said to have their site in Tartarus, will be understood from the note on v. 726.

740. *τελεσφόρος ἐνιαυτὸς* is a complete or solar year, the same as *δέκα πλείους ἐνιαυτούς*, sup. v. 636; or it may mean simply, 'for an entire and complete year,' viz. measured by the seasons in any general way. Here *πάντα* is not the nominative to *ἵκοιτο*, but for *ὅλον*. We must supply *τις*, the idea being, that the descent is so vast from the entrance of Tartarus to the bottom, that any one would be falling for a whole year, being driven to and fro, up and down, back and forward, by violent currents of wind. A storm is said *προφέρειν*, to carry any thing before it. Here the dative is superadded to signify 'storm upon storm.' Compare Opp. 579, Ἠώς τοι προφέρει μὲν ὁδοῦ, προφέρει δέ τε ἔργου. Il. vi. 345, ὥς μ' ὄφελ' ἤματι τῷ—οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα. Od. xx. 63, ἔπειτά μ' ἀναρπάξασα θύελλα οἴχοιτο προφέρουσα κατ' ἠερόεντα κέλευθα.

743—5. "Hi versus mire languent. Ineptissimum etiam est *καὶ νυκτὸς ἐρεμνῆς οἰκία δεινὰ*, quod cum sequentibus v. 746 seq. prorsus non cohaeret. Igitur seclusi utpote non profectos ab Hesiodo." *Goettling*. But, as Van Lennep observes, the position of the abode of night refers back to *ἔνθα* in v. 736, viz. in the extreme west. Nevertheless, v. 743 is like an interpolated verse, and it is not very clear to what *τοῦτο τέρας* exactly refers. These three verses may have been added to introduce the episode about Atlas, ὃς πρὸς ἑσπέρου τόπους ἕστηκε, as Aeschylus said in Prom. 356.

746. *τῶν πρόσθε, προπάροιθε*, in front of these abodes of night. Schol. *πρὸ τῶν οἴκων, δηλονότι τῆς νυκτός*. He adds, that there is an inconsistency in this account of Atlas. For how, he asks, could

ἑστηὼς, κεφαλῇ τε καὶ ἀκαμάτῃσι χέρεσσιν,
ἀστεμφέως, ὅθι Νύξ τε καὶ Ἡμέρη ἆσσον ἰοῦσαι
ἀλλήλας προσέειπον, ἀμειβόμεναι μέγαν οὐδὸν,
χάλκεον. ἡ μὲν ἔσω καταβήσεται, ἡ δὲ θύραζε
ἔρχεται, οὐδέ ποτ' ἀμφοτέρας δόμος ἐντὸς ἐέργει,
ἀλλ' αἰεὶ ἑτέρη γε δόμων ἔκτοσθεν ἐοῦσα
γαῖαν ἐπιστρέφεται, ἡ δ' αὖ δόμου ἐντὸς ἐοῦσα
μίμνει τὴν αὐτῆς ὥρην ὁδοῦ, ἔστ' ἂν ἵκηται·
ἡ μὲν ἐπιχθονίοισι φάος πολυδερκὲς ἔχουσα,
ἡ δ' Ὕπνον μετὰ χερσὶ, κασίγνητον Θανάτοιο,
[Νὺξ ὀλοὴ, νεφέλῃ κεκαλυμμένη ἠεροειδεῖ.

749. προσέἓειπον 751. ἐἓέργει 757. ἠεροϝειδεῖ

747. καὶ om. N. 748. ὅτι L. τε om. N. ἡμέρα τάσσον L, Ald. 749. ἀλλήλοις N. 754. τῆς αὐτῆς L. τὴν αὐτῆς N, Ald. 755. ἐπιχθονὶησι N.

Atlas stand on the earth and support heaven, if heaven was so far from earth that a mass of iron would be nine days in falling? The poet's notion doubtless was, that Atlas held up the sky near its junction with earth in the far west. It is not said, either here or sup. v. 517 seqq., that Atlas was confined in Tartarus, though he was in penal servitude.—The common reading is ἔχετ' οὐρανὸν εὐρὺν, which has been altered to ἔχει on Hermann's conjecture, and from one of Goettling's MSS. Neither the middle verb nor the elision of the final αι is usual. (See Opp. 702.) The active is defended by the nearly similar passage sup. 517—19, Ἄτλας δ' οὐρανὸν εὐρὺν ἔχει κρατερῆς ὑπ' ἀνάγκης, where v. 747 occurs as v. 519. Van Lennep thinks ἔχεται may be defended by Il. xxi. 531, but there ἔχετε is the imperative.

748. ὅθι, in the place where, οὗ, viz. in the west. This locality is expressed by a singular metaphor (derived, probably, from the change of night-watches), 'Where Night and Day approaching (viz. when going in opposite directions), greet each other as they pass the mighty threshold,' or as Night steps upon the earth and Day sinks or descends beneath it. Schol. ἡ νὺξ καὶ ἡ ἡμέρα χωριζόμεναι ἀπ' ἀλλήλων προσαγορεύουσιν ἀπαντῶσαι ἀλλήλας. Compare Od. x. 82, ὅθι ποιμένα ποίμην ἠπύει εἰσελάων, ὁ δέ τ' ἐξελάων ὑπακούει. —There is a variant ἀμφὶς ἰοῦσαι, but it has less authority and gives an inferior sense. For ἡμέρη there are variants ἡμέραι and ἡμέρα. The plural was first written on account of ἰοῦσαι, and then the final I was mistaken for T, giving the Aldine τἆσσον, and leaving ἡμέρα.

749. μέγαν οὐδόν. The idea is that of steps leading to a vast portal, through which guards pass to keep watch outside. For the expression cf. Theocr. ii. 104, ἄρτι θύρας ὑπὲρ οὐδὸν ἀμειβόμενον ποδὶ κούφῳ. Aesch. Cho. 562, εἰ δ' οὖν ἀμείψω βαλὼν ἕρκειον πυλῶν.

750. καταβήσεται, 'descensura est.' It seems best to understand ἔσω καταβήσεται of Day retiring within the subterranean palace of Night. Thus ἡ δὲ θύραζε ἔρχεται will mean, that Night leaves her own abode, comes upon the earth from the western door, and leaves it by a similar door in the east at the moment when Day reappears at that door.

754. αὐτῆς does not agree with ὁδοῦ, as if for τῆς αὐτῆς (see on Scut. H. 35), but stands for the emphatic ἑαυτῆς, which is not an epic form; 'she awaits her own time for the journey, until it shall have arrived.'

755—7. These lines are enclosed in brackets by Gaisford after Heyne and

Ἔνθα δὲ Νυκτὸς παῖδες ἐρεμνῆς οἰκί' ἔχουσιν,
Ὕπνος καὶ Θάνατος, δεινοὶ θεοί· οὐδέ ποτ' αὐτοὺς
Ἠέλιος φαέθων ἐπιδέρκεται ἀκτίνεσσιν 760
οὐρανὸν εἰσανιὼν οὐδ' οὐρανόθεν καταβαίνων.]
τῶν ἕτερος μὲν γῆν τε καὶ εὐρέα νῶτα θαλάσσης
ἤσυχος ἀνστρέφεται καὶ μείλιχος ἀνθρώποισι,
τοῦ δὲ σιδηρέη μὲν κραδίη, χάλκεον δέ οἱ ἦτορ
νηλεὲς ἐν στήθεσσιν· ἔχει δ' ὃν πρῶτα λάβησιν 765
ἀνθρώπων· ἐχθρὸς δὲ καὶ ἀθανάτοισι θεοῖσιν.
Ἔνθα θεοῦ χθονίου πρόσθεν δόμοι ἠχήεντες,
[ἰφθίμου τ' Ἄϊδεω καὶ ἐπαινῆς Περσεφονείης,]
ἑστᾶσιν, δεινὸς δὲ κύων προπάροιθε φυλάσσει,
νηλειὴς, τέχνην δὲ κακὴν ἔχει· ἐς μὲν ἰόντας 770
σαίνει ὁμῶς οὐρῇ τε καὶ οὔασιν ἀμφοτέροισιν,
ἐξελθεῖν δ' οὐκ αὖτις ἐᾷ πάλιν, ἀλλὰ δοκεύων
ἐσθίει ὅν κε λάβησι πυλέων ἔκτοσθεν ἰόντα
[ἰφθίμου τ' Ἄϊδεω καὶ ἐπαινῆς Περσεφονείης.]

758. Ϝοικία 764. Ϝοι 768. 774. Ἀϝίδεω

758. ἐρετμαῖς N. 764. σιδήρη Ald. 768. ἐπαινεῖς N.
771. οὐρανῇ τε N. 774. om. N. ἀΐδαο L, Ald.

Wolf. It seems more likely that v. 757—61 in part belonged to a different recension, or were the interpolations of rhapsodists, especially as v. 760 is read in Od. xi. 16, and the feeble line that follows seems modified from ibid. 17, 18; οὔθ' ὁπότ' ἂν στείχησι πρὸς οὐρανὸν ἀστερόεντα, οὔθ' ὅτ' ἂν ἂψ ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτράπηται. It may be added, that Ὕπνος κασίγνητος Θανάτοιο, 'consanguineus leti sopor,' Aen. vi. 278, occurs also in Il. xiv. 231. See sup. v. 212. It is not improbable that the original passage contained only v. 754 followed by 758 and 762 seqq., the names not having been specified, but only the attributes of Sleep and Death described.

763. ἤσυχος καὶ μείλιχος. On this principle Latona, the goddess of Night, is called ἤπιος καὶ μείλιχος, sup. v. 406.

767. πρόσθεν, in front of the abode of Sleep and Death is the dwelling of Hades and Proserpine. Compare τῶν πρόσθε in v. 746. One can hardly doubt that the next verse has been interpolated from Od. x. 534. xi. 47. Wolf supposed it to have been a marginal comment on θεοῦ χθονίου. It occurs again, at least in the majority of MSS., as v. 774.—On ἐπαίνης, which Buttmann would write ἐπ' αἰνῆς, see the Lexilogus in v.

770. The syntax appears to be, τοὺς μὲν εἰσιόντας σαίνει, though perhaps σαίνειν ἔς τινα may be defended.—ἀμφοτέροις, viz. both ears on every one of his fifty or hundred heads; for there is a discrepancy in this respect with v. 312 sup.

772. ἐξελθεῖν. The Schol. cites Aesch. Pers. 684—6, οἰκτρῶς καλεῖσθέ μ', ἔστι δ' οὐκ εὐέξοδον.

774. Omitted in many copies, and certainly needless in this place. Cf. v. 768.

Ἔνθα δὲ ναιετάει στυγερὴ θεὸς ἀθανάτοισι, 775
δεινὴ Στὺξ, θυγάτηρ ἀψορρόου Ὠκεανοῖο
πρεσβυτάτη. νόσφιν δὲ θεῶν κλυτὰ δώματα ναίει
μακρῇσιν πέτρῃσι κατηρεφέ· ἀμφὶ δὲ πάντῃ
κίοσιν ἀργυρέοισι πρὸς οὐρανὸν ἐστήρικται.
παῦρα δὲ Θαύμαντος θυγάτηρ πόδας ὠκέα Ἶρις 780
ἀγγελίης πωλεῖται ἐπ' εὐρέα νῶτα θαλάσσης,
ὁππότ' ἔρις καὶ νεῖκος ἐν ἀθανάτοισιν ὄρηται.
καί ῥ' ὅστις ψεύδηται Ὀλύμπια δώματ' ἐχόντων,

780. Ἶρις

781. ἀγελίην N. ἀγγελίης L, Ald.

775. ἔνθα, in continuation of v. 758 and 767, viz. near the abode of night.—θυγάτηρ πρεσβυτάτη, the eldest as well as most venerated, προφερεστάτη ἁπασέων, sup. v. 361.—κλυτὰ δώματα, perhaps 'sounding halls,' like δόμοι ἠχήεντες, sup. v. 767, κλυτὸς Ὠκεανὸς v. 274. Cf. κλυτὰ δώματα ναίειν in v. 303. As an epithet to *persons* (inf. 927. 956), it may rather mean 'renowned.'—This episode about *Styx* is of considerable interest, and evidently of great antiquity. Derived from a root meaning 'to shudder,' it was held to be the one infernal power of which the celestial gods stood in dread, and the majesty of which they dared not violate. This special prerogative had been conferred on Styx sup. v. 397—9. Hesiod's conception of it seems to have been rather vague: it rose from a cavern beneath the earth (having its ultimate source, like all other rivers, from Oceanus), but appeared on the surface of the earth falling from a rock (v. 792). In later times, at least, the Styx was thought to flow into Lake Avernus. But there was a spring so called in Arcadia, Pausan. viii. chap. 18.

779. κίοσιν. The notion seems borrowed from a grotto having white stalagmites that formed supporting pillars to the roof.—πρὸς οὐρανὸν perhaps means, 'reaching upwards to the base or foundation of heaven,' viz. in Tartarus, sup. v. 737. Cf. Eur. Bacch. 1082, πρὸς οὐρανὸν καὶ γαῖαν ἐστήριζε φῶς σεμνοῦ πυρός. Schol. τοῦτο καθ' ὑπερβολήν, οὐ γὰρ ἄχρις οὐρανοῦ οἱ κίονες ἐκ Ταρτάρου. There is a confusion between the subterranean abode of a goddess, and the subterranean cave of a deep-seated spring.

780—2. Gaisford encloses these lines in brackets, after Wolf and Heyne, though he does not with them condemn also v. 783. To remove these lines would be a great detriment to the sense. 'But seldom does Iris go to and fro (from Heaven to Tartarus and back) with a message over the wide surface of the sea, (namely,) when strife and dispute shall have arisen among the immortals; and whoever (i. e. whenever any one) of those dwelling in Olympus shall speak falsely, then truly does Zeus send Iris to bring, as a mighty oath for the gods, from afar fn a golden flagon the much-celebrated water.' There is nothing obscure here but the use of Ζεὺς δέ τε for δὴ τότε Ζεὺς in v. 784.

781. The MSS. vary between ἀγγελίη, ἀγγελίης, ἀγγελίην. This is a difficult Homeric word, for which the reader should refer to Buttmann's discussion in the Lexilogus (in v.). He shows that many of the grammarians believed in a nominative ὁ ἀγγελίης. Between the genitive and the cognate accusative it is difficult to decide. We find in Homer, Il. iii. 206, ἤδη γὰρ καὶ δεῦρό ποτ' ἦλυθε δῖος Ὀδυσσεὺς σεῦ ἕνεκ' ἀγγελίης. In xiii. 252, ἦέ τευ ἀγγελίης. μετ' ἔμ' ἦλυθες; ib. xv. 640, ἀγγελίης οἴχνεσκε. But in xi. 140, ἀγγελίην ἐλθόντα occurs. Goettling attempts to explain the genitive as in πρήσσειν ὁδοῦ, θεῖν πεδίου, &c. Van Lennep adopts the reading ἀγγελίη, the thing being used for the person.

783. It is strange that Van Lennep

Ζεὺς δέ τε Ἶριν ἔπεμψε θεῶν μέγαν ὅρκον ἐνεῖκαι
τηλόθεν ἐν χρυσέῃ προχόῳ, πολυώνυμον ὕδωρ,
ψυχρὸν, ὅ τ' ἐκ πέτρης καταλείβεται ἠλιβάτοιο
ὑψηλῆς· πολλὸν δέ θ' ὑπὸ χθονὸς εὐρυοδείης
ἐξ ἱεροῦ ποταμοῖο ῥέει διὰ νύκτα μέλαιναν
Ὠκεανοῖο κέρας· δεκάτη δ' ἐπὶ μοῖρα δέδασται.
ἐννέα μὲν περὶ γῆν τε καὶ εὐρέα νῶτα θαλάσσης
δίνῃς ἀργυρέῃς εἰλιγμένος εἰς ἅλα πίπτει,
ἡ δὲ μί' ἐκ πέτρης προρέει μέγα πῆμα θεοῖσιν.
ὅς κεν τὴν ἐπίορκον ἀπολείψας ἐπομόσσῃ

784. Ϝῖριν 788. ῥέϜει 790. ἐννέϜα 792. προρέϜει

785. πολϋόμβρϊμον N. 786. πέτρας N. 787. πολλὸν δ' ὑπὸ L, Ald. 788. ποταμοῦ N. 791. εἰλιγμένα N. 792. προῤῥέει N. 793. τὸν—ἐπομώσει N. ἀπολείψας LN, Ald.

should assent to Goettling's complex and unnatural explanation of the syntax, *καὶ ὁπότε τις ψεύδηται, ὅστις ποτ' ἐστίν.*

784. *μέγαν ὅρκον.* The water itself is so called, because *ὅρκος* properly means any object to swear by. See on v. 400.

785. "*πολυώνυμος* dicitur Styx, quod multa est in ore poetarum." *Goettling.* Schol. *ὀνομαστὸν, τίμιον, ἢ ἔνδοξον, ἢ πολλάκις ὑπὸ πολλῶν ὀνομαζόμενον, διὰ τοὺς ὅρκους.* So the cave of Typhoeus in Cilicia is called *πολυώνυμον*, Pind. Pyth. i. 17.

786. *ψυχρόν.* This probably alludes to the physical meaning of Styx. See on v. 775.—*καταλείβεται*, as Homer calls it *τὸ κατειβόμενον Στυγὸς ὕδωρ*, Od. v. 185. Il. xv. 37.

789. *κέρας*, a branch, *ἀπορρώξ.* Thuc. i. 110, *τριήρεις διάδοχοι πλέουσαι ἐς Αἴγυπτον ἔσχον κατὰ τὸ Μενδήσιον κέρας.* Van Lennep well compares Apoll. Rhod. iv. 1282, where the Ister is called *ὕπατον κέρας Ὠκεανοῖο.*—*δεκάτη μοῖρα*, a tenth share of the water of Oceanus is allotted to Styx, which therefore *πολλὸν ῥέει*, v. 787—8.

790. *ἐννέα*, viz. *κέρατα*, the accusative after *εἰλιγμένος*, the subject of which is *Ὠκεανός.* Translate:—'nine indeed (out of ten) channels ocean conveys in zig-zag courses with clear eddies round the earth and the broad expanse of the sea, and (so at last) falls into the brine; but this one (viz. the Styx, or tenth portion) flows from a rock, a great harm to the gods.' The passage is difficult, but is capable of a better and simpler meaning than that given by some interpreters. By *περὶ γῆν κ.τ.λ.* the subterranean courses of the rivers appear to be meant, as described in Georg. iv. 366, 'Omnia sub magna labentia flumina terra Spectabat diversa locis, Phasimque Lycumque,' &c. These rivers, like the Styx itself, ultimately appear on earth and fall into the inner seas, viz. the Mediterranean or Pontus. The Schol. has this comment:—*πολὺ δὲ ὑπὸ τὴν γῆν διὰ τοῦ Ὠκεανοῦ λαθραίως παρέρχεται τὸ ὕδωρ τῆς Στυγὸς, καὶ οὗτος.* (There is some corruption here. He adds,) *ἔστι δὲ τὸ ἐκεῖ ὕδωρ τῆς Στυγὸς τὸ δέκατον μέρος τοῦ Ὠκεανείου ὕδατος, ὡς ἔχειν τὸ λοιπὸν ὕδωρ τοῦ Ὠκεανοῦ μοίρας ἐννέα, τὸ δὲ τῆς Στυγὸς μίαν.*—As for *εἰλιγμένος*, (for which the Emmanuel MS. has *εἰλιγμένα*,) Hesiod used it also of the tortuous course of the Cephisus, frag. cci., *καί τε δι' Ὀρχομενοῦ εἰλιγμένος εἶσι δράκων ὥς.* (The sister stream *Ilissus* might seem to be derived from this very verb.) Euripides used the same participle in the *Theseus* (frag. 385, 7) to describe the letter Σ, *τρίτον δὲ βόστρυχός τις ὡς εἰλιγμένος.*

792. *μέγα πῆμα.* See on v. 400.

793. *ἀπολείψας*, 'having poured this water in a libation.' Cf. v. 785.—*ἐπίορκον κ.τ.λ.*, see Opp. 194.

ἀθανάτων, οἳ ἔχουσι κάρη νιφόεντος Ὀλύμπου,
κεῖται νηΰτμος τετελεσμένον εἰς ἐνιαυτὸν,
οὐδέ ποτ' ἀμβροσίης καὶ νέκταρος ἔρχεται ἆσσον
βρώσιος, ἀλλά τε κεῖται † ἀνάπνευστος καὶ ἄναυδος
στρωτοῖς ἐν λεχέεσσι, κακὸν δ' ἐπὶ κῶμα καλύπτει.
αὐτὰρ ἐπὴν νοῦσον τελέσῃ μέγαν εἰς ἐνιαυτὸν,
ἄλλος δ' ἐξ ἄλλου δέχεται χαλεπώτερος ἆθλος·
εἰνάετες δὲ θεῶν ἀπομείρεται αἰὲν ἐόντων,
οὐδέ ποτ' ἐς βουλὴν ἐπιμίσγεται οὐδ' ἐπὶ δαῖτας
ἐννέα πάντ' ἔτεα· δεκάτῳ δ' ἐπιμίσγεται αὖτις
†εἰρέας ἀθανάτων, οἳ Ὀλύμπια δώματ' ἔχουσι.
τοῖον ἄρ' ὅρκον ἔθεντο θεοὶ Στυγὸς ἄφθιτον ὕδωρ,
[ὠγύγιον, τό θ' ἵησι καταστυφέλου διὰ χώρου.]

801. εἰνάϜετες 803. ἐννέϜα πάντα Ϝέτεα 804. Ϝείρας (ἐϜρας ?)

795. νήποτμος L, Ald. 797. βρόσϊος L. 799. νοῦ σου N. 800. χαλαιπώτατος L. χαλεπώτατος Ald. χαλεπώτερος N. 806. τὸ δ'—καταστυφελοῦ N.

795. *νηΰτμος*, 'breathless,' from *ἀϋτμή*. Schol. *γρ. νηΰποτμος*, a variant which probably gave rise to *νήποτμος*, found in the Aldine and others.

797. *ἀλλά τε*. Perhaps *ἀλλ' ὅγε*. But see sup. on v. 3. Goettling is certainly wrong in saying "Huic *τε* v. 798 respondet *δὲ* in *κακὸν δέ*."—*ἀνάπνευστος* can only be explained by *ἀνὰ* having the negative sense of *a* (see on *ἀνάελπτα*, v. 660, and cf. *ἀνάεδνον* (*ἀνέεδνον*), Il. ix. 146). But *ἀναπνεῖν* means 'to respire;' hence *ἄμπνευστος* might mean 'having drawn breath,' and *ἀνάμπνευστος* 'breathless.' Either this form of the word should be restored, or Hermann's *ἄμ' ἄπνευστος*.

798. *κῶμα*, 'a trance,' 'a lethargy.' This word is used in Il. xiv. 359. Od. xviii. 201.

799. The *μέγας ἐνιαυτὸς* is either the same as the *τετελεσμένος* or *τελεσφόρος ἐνιαυτὸς*, sup. v. 740, 'a full year,' or, as Goettling thinks, not a single year, but a cycle of eight years (*ἐννατηρὶς*) is meant.—*νοῦσον τελέσῃ*, sc. *διατελέσῃ εἰς ἐνιαυτὸν καρτερῶν, πάσχων*. The common phrase *τελευτᾶν ἔς τι* explains this syntax.

801. *ἀπομείρεται*. See on Opp. 578. Van Lennep prefers the form *ἀπαμείρεται* with several MSS. here, and the Cod. Gale in the former place.—Between *ἐννάετες* and the Homeric form *εἰνάετες* the MSS. vary. Van Lennep prefers the former, which is the common reading, comparing *ἐνναετήρῳ* in Opp. 436. There may have been a primitive form *ἐϜνα* by the side of *ἐννέϜα*.

802. The full construction perhaps is, *οὐδὲ ἐς βουλὴν ἰὼν ἐπιμίσγεται τοῖς βουλεύουσιν*. Van Lennep well compares Il. xviii. 215, *στῆ δ' ἐπὶ τάφρον ἰὼν ἀπὸ τείχεος, οὐδ' ἐς Ἀχαιοὺς μίσγετο*.

804. *εἰρέας*, the conversations, *λέσχας*. See on *εἰρεῦσαι*, sup. v. 38. Homer uses *εἶρειν* and *εἶρα* (Il. xviii. 531), Hesiod *εἰρέω* and *εἰρέα*. Ruhnken remarks that the form *εἰρέα* is not mentioned by any of the old lexicographers, and would read *εἴρεας*.

805. *ἔθεντο θεοί*. Zeus appointed this honour as a special prerogative of Styx, sup. v. 400; but here the gods are said to have adopted it for themselves.

806. Perhaps this verse is an addition. The epithet *ὠγύγιον* seems to mean 'dark' (see on Aesch. Eum. 989). As the Thebans had their *Ὠγύγιαι πύλαι*, it may have been a Boeotic word, and so employed by Hesiod. But the Styx is strangely said *εἶναι ὕδωρ διὰ χώρου*. Pro-

[Ἔνθα δὲ γῆς δνοφερῆς καὶ Ταρτάρου ἠερόεντος
πόντου τ' ἀτρυγέτοιο καὶ οὐρανοῦ ἀστερόεντος
ἐξείης πάντων πηγαὶ καὶ πείρατ' ἔασιν,
ἀργαλέ', εὐρώεντα, τάτε στυγέουσι θεοί περ.]
ἔνθα δὲ μαρμάρεαί τε πύλαι καὶ χάλκεος οὐδὸς,
ἀστεμφὴς, ῥίζῃσι διηνεκέεσσιν ἀρηρὼς,
αὐτοφυής· πρόσθεν δὲ θεῶν ἔκτοσθεν ἁπάντων
Τιτῆνες ναίουσι, πέρην Χάεος ζοφεροῖο.
αὐτὰρ ἐρισμαράγοιο Διὸς κλειτοὶ ἐπίκουροι
δώματα ναιετάουσιν ἐπ' Ὠκεανοῖο θεμέθλοις,
Κόττος τ' ἠδὲ Γύης· Βριάρεών γε μὲν ἠὺν ἐόντα
γαμβρὸν ἑὸν ποίησε βαρύκτυπος Ἐννοσίγαιος,

814. χάϝεος 818. ἐϝόν

809. ἔασσϊν N, Ald. 811. λαΐνος οὐδὸς L. 812. ἀστεμφῆς L. 814. μένουσι N. 815. κλειτοί τ' L.

bably we must supply *ῥέων*, and suppose the epithet to refer to *ἐκ πέτρης* in v. 786. The more common word applied to rocks is *στυφλὸς*, which combines the two notions of 'hard' and 'dry.' Cf. Aesch. Prom. 767. Soph. Antig. 250.

807—10. These four lines have already occurred at v. 736, and their recurrence here is an evidence of disjointed portions of this poem having been variously put together. Gaisford and Goettling, after Wolf, enclose in brackets from 807 to 819. The frequent use of the commencement *ἔνθα δὲ* or *ἔνθα* (e. g. 729. 734. 736. 758. 767. 775. 807. 811) facilitated the repetition of similar descriptive passages. Assuming only 807—10 to be wrongly added in this place, *ἔνθα δὲ* in v. 811 must refer to the gates placed over Tartarus by Poseidon, v. 733, which were there called *χάλκειαι*, but are here *μαρμάρεαι*, meaning perhaps simply 'bright.' Photius, *μαρμαρέην· λαμπράν*. Cf. Il. xiv. 273, *ἅλα μαρμαρέην*, and xvii. 594, *αἰγίδα μαρμαρέην*.

812. *ἀστεμφὴς*, firm, immoveable, *ἀκίνητος*, sup. v. 748. Il. iii. 219.—*ῥίζῃσι*, deeply infixed or implanted in the earth with natural and not artificial foundations. Cf. Oed. Col. 1590, *τὸν καταῤῥάκτην ὀδὸν χαλκοῖς βάθροισι γῆθεν ἐρριζωμένον*. This line closely resembles Il. xii. 134, *δρύες— ῥίζῃσιν μεγάλῃσι διηνεκέεσσ' ἀραρυῖαι*.

813. *πρόσθεν*. This appears to coincide with *ἔνθα* in v. 734. Van Lennep explains, "Non *ante* sed *ultra* illud limen." But there is no reason why *πρόσθε* should have a different sense here and in 746. 767, viz. *in front* of the gates. Here however not the rebel Titans, but the hundred-handed giants, their keepers, were posted as sentinels. There is less difficulty in *πέρην χάεος*, which means in the part of Tartarus across the great gulf, and furthest removed from the celestial gods. The guards or sentinels dwell close to the upper entrance of Tartarus, and therefore near to the *πόντου πηγαὶ* (v. 738) and *ὠκεανοῖο θέμεθλα*, the under parts, as it were, seen from below, of sea and earth.

817. *γε μὲν*, 'but,' i. e. there are only two out of three who continue to keep guard over the Titans. From the contiguity of their habitation to Oceanus, we may suppose that Poseidon selected the favoured one for his son-in-law. K. O. Müller observes (Hist. Gr. Lit. p. 91) that Poseidon and Briareus seem to have had in some countries a common worship. Thus Briareus is said to be called *Αἰγαίων* by mortal men, Il. i. 404, and *Αἰγαίων* is also a name of Poseidon (Hesych. *ἐνάλιος θεός*).

δῶκε δὲ Κυμοπόλειαν ὀπυίειν, θυγατέρα ἦν.

Αὐτὰρ ἐπεὶ Τιτῆνας ἀπ' οὐρανοῦ ἐξέλασε Ζεύς,
ὁπλότατον τέκε παῖδα Τυφωέα Γαῖα πελώρη
Ταρτάρου ἐν φιλότητι διὰ χρυσέην Ἀφροδίτην.
οὗ χεῖρες μὲν ἔασιν ἐπ' ἰσχύϊ ἔργματ' ἔχουσαι,
καὶ πόδες ἀκάματοι κρατεροῦ θεοῦ· ἐκ δέ οἱ ὤμων
ἦν ἑκατὸν κεφαλαὶ ὄφιος, δεινοῖο δράκοντος,
γλώσσῃσι δνοφερῇσι †λελειχμότες, ἐκ δέ οἱ ὄσσων
θεσπεσίῃς κεφαλῇσιν ὑπ' ὀφρύσι πῦρ ἀμάρυσσε.

819. σFήν (σφήν) 823. Fέργματ' 824—6. Foι

819. ὀπυίει N. 820. ἐξ οὐρανοῦ ἐξέλασχε N. 821. τυφϋέα N. 823. ἔασσιν Ald. 825. κρατεροῖο N. 826. λελιχμότος N. λελειχμότος (?) L. (gl. λείχοντος.) λελειχμότες Ald. οὐδέ οἱ ὅσσων N.

819. ἦν evidently takes both the σ and the F, or in other words, the aspirated digamma. The metre requires σFήν or σφήν. So Scut. H. 59, αὐτὸν καὶ πατέρα δν Ἄρηι. Il. xiii. 376, ὁ δ' ὑπέσχετο θυγατέρα ἦν, and Od. xix. 400, θυγατέρος ἧς. Od. ix. 461, ὣς εἰπὼν τὸν κριὸν ἀπὸ ἕο πέμπε θύραζε. The é in ἐὸν is from another form, Fὸν for σFὸν, or Fεόν.

820. Hesiod continues his account of the Titanic race, and the doom which they received from the victorious Zeus. This Typhoeus, the god of volcanoes and earthquakes (see v. 306—7), was born after the expulsion of the Titans from heaven, and became a second and hardly less formidable adversary of Zeus. Müller (Hist. Gr. Lit. p. 91) calls this episode "an after-piece to the battle of the Titans." Goettling thinks that it should follow v. 452, and so conclude the first part of the Theogony. Compare Apollodor. i. 6, 3, ὡς δὲ ἐκράτησαν οἱ θεοὶ τῶν Γιγάντων, Γῆ μᾶλλον χολωθεῖσα μίγνυται Ταρτάρῳ, καὶ γεννᾷ Τυφῶνα ἐν Κιλικίᾳ, μεμιγμένην ἔχοντα φύσιν ἀνδρὸς καὶ θηρίου. Aeschylus calls the monster γηγενὴς, as born from Earth, Prom. 359.

823. ἐπ' ἰσχύϊ. Van Lennep explains this, 'for strength;' 'whose hands are engaged in actions to show his strength.' But it may mean, 'besides,' 'over and above,' his strength; having both power and the desire to exert it. So sup. v. 153, ἰσχὺς δ' ἄπλητος κρατερὴ μεγάλῳ ἐπὶ εἴδει. Also v. 146, βίη — ἐπὶ ἔργοις. Aesch. Theb. 549, χεὶρ ὁρᾷ τὸ δράσιμον.

825. On ἦν for ἦσαν (or ἔσαν) see v. 321. Aristophanes seems to copy this passage, Pac. 756, ἑκατὸν δὲ κύκλῳ κεφαλαὶ κολάκων οἰμωξομένων ἐλιχμῶντο Περὶ τὴν κεφαλήν. Apollodor. i. 6, 3, χεῖρας δὲ εἶχε (Τυφὼν), τὴν μὲν ἐπὶ τὴν ἑσπέραν ἐκτεινομένην, τὴν δὲ ἐπὶ τὰς ἀνατολάς· ἐκ τούτων δὲ ἐξεῖχον ἑκατὸν κεφαλαὶ δρακόντων, — πῦρ δὲ ἐδέρκετο τοῖς ὄμμασι.

826. The masculine λελειχμότες, the reading of most copies, and as such retained by Goettling and Van Lennep (who however gives λελιχμότες), is capable of defence, since κεφαλαὶ ὀφίων is virtually the same as ὄφεις. Compare sup. v. 591—3, φῦλα γυναικῶν — σύμφοροι. Gaisford edits λελειχμότος, with two or three MSS. The anomalous perfect λέλειχμα or λέλιχμα must be referred to λείχω, λειχμὼν, λίχμημι, though the regular form would be λέλειχα. See on Scut. H. v. 235, and Buttm. Lexil. p. 547, note. Perhaps λελειχμότες is the result of two readings, λελιχμότες and λελειχότες. — ἐκ δέ οἱ κ.τ.λ., 'And from the eyes in his monstrous heads under the eyebrows fire flashed.'

[πασέων δ' ἐκ κεφαλέων πῦρ καίετο δερκομένοιο,]
φωναὶ δ' ἐν πάσῃσιν ἔσαν δεινῆς κεφαλῇσι
παντοίην ὄπ' ἰεῖσαι, ἀθέσφατον. ἄλλοτε μὲν γὰρ
φθέγγονθ' ὥστε θεοῖσι συνιέμεν, ἄλλοτε δ' αὖτε
ταύρου ἐριβρύχεω, μένος ἀσχέτου, ὄσσαν ἀγαύρου,
ἄλλοτε δ' αὖτε λέοντος ἀναιδέα θυμὸν ἔχοντος,
ἄλλοτε δ' αὖ σκυλάκεσσιν ἐοικότα, θαῦμα' ἀκοῦσαι,
ἄλλοτε δ' αὖ ῥοίζεσχ', ὑπὸ δ' ἤχεεν οὔρεα μακρά.
καί νύ κεν ἔπλετο ἔργον ἀμήχανον ἤματι κείνῳ,
καί κεν ὅγε θνητοῖσι καὶ ἀθανάτοισιν ἄναξεν,
εἰ μὴ ἄρ' ὀξὺ νόησε πατὴρ ἀνδρῶν τε θεῶν τε.
σκληρὸν δ' ἐβρόντησε καὶ ὄμβριμον, ἀμφὶ δὲ γαῖα
σμερδαλέον κονάβησε καὶ οὐρανὸς εὐρὺς ὕπερθεν,

828. *κάϝετο* 834. *ϝεϝοικότα* 836. *Ϝέργον* 837. *Ϝάναξεν*

828. δ' om. N. *πασῶν δ'* L. *πασσῶν δ'* Ald. 832. *ἐριβρόχεω* *μένος ἄσχετον* L. *ἄσχετον* N. 834. om. N. 835. *ῥοίζασχ'* L, Ald. 837. *ὅδε* N. 839. *σκληρόν τ'* N. *ὄβριμον* N. *γαῖαν* N. 840. *οὐρανὸν ἐγγύς* N.

828. This verse is thought by Wolf and others to have belonged to another recension, in place of the two preceding. It is enclosed in brackets by Gaisford and Goettling.

830. *ὄπ' ἰεῖσαι.* The absence of the aspirate is to be noticed, if the reading be right. One or two MSS. only give *ὄφ' ἰεῖσαι.*

831. *θεοῖσι* should properly have been *θεούς.* The dative is difficult to explain. Perhaps it is a confused construction for *φθέγγοντο ὥστε συνετοὺς εἶναι θεοῖς.* Van Lennep would supply *ἐξεῖναι,* "ut diis (liceret) intelligere." The various sounds here described, and compared to the noises made by animals, are to be referred to the earthquake-rumblings and other strange sounds which commonly precede eruptions. These sounds are called 'intelligible to the gods,' either because they were not intelligible to others, or because they knew that rebellion and hostility were intended.

832. *ταύρου,* viz. *φωναὶ ἦσαν,* v. 829. But *ἐοικότα* in v. 834 depends again on *φθέγγοντο.* Aeschylus, who has rather closely copied this passage in Prom. 360 seqq., says nothing about a tauriform shape;—

ἀντέστη θεοῖς
σμερδναῖσι γαμφηλαῖσι συρίζων φόνον·
ἐξ ὀμμάτων δ' ἤστραπτε γοργωπὸν σέλας,
ὡς τὴν Διὸς τυραννίδ' ἐκπέρσων βίᾳ.

But Ovid, also alluding to this passage, Fast. iii. 799, describes the monster as half serpent; half bull-shaped; 'Matre satus Terra, monstrum mirabile, taurus Parte sui serpens posteriore fuit.' Hesiod, indeed, only says that his *voice* was like that of a bull.

835. Most copies give *ῥοίζασχ',* which would imply a present tense in *—άω* or *—άζω.* See on Scut. H. 480. Goettling gives *ῥοίζεσχ'* with the Emmanuel MS. (which omits v. 834.) Some copies have *ῥοΐζος ἔσχ'* or *ἔχε.* Properly, *ῥοιζέω* is 'to whizz,' 'to rustle,' 'to hiss.' But Hesiod seems to have used *ῥοίζω.* Perhaps, *ἄλλοτε δ' αὖ ῥοίζῳ ὑπὸ Ϝήχεεν οὔρεα μακρά.*— On three consecutive verses beginning with the same word, see Opp. 5.

836. *ἔργον ἀμήχανον,* viz. the attainment of the sovereignty. The preceding narrative implies that Typhoeus sent out threatening sounds against Zeus. Goettling thinks this verse belonged to another recension in place of v. 837.

πόντος τ' Ὠκεανοῦ τε ῥοαὶ καὶ τάρταρα γαίης.
ποσσὶ δ' ὕπ' ἀθανάτοισι μέγας πελεμίζετ' Ὄλυμπος
ὀρνυμένοιο ἄνακτος· ἐπεστενάχιζε δὲ γαῖα.
καῦμα δ' ὑπ' ἀμφοτέρων κάτεχεν ἰοειδέα πόντον
βροντῆς τε στεροπῆς τε, πυρός τ' ἀπὸ τοῖο πελώρου,
πρηστήρων ἀνέμων τε κεραυνοῦ τε φλεγέθοντος.
ἔζεε δὲ χθὼν πᾶσα καὶ οὐρανὸς ἠδὲ θάλασσα·
θῦε δ' ἄρ' ἀμφ' ἀκτὰς περί τ' ἀμφί τε κύματα μακρὰ
ῥιπῇ ὕπ' ἀθανάτων, ἔνοσις δ' ἄσβεστος ὀρώρει·
[τρέσσ' Ἀΐδης, ἐνέροισι καταφθιμένοισιν ἀνάσσων,
Τιτῆνές θ' ὑποταρτάριοι, Κρόνον ἀμφὶς ἑόντες,
ἀσβέστου κελάδοιο καὶ αἰνῆς δηϊοτῆτος.]

843. *Fάνακτος* 844. *FιοFειδέα* 850. *Ἀ*F*ίδης* *Fανάσσων*

842. *πολεμίζετ'* N. 843. *ὑπεστονάχιζε* N. 844. *ἀμφοτερήνων* N. 845. *πυρός τ'* N. *πυρὸς* L, Ald. 847. *ἔζεε πυρὶ* N. 848. *ἀμφὶ κύματα* L. 850. *τρέσσε δ' ἄϊτης* N. *τρέσσε δ' ἄδης* L, Ald. 851. *Τιτῆνες δ'* N. *κρόνου* L (gl. *περὶ τὸν κρόνον*), Ald.

843. *ἐπεστενάχιζε*, 'adgemebat,' Van Lennep. Goettling reads *ὑπεστενάχιζε*, the reading of the Emmanuel MS. being *ὑπεστονάχιζε*.

844. *ὑπ' ἀμφοτέρων*, from the lightning of Zeus and the fire (v. 828) from Typhoeus. Schol. *ὑπὸ τοῦ Διὸς καὶ τῶν κεφαλῶν τοῦ Τυφωέως, τοῦ μὲν διὰ τὰς βροντὰς, τοῦ δὲ διὰ τὰ πνεύματα*. In fact, the next verse is exegetical of this. It is surprising therefore that Goettling should explain *ὑπ' ἀμφοτέρων* of both the earth and Olympus placed on it. The reading of MS. Emm. (N) *ἀμφοτερήνων*, seems to indicate a confusion between *ἀμφοτέρῃ* (viz. *βροντῇ τε στεροπῇ τε*) and *ἀμφοτέρων*.—Unless in the next verse we should read *ἄπο, βροντῆς* &c. are the genitives after *καῦμα*.

846. If this verse be genuine, and not another ancient reading of the preceding, the *πρηστῆρες ἄνεμοι* mean the gushing and bursting winds, which the ancients supposed to be the cause of earthquakes. Cf. *πρημαινούσας θυέλλας*, Ar. Nub. 336. The *τε* added by Gaisford and Van Lennep after *πρηστήρων* has but little MS. authority. The latter critic takes *πρηστήρων* to mean 'blasting and burning flames.' We may remark on the whole of this description, that it accurately describes, though in somewhat symbolic language, some ancient volcanic eruption. We have the rumblings, the fire bursting out of the sea, the great earthquake wave, the liquified lava, the explosion of confined gases. This account however is so mixed up with the mythical notions of the bolts of Zeus and the fire of the monster, that the poet seems unconscious that he is describing any real natural phenomenon. It is an interesting question, whether this should be referred to the earliest recorded eruption of Etna, which is Goettling's opinion, or to the outbreak of some other volcanic mountain, now extinct (perhaps Typhaonium, near Olympus, Scut. H. 32), as Van Lennep suggests.

850–2. These verses are probably an interpolation. Wolf remarked that in this place alone there is mention of Cronus being imprisoned with the Titans. This however may be due to the loss of some portion of the Theogony, for Aeschylus expressly says that Cronus and his allies were thrust down into Tartarus (Prom. 227). But the present passage is patched

Ζεὺς δ', ἐπεὶ οὖν κόρθυνεν ἑὸν μένος, εἵλετο δ' ὅπλα,
βροντήν τε στεροπήν τε καὶ αἰθαλόεντα κεραυνὸν,
πλῆξεν ἀπ' Οὐλύμποιο ἐπάλμενος· ἀμφὶ δὲ πάσας
ἔπρεσε θεσπεσίας κεφαλὰς δεινοῖο πελώρου.
αὐτὰρ ἐπεὶ δή μιν δάμασε πληγῇσιν ἰμάσσας,
ἤριπε γυιωθεὶς, στενάχιζε δὲ γαῖα πελώρη·
φλὸξ δὲ κεραυνωθέντος ἀπέσσυτο τοῖο ἄνακτος
οὔρεος ἐν βήσσῃσιν ἀϊδνῇς, παιπαλοέσσης,
πληγέντος· πολλὴ δὲ πελώρη καίετο γαῖα
ἀτμῇ θεσπεσίῃ καὶ ἐτήκετο, κασσίτερος ὡς

853. κόρθυνε Ϝεὸν 855. οὐλύμπου ἐπιϜάλμενος? 859. Ϝάνακτος
860. ἀϜιδνῆς 861. κάϜετο

853. κέρθυνεν ἑὸν μένος εἵκετο δ' ὅπλον N. 856. ἔπερσε N. ἔπρεε L, Ald. 858. γυρωσθεὶς N. ἐστέναζε δὲ L. 859. σοῖο N. 860. πεπαλοέσσης N. 862. ἀϋτμῇ LN. θεσπεσίᾳ καὶ ἐκαίετο N.

up from Il. xiv. 274—9, *οἱ ἔνερθε θεοὶ Κρόνον ἀμφὶς ἑόντες, — θεοὺς δ' ὀνόμηνεν ἅπαντας τοὺς ὑποταρταρίους, οἳ Τιτῆνες καλέονται.* The δὲ seems wanted as a connecting particle in 850, and yet it violates the metre, unless with Muetzell and Van Lennep we prefer *τρέε θ' Ἀΐδης*, a reading given in one of the late grammarians. (Compare for the synizesis Opp. 5.) Again the genitives in v. 852 can only depend on *ἕνεκα* understood. Hermann thought that both this verse and 846 were only variants of 844—5.— The reading of some copies, *Κρόνου ἀμφὶς*, 'apart from Cronus,' arose from no mention having been made of Cronus being imprisoned.

853. *κόρθυνεν*, had raised to the highest point; *ἐξῆρεν, ὕψωσεν, συνήγειρεν*, Cf. Il. ix. 6, *ἄμυδις δέ τε κῦμα κελαινὸν Κορθύεται.* Scut. H. 148, *κορύσσουσα κλόνον ἀνδρῶν.*

855. For the *hiatus* see sup. v. 399.

856. *ἔπρεσε*, he seared, scorched. A remarkable form for *ἔπρησε*, of which it is called an Aeolic abbreviation. Undoubtedly, in Hesiod's time the *η* had not the power of long *ε*, and this may be one of those passages where the metre would not allow of its subsequent insertion.—*θεσπεσίας*, cf. v. 827.

858. *γυιωθεὶς*, 'maimed.' Il. viii. 402, *γυιώσω μὲν σφωϊν ὑφ' ἅρμασιν ὠκέας ἵππους.* Aeschylus alludes again to this passage, Prom. 370, *ἐφεψαλώθη κἀξεβροντήθη σθένος, καὶ νῦν ἀχρεῖον καὶ παράορον δέμας κεῖται.*—On *ἤριπε*, intransitive, see Scut. H. 421—3.

859. *τοῖο ἄνακτος.* Compare *τοῖο πελώρου*, v. 845, where the demonstrative rather than the article is meant. The construction is, *κεραυνωθέντος (αὐτοῦ) φλὸξ ἀπέσσυτο ἄνακτος*, sc. *Διὸς, ἐν βήσσῃσιν οὔρεος πληγέντος κεραυνῷ.*— *ἀϊδνῆς*, 'dark,' 'obscure.' This word is liable to suspicion, as of a later age. Apollonius Rhodius uses it twice, i. 389, and iv. 1697. The root is *ἀϊδ, ἀϜιδ*, 'unseen,' with the termination as in *παιδνὸς, κυδνός.* Gaisford says that this and the preceding verse, which are quite unnecessary to the context, are wanting in one MS. And *οὔρεος ἐν βήσσῃσι* occurs again at v. 865.—By *καίετο* the burning of the wood is meant, and the melting of the earth (into lava) is described as consequent on it, just as below the fire of the charcoal furnace and the melting of the tin or iron are adduced in comparison. Lucret. v. 1251, 'flammeus ardor Horribili sonitu sylvas exederat alteis Ab radicibus, et terram percoxerat igni.'

τέχνῃ ὕπ' αἰζηῶν ὑπό τ' εὐτρήτου χοάνοιο
θαλφθεὶς, ἠὲ σίδηρος, ὅπερ κρατερώτατός ἐστιν,
οὔρεος ἐν βήσσῃσι δαμαζόμενος πυρὶ κηλέῳ
τήκεται ἐν χθονὶ δίῃ ὑφ' Ἡφαίστου παλάμῃσιν.
ὣς ἄρα τήκετο γαῖα σέλᾳ πυρὸς αἰθομένοιο.
ῥῖψε δέ μιν θυμῷ ἀκαχὼν ἐς Τάρταρον εὐρύν.
Ἔκ δὲ Τυφωέος ἐστ' ἀνέμων μένος ὑγρὸν ἀέντων,
νόσφι Νότου Βορέω τε, καὶ Ἀργέστεω Ζεφύρου τε·
οἵ γε μὲν ἐκ θεόφιν γενεὴ, θνητοῖς μέγ' ὄνειαρ.
αἱ δ' ἄλλαι μὰψ αὖραι ἐπιπνείουσι θάλασσαν.

869. ἀΓέντων 872. ἐπιπνέΓουσι

864. καρτερότατος N. 865. κηλαίῳ N. 866. δίῃ ρ' N. ὑπ' Ald. ὑφ' LN. 867. σέλαϊ N. 870. Ζεφύρου τε N. Ζεφύροιο L, Ald. 871. γενεῇ L, Ald. θεόσφιν γενεὴ N. 872. om. N.

863. ὕπ' L. Dindorf for ὑπ'. On αἰζηὸς, 'stalwart,' see Opp. 441. This passage, if we were sure of its belonging to the age of Hesiod, would be an interesting testimony to the melting of metals by the means of bellows and furnaces. Compare Hom. Il. xviii. 470, where the forge of Hephaestus is similarly described; φῦσαι δ' ἐν χοάνοισιν ἐείκοσι πᾶσαι ἐφύσων, παντοίην εὔπρηστον ἀϋτμὴν ἐξανιεῖσαι. Apoll. Rhod. iii. 1299;—ὡς δ' ὅτ' ἐνὶ τρητοῖσιν ἐΰρινοι χοάνοισι φῦσαι χαλκήων ὅτε μέν τ' ἀναμορμύρουσι πῦρ ὀλόον πιμπρᾶσαι, ὅτ' αὖ λήγουσιν ἀϋτμῆς.

865. δαμαζόμενος. So Euripides, speaking of Necessity, Alcest. 980, says, Καὶ τὸν ἐν Χαλύβοις δαμάζεις σὺ βίᾳ σίδαρον.

866. ἐν χθονὶ, 'on the earth,' i. e. by flowing upon it.—δίῃ is a mere poetical epithet. But the genuineness of this line seems doubtful. It is inconsistent to speak of the παλάμαι, the art of Hephaestus, just after the τέχνῃ αἰζηῶν.

867. This verse is condemned as spurious by Ruhnken, with the assent of Heyne. Goettling regards the following as still more suspicious.—For σέλᾳ we should perhaps read σέλαι, which is found in one or two copies. We have δέπαι in Od. x. 316, δέπαϊ in xv. 149, σέλαϊ in Il. xvii. 739.—ἀκαχὼν Goettling for ἀκάχων. It is hard to say whether this is a reduplicated participle of ἄχω, or a reduplicated root ἀχ, forming a present ἀκάχω, ἀκάχημι, whence ἀκαχήμενος, sup. v. 99, which some regard as a perfect, ἀκαχημένος.

870. Ἀργέστεω. See on v. 379. This form of the genitive is for Ἀργεστῆο. Compare λεὼς, νεὼς, with λαὸς, ναὸς, &c., and Πηληιαδέω Il. i. 1. The poet here excepts the four cardinal winds, which in that passage were made the children of Ἠὼς and Ἀστραῖος, but attributes the inconstant gales, so dangerous to mariners, to Typhoeus, himself a ὑβριστὴς ἄνεμος, sup. v. 307. By a similar notion of the sudden eruption of gales, Virgil described them as pent up in the cave of Aeolus, Aen. i. 52. The common reading, ἀργέστεω Ζεφύροιο, resulted from the opinion that ἀργέστης was an epithet of the bright or clear west wind.

871. οἵ γε μέν. 'But *they* are an offspring from the gods, a great benefit to mortals.'

872. There is a variant recognised by Hesychius and found in the majority of the copies, μαψαῦραι. Hesychius explains it by μάταιοι ἄνεμοι, but neither as a substantive nor as an adjective is it formed according to analogy. Schol. μαψαῦραι· κεναὶ καὶ μάταιαι πνοαί· οἷον Καικίας, Θρᾳκίας. Goettling takes μὰψ αὖραι together, comparing μέγ' ἄνακτι in v. 486. But it is better, to construe μὰψ ἐπιπνείουσι, where μὰψ is εἰκῇ, by no fixed law. In the Emmanuel MS. (N) this verse is omitted.

αἱ δ' ἤτοι πίπτουσαι ἐς ἠεροειδέα πόντον,
πῆμα μέγα θνητοῖσι, κακῇ θύοὐσιν ἀέλλῃ·
ἄλλοτε δ' ἄλλαι ἄεισι, διασκιδνᾶσί τε νῆας,
ναύτας τε φθείρουσι· κακοῦ δ' οὐ γίγνεται ἀλκὴ
ἀνδράσιν, οἳ κείνῃσι συνάντωνται κατὰ πόντον·
αἱ δ' αὖ καὶ κατὰ γαῖαν ἀπείριτον ἀνθεμόεσσαν
ἔργ' ἐρατὰ φθείρουσι χαμαιγενέων ἀνθρώπων,
πιμπλεῦσαι κόνιός τε καὶ ἀργαλέου κολοσυρτοῦ.

Αὐτὰρ ἐπεί ῥα πόνον μάκαρες θεοὶ ἐξετέλεσσαν,
Τιτήνεσσι δὲ τιμάων κρίναντο βίηφι,
δή ῥα τότ' ὤτρυνον βασιλευέμεν ἠδὲ ἀνάσσειν
Γαίης φραδμοσύνῃσιν Ὀλύμπιον εὐρύοπα Ζῆν
ἀθανάτων· ὁ δὲ τοῖσιν ἐὺ διεδάσσατο τιμάς.

873. ἠεροϝειδέα 875. ἄϝεισι 879. ϝέργ' 883. ϝανάσσειν

873. αἱ δή τοι N. ἐς om. N. 874. θύουσι θυέλλῃ N. 875. ἀεῖσι N. ἄησι L, Ald. διακίδνασι N. 877. κείνῃσι συναντῶνται N. κείνοισι συναντῶτες L, Ald. 878. αἱ δ' αὖτε κατὰ Ald. 879. ἔργον ἐραστὸν N. 880. πιμπλῆσαι L, Ald. 881. πόνων N. 882. τιτῆνες δ' αὖ N. 884. ὀλύμπιον αἰεὶ ζῆνα N. ζῆν' L, Ald.

874. *θύουσιν.* See v. 848. Opp. 619, δὴ τότε παντοίων ἀνέμων θύουσιν ἀῆται. The *ἤτοι* is answered by *αἱ δ' αὖ* in v. 878; 'either they fall on the sea and destroy ships, or (at other times) they damage the farm-produce by clouds of sand and rubbish.'

875. *ἄεισι* (or *ἀεῖσι*) is found in two or three MSS. and in Etymol. M. p. 22, 12, for the vulg. *ἄησι*. If the reading be right, it is an Aeolic contraction for *ἄεντι* (*ἀέασι*). Compare *εἰσί, ἔᾶσι, ἔντι*, for *ἔσ-εντι*, by the change of *ν* into *α*, or the non-pronunciation of *σ*. In v. 597 *τιθεῖσι* is for *τίθεντι*, and the same plural form occurs Il. xvi. 261. Od. ii. 125. *προϊεισι* in Il. xi. 270. So *διασκίδνᾶσι* is for *διασκίδναντι—ἄᾶσι*. Cf. Il. v. 524, *μένος Βορέαο καὶ ἄλλων ζαχρηῶν ἀνέμων, οἵ τε νέφεα σκιδνατα πνοιῇσιν λιγυρῇσι διασκιδνᾶσιν ἀέντες.*

877. *συναντῶσιν* Gaisford, with most of the copies. Others give *συναντῶνται, συναντῶντες*, and *κείνοισι*.

880. *πιμπλεῦσαι.* A rare form from *πιμπλέω*. If genuine, *πίμπλημι, πιμπλέω*, are analogous to *τίθημι, τιθέω*. See on Opp. 301, where *πιμπλῆσι* is the subjunctive for *πιμπλῇ*.

882. *κρίναντο*, 'had their dispute about their prerogatives (i. e. about the sovereignty) decided by force of arms.' See on v. 535. The poet now reverts to the history of the Cronidae after the conquest of the Titans and Typhoeus. On the singular incoherency of this part of the narrative, see Col. Mure, Hist. Gr. Lit. p. 414.

884. Either *Ζῆν* or *Ζεῦν* seems a better reading than the vulg. *Ζῆν'*, with an elision. Cf. Il. xiv. 265, *ἦ φῆς ὣς Τρώεσσιν ἀρηξέμεν εὐρύοπα Ζῆν.* Ib. xxiv. 331, *τὼ δ' οὐ λάθον εὐρύοπα Ζῆν.* In both these verses however the elision is allowable by a vowel beginning the next.

885. *διεδάσσατο*, distributed amongst them. Cf. v. 537. Primarily, this middle aorist meant 'to have distributed by the agency of others,' as *δάσσασθαι* elsewhere means, to take for one's share. Cf. sup. v. 112, *ὅς τ' ἄφενος δάσσαντο, καὶ ὡς τιμὰς*

Ζεὺς δὲ θεῶν βασιλεὺς πρώτην ἄλοχον θέτο Μῆτιν
πλεῖστα θεῶν εἰδυῖαν ἰδὲ θνητῶν ἀνθρώπων.
ἀλλ' ὅτε δή ῥ' ἤμελλε θεὰν γλαυκῶπιν Ἀθήνην
τέξεσθαι, τότ' ἔπειτα δόλῳ φρένας ἐξαπατήσας
αἰμυλίοισι λόγοισιν ἑὴν ἐγκάθετο νηδὺν
Γαίης φραδμοσύνῃσι καὶ Οὐρανοῦ ἀστερόεντος.
τὼς γάρ οἱ φρασάτην, ἵνα μὴ βασιληΐδα τιμὴν
ἄλλος ἔχῃ Διὸς ἀντὶ θεῶν αἰειγενετάων.
ἐκ γὰρ τῆς εἵμαρτο περίφρονα τέκνα γενέσθαι·
πρώτην μὲν κούρην γλαυκώπιδα Τριτογένειαν

887. Feιδυῖαν 890. λόγοισι Fεὴν 892. Foι

886. μήτην N. 887. ἠδὲ N. καὶ L, Ald. 888. ῥα ἔμελλε N. 889. τέξασθαι Ald. τόξασθαι L. δολοφρένας Ald. 890. ἐςκάθετο L, Ald. ἐκάθετο θῦμὸν (γρ. νηδύν) N. 892. γάρ ῥ οἱ L. 893. ἔχοι N. 895. μὲν γὰρ L, Ald.

διέλοντο. Ibid. v. 71—4, εὖ δὲ ἕκαστα ἀθανάτοις διέταξεν ὁμῶς καὶ ἐπέφραδε τιμάς. Aeschylus refers to this passage, Prom. 236, ὅπως τάχιστα τὸν πατρῷον ἐς θρόνον καθέζετ', εὐθὺς δαίμοσιν νέμει γέρα ἄλλοισιν ἄλλα, καὶ διεστοιχίζετο ἀρχήν. According to Apollodorus, i. 2, 1, Zeus was not appointed King of heaven, but obtained that position by lot.

886. The singular legend about Zeus swallowing his own wife Metis, whom he had persuaded to assume a diminutive form, is called by Goettling "antiquissima ac simplicissima." He thus obtained the double end of carrying about within himself an internal counsellor, and of preventing the birth of a son who the oracle had predicted would prove stronger than himself. Schol. λέγεται ὅτι ἡ Μῆτις τοιαύτην εἶχε δύναμιν, ὥστε μεταβάλλειν εἰς ὁποῖον ἂν ἐβούλετο. Πλανήσας οὖν αὐτὴν ὁ Ζεὺς, καὶ πικρὰν (l. μικρὰν) ποιήσας, κατέπιεν. Apollodor. i. 3, 6, μίγνυται δὲ Ζεὺς Μήτιδι, μεταβαλλούσῃ εἰς πολλὰς ἰδέας, ὑπὲρ τοῦ μὴ συνελθεῖν, καὶ αὐτὴν γενομένην ἔγκυον καταπίνει φθάσας, ἐπείπερ ἔλεγε (ἐλέχθη?) γεννήσειν παῖδα, μετὰ τὴν μέλλουσαν ἐξ αὐτῆς γενέσθαι κόρην, ὃς οὐρανοῦ δυναστὴς γενήσεται.

888. A variant δή ῥα ἔμελλε is preserved by Galen, De Hippocr. et Plat. Dogm. iii p. 273, and it is adopted from three or four MSS. by Van Lennep. But in v. 898 the metre requires ἤμελλεν. Hesiod says nothing here about the subsequent birth of Athena out of the head of Zeus, but relates it inf. 924. Apollodorus gives this as an appendage to the story of Metis.

890. ἐγκάθετο. See on v. 487. Here also there is a variant ἐσκάθετο.

892. τὼς, viz. οὕτω ποιεῖν, καταπίνειν τὴν Μῆτιν, ἵνα μὴ κ.τ.λ., to prevent any other having the sovereignty over the gods in place of Zeus; viz. to prevent a stronger son being born to supersede him.

894. περίφρονα. This is used in an ambiguous sense, as became an oracle; *wise*, in reference to Pallas, *overbearing* (ὑπέρβιον, v. 898), in reference to the son to be born next. Aeschylus uses περίφρων in this latter sense, Suppl. 737, περίφρονες δ' ἄγαν ἀνιέρῳ μένει μεμαργωμένοι. The oracle of Gaea (see v. 626) had foretold that the progeny of Metis should partake of their mother's sagacity. Hence Pallas had the attribute of wisdom, Aesch. Eum. 812. In the Prometheus, v. 785 seqq., it is predicted that if Zeus married Thetis he would have a son to supplant him,—ἢ τέξεταί γε παῖδα φέρτερον πατρός. In neither case is it declared who this son is to be, if born at all.

Ἶσον ἔχουσαν πατρὶ μένος καὶ ἐπίφρονα βουλήν·
αὐτὰρ ἔπειτ' ἄρα παῖδα θεῶν βασιλῆα καὶ ἀνδρῶν
ἤμελλεν τέξεσθαι, ὑπέρβιον ἦτορ ἔχοντα·
ἀλλ' ἄρα μιν Ζεὺς πρόσθεν ἐὴν ἐγκάτθετο νηδύν,
ὥς οἱ συμφράσσαιτο θεὰ ἀγαθόν τε κακόν τε. 900
Δεύτερον ἠγάγετο λιπαρὴν Θέμιν, ἣ τέκεν Ὥρας,
Εὐνομίην τε Δίκην τε καὶ Εἰρήνην τεθαλυῖαν,
αἵ τ' ἔργ' ὠρεύουσι καταθνητοῖσι βροτοῖσι,
Μοίρας θ', ἧς πλείστην τιμὴν πόρε μητίετα Ζεύς,
[Κλωθώ τε Λάχεσίν τε καὶ Ἄτροπον, αἵτε διδοῦσι 905
θνητοῖς ἀνθρώποισιν ἔχειν ἀγαθόν τε κακόν τε.]

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896. *Ϝῖσον* 899. *πρόσθε Ϝεὴν* 903. *αἵ Ϝέργ'*

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898. *ἤμελε* N. 900. *οἱ φράσσαιτο* L, Ald. *οἱ φράσατο* N. 902. *δίκην καὶ* N. 903. *ὠρεύουσι* N. *ὡραίουσι* L (gl. *φυλάσσουσι*), Ald. 905. *Κλωθὼ καὶ* N.

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900. The common reading of this verse, *ὡς δή οἱ φράσσαιτο*, gives no meaning, since *φράσσειε* is required in place of the middle. We might indeed read *φράσσειε*, but the reading preserved by Galen (ut sup.), where this verse follows v. 890, *ὡς δ' οἱ συμφράσσαιτο κ.τ.λ.*, gives an easy sense: Zeus swallowed Metis that she might suggest to him both good and evil. Compare sup. v. 471, *μῆτιν συμφράσσασθαι*. Il. ix. 374, *οὐδέ τί οἱ βουλὰς συμφράσσομαι οὐδὲ μὲν ἔργον*. Ibid. i. 537, *οὐδέ μιν Ἥρη ἠγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλάς*. The δ' in Galen's citation suggests two variants, *ὡς δὴ* and *ὡς οἱ συμφράσσαιτο*, afterwards combined into *ὡς δ' οἱ* and *ὡς δή οἱ φράσσαιτο*. Goettling retains this last; but his explanation is not tenable:—"devoravit Jupiter Metidem, nequis praeter sese deus saperet, i. e. ut sibi cognosceret bonum et malum, non ut sibi diceret." Gaisford encloses the verse in brackets, with Wolf and Heyne; but they are wrong in condemning it.

903. *ὠρεύουσι*, 'care for,' *φυλάσσουσι, ἐποπτεύουσιν*. Most copies give *ὡραίουσῃ*, Stobaeus (Flor. ix. p. 101) *ὡρέουσι*. By *ἔργα* the farms are meant, as sup. v. 879, which flourish under peace and good government, and bring forth the produce of the seasons, *τὰ ὡραῖα*. The fondness of the Greeks for etymologies would account for the disregard of the aspirate in connecting *ὠρεύειν* with *ὥρα*. So sup. v. 209, *Τιτῆνες* is derived from *τιταίνειν*. But it is more likely that the verb is from *ὦρος = οὖρος*, i. e. *φύλαξ*. Compare *πυλωρὸς, στασιωρὸς, κηπωρὸς*, and *κηπουρός*. Hesychius, *ὀρεύειν· φυλάσσειν*. Like the Fates, the Graces, the Gorgons, the Phorcides, the Hesperides, and a great many others, both male and female, the *triple* association is seen in Eunomia, Dikè, and Eirene. On the same principle the Muses make a multiple of three, and elsewhere we have *εἴκοσι*; see on v. 134. The *Hours* (seasons) were three in conformity with the most ancient division of the year into spring, summer, and winter. Pindar, Ol. xiii. 6—10, makes the same goddesses the daughters of Themis:—*ἐν τᾷ γὰρ Εὐνομία ναίει, κασίγνηταί τε, βάθρον πολίων ἀσφαλὲς, Δίκα καὶ ὁμότροπος Εἰράνα, ταμίαι ἀνδράσι πλούτου, χρύσεαι παῖδες εὐβούλου Θέμιτος*. Though he does not immediately mention the Horae in connexion, he adds in v. 21, *πολλὰ δ' ἐν καρδίαις ἀνδρῶν ἔβαλον Ὧραι πολυάνθεμοι ἀρχαῖα σοφίσματα*.

905—6. These two verses occurred before, v. 217—8. Gaisford, after Wolf,

Τρεῖς δέ οἱ Εὐρυνόμη Χάριτας τέκε καλλιπαρῄους,
[Ὠκεανοῦ κούρη, πολυήρατον εἶδος ἔχουσα,]
Ἀγλαΐην τε καὶ Εὐφροσύνην Θαλίην τ' ἐρατεινήν·
τῶν καὶ ἀπὸ βλεφάρων ἔρος εἵβετο δερκομενάων
λυσιμελής· καλὸν δέ θ' ὑπ' ὀφρύσι δερκιόωνται.
Αὐτὰρ ὁ Δήμητρος πολυφόρβης ἐς λέχος ἦλθεν,
ἣ τέκε Περσεφόνην λευκώλενον, ἣν Ἀϊδωνεὺς
ἥρπασεν ἧς παρὰ μητρός· ἔδωκε δὲ μητίετα Ζεύς.
Μνημοσύνης δ' ἐξαῦτις ἐράσσατο καλλικόμοιο,
ἐξ ἧς οἱ Μοῦσαι χρυσάμπυκες ἐξεγένοντο

907. *Foi* 914. *Fῆς* 916. *Foi*

908. *κούρην* N. 909. *τε* om. LN, Ald. 910. *εἴβεται* LN, Ald. 911. *δ' ὑπ'* N. *δ' θ' ὑπ'* L, Ald. 916. *αἱ Μοῦσαι* L, Ald. *οἱ* N.

encloses them in brackets, and also v. 904. In one or the other place, if not in both, they are probably interpolations. Here the Fates are made the daughters of Themis, while before they were called the daughters of night. Apollodor. i. 3, 1, *ἐκ Θέμιδος τῆς Οὐρανοῦ γεννᾷ* (Ζεὺς) *θυγατέρας Ὥρας, Εἰρήνην, Εὐνομίαν, Δίκην· Μοίρας, Κλωθὼ, Λάχεσιν, Ἄτροπον·—ἐξ Εὐρυνόμης δὲ τῆς Ὠκεανοῦ Χάριτας, Ἀγλαΐην, Εὐφροσύνην, Θάλειαν.*

907. *Εὐρυνόμη.* See sup. v. 358. The mention of the Graces, whose worship was so celebrated at Orchomenus, was to be expected from the Ascraean Bard, though he speaks of them very briefly. Pausan. ix. 35, 1, Ἡσίοδος δὲ *ἐν Θεογονίᾳ* (*προσιέσθω δὲ, ὅτῳ φίλον, τὴν Θεογονίαν,*) *ἐν γοῦν τῇ ποιήσει ταύτῃ τὰς Χαρίτας φησὶν εἶναι Διός τε καὶ Εὐρυνόμης, καί σφισιν ὀνόματα Εὐφροσύνην τε καὶ Ἀγλαΐαν τε εἶναι καὶ Θάλειαν.* They were, as their names severally imply, the goddesses of hospitality and festivity: hence they were said (sup. v. 64) *οἰκία ἔχειν ἐν θαλίαις*, if that passage be rightly read.

908. *εἶδος.* Here the digamma is not observed. Cf. sup. 153. 259. 619, where we similarly have *ἠδὲ καὶ εἶδος*. Probably these verses are later additions.

911. *δερκιᾶσθαι* appears to be *ἅπαξ λεγόμενον*, and it sounds like a tautology after the preceding *δερκομενάων*. We have *ἔρος λυσιμελὴς* sup. v. 121, and it is possible that this verse also is due to the rhapsodists. It is to be observed however that sup. v. 64, *Ἵμερος* is associated with the Graces.

912. *πολυφόρβης.* This is an unusual form for *πολυφόρβου*, and we might be tempted to suggest *πολυφορβέος*. Homer however, Il. ix. 568, has *πολλὰ δὲ καὶ γαῖαν πολυφόρβην χερσὶν ἀλοία*. See on Opp. 704, and on Aesch. Eum. 758.

913. *Περσεφόνην.* This goddess, with the variants *Φερρέφαττα* and the Latin *Proserpina* (which has nothing to do with *προσέρπειν*), has the same origin as *Πέρσης*, the Titanic name for the sun, sup. v. 377. Compare the Persian name *Pharasmanes*, and possibly *φάρος*, 'a beacon,' has the same root, meaning 'Light.' As Perses was the light above the earth, so *Περσεφόνη* (or *Περσεφάνη*?) was the light below the earth, viz. when the moon is hid from mortals, and visits the regions of Tartarus.—*Ἀϊδωνεὺς*, a form of the name used in Il. v. 190. xx. 61. Aesch. Pers. 651. Gaisford compares Hymn. ad Cerer. 2, *ἣν Ἀϊδωνεὺς ἥρπαξεν, δῶκεν δὲ βαρύκτυπος εὐρύοπα Ζεύς*. He also thinks this passage is taken "ex antiquissimo carmine," and the opinion is repeated by Goettling. But much of what next follows has rather the impress of a later age than Hesiod. The arrangement of verses in triplets is rather remarkable, though not as any evidence of date.

916. *χρυσάμπυκες*, wearing a golden

ἐννέα, τῇσι ἄδον θαλίαι καὶ τέρψις ἀοιδῆς.
Λητὼ δ' Ἀπόλλωνα καὶ Ἄρτεμιν ἰοχέαιραν,
ἱμερόεντα γόνον περὶ πάντων Οὐρανιώνων,
γείνατ' ἐν αἰγιόχοιο Διὸς φιλότητι μιγεῖσα.
Λοισθοτάτην δ' Ἥρην θαλερὴν ποιήσατ' ἄκοιτιν.
ἣ δ' Ἥβην καὶ Ἄρηα καὶ Εἰλείθυιαν ἔτικτε
μιχθεῖσ' ἐν φιλότητι θεῶν βασιλῆϊ καὶ ἀνδρῶν.
Αὐτὸς δ' ἐκ κεφαλῆς γλαυκώπιδα Τριτογένειαν,
δεινὴν, ἐγρεκύδοιμον, ἀγέστρατον, ἀτρυτώνην,
πότνιαν, ᾗ κέλαδοί τε ἄδον πόλεμοί τε μάχαι τε.
Ἥρη δ' Ἥφαιστον κλυτὸν οὐ φιλότητι μιγεῖσα
γείνατο, καὶ ζαμένησε καὶ ἤρισεν ᾧ παρακοίτῃ,

917. ἐννέϝα Fάδον 918. ἰοχέϝαιραν ? 926. Fάδον 928. Fῷ

917. ἀειδῆς N. ἀοιδῆς Ald. 920. ἄρ ἐν φ. διὸς μεγάλοιο N. 922. ἤβην ἄρηα L, Ald. 925. ἀγροκύδοιμον LN, Ald. 928. ἤρισε L.

frontal. Goettling appears to be mistaken in referring this to the top-knot, which was sometimes kept together with a golden ornament (Il. xvii. 52). The birth of the Muses from Zeus and Mnemosyne had already been stated at v. 53, a passage of doubtful authenticity.—For *οἱ* most copies give *αἱ*.—Mnemosyne, goddess of memory, is symbolically the mother of the Muses, viz. of literature, Aesch. Prom. 469.

920. The common reading is *γείνατ' ἄρ'*, where the *ἄρα* is an otiose particle. As the Emmanuel MS. gives *ἐν φιλότητι Διὸς μεγάλοιο*, the *ἐν* has now been substituted for *ἄρ'*. Compare inf. v. 923. 941.

921. *λοισθοτάτην* is perhaps not elsewhere found as a superlative. We have *λοίσθιος* in Il. xxiii. 536, and Eur. Hel. 1597. But Hesiod's account here differs from Homer's, though the latter also makes Ares born from Hera, Il. v. 893 and 896, where Zeus says to Ares, *ἐκ γὰρ ἐμεῦ γένος ἔσσι, ἐμοὶ δέ σε γείνατο μήτηρ.*—Ἄρηα, for *ἀρεϝ-ν*, is referable to the nominative *ἀρεύς*, whence *ἀρείων* and *ἄριστος*. Compare *πόληα* in Scut. Herc. 105.

924. *ἐκ κεφαλῆς*. See sup. on v. 888. Hence perhaps Aeschylus derived his statement that Pallas was born without a mother, Eum. 635. 706.

927. *οὐ μιγεῖσα*. This statement seems to belong to a later mythology. The earlier accounts (as Il. i. 572) make Zeus the father and Hera the mother of Hephaestus. Apollodorus agrees with Hesiod, i. 3, 5, Ἥρα δὲ χωρὶς εὐνῆς ἐγέννησεν Ἥφαιστον, but he adds, *ὡς δὲ Ὅμηρος λέγει, καὶ τοῦτον ἐκ Διὸς ἐγέννησε*. Ovid, Fast. v. 230 seqq., represents Mars as born from Juno without Zeus; and this may be a variation of the present legend. Like Hera, Hephaestus was a Pelasgic god, as is shown by his worship in Pelasgic Lemnos, and as being, like the Cyclopes, a worker in metallurgy.

928. *ζαμένησε*, was enraged with, or had quarrelled with her husband. This verb *ζαμενεῖν* seems *ἅπαξ λεγόμενον*. The sense is not clear; for Zeus should rather have been jealous of Hera, than the converse. Perhaps we should read *γείναθ', ὃ καὶ ζαμένησε καὶ ἤρισεν ᾗ παρακοίτι*, 'for which he was angry with his spouse.' So Scut. H. 14, *σὺν αἰδοίῃ παρακοίτι*.—The parenthetical clause, as the passage now stands, is inelegant. Probably either the following verse is spurious, or it should be transposed before this. A long passage, evidently a dif-

ἐκ πάντων τέχνῃσι κεκασμένον Οὐρανιώνων.
Ἐκ δ' Ἀμφιτρίτης καὶ ἐρικτύπου Ἐννοσιγαίου
Τρίτων εὐρυβίης γένετο μέγας, ὅστε θαλάσσης
πυθμέν' ἔχων παρὰ μητρὶ φίλῃ καὶ πατρὶ ἄνακτι
ναίει χρύσεα δῶ, δεινὸς θεός. αὐτὰρ Ἄρηϊ
ῥινοτόρῳ Κυθέρεια Φόβον καὶ Δεῖμον ἔτικτε
δεινούς, οἵ τ' ἀνδρῶν πυκινὰς κλονέουσι φάλαγγας
ἐν πολέμῳ κρυόεντι σὺν Ἄρηϊ πτολιπόρθῳ·
Ἁρμονίην θ', ἣν Κάδμος ὑπέρθυμος θέτ' ἄκοιτιν.
Ζηνὶ δ' ἄρ' Ἀτλαντὶς Μαίη τέκε κύδιμον Ἑρμῆν,
κήρυκ' ἀθανάτων, ἱερὸν λέχος εἰσαναβᾶσα.
Καδμείη δ' ἄρα οἱ Σεμέλη τέκε φαίδιμον υἱὸν
μιχθεῖσ' ἐν φιλότητι Διώνυσον πολυγηθέα,
ἀθάνατον θνητή· νῦν δ' ἀμφότεροι θεοί εἰσιν.
Ἀλκμήνη δ' ἄρ' ἔτικτε βίην Ἡρακληείην

932. *Φάνακτι* 940. *Ῥοι*

929. κεκαυμένον N. 939. εἰσαναβοῦσα N. 941. διόνυσον LN. διόννσσον Ald. 942. θνητὸν N.

ferent recension of the present, is cited by Ruhnken from Galen, De Hippocr. et Platon. Dogm. iii. p. 273. The commencement runs thus, and is certainly less abrupt and more intelligible than the text as we now have it:—Ἐκ ταύτης ἔριδος (f. ἐριδος δ') ἡ μὲν τέκε φαίδιμον υἱὸν, Ἥφαιστον τέχνῃσιν, ἄνευ Διὸς αἰγιόχοιο, Ἐκ πάντων παλάμῃσι κεκασμένον Οὐρανιώνων. What follows in Galen is a different version of the legend of Zeus swallowing Metis, and of the birth of Pallas.

931. Τρίτων. This god is not mentioned by Homer, but he is so by Herodotus, iv. 179, and Pindar, Pyth. iv. 49. Later poets, as Moschus, Id. ii. 123, made a plurality of Tritons, the assessors of Poseidon. From ἀμφιτρῆς, as his mother's name implies, viz. from the hollow sound of waves rushing through cavernous openings, the notion arose of assigning to the god Triton a conch or whelk as a trumpet.

933. χρύσεα δῶ. Here alone δῶ is used for the plural δώματα. The place meant is Aegae, as the commentators remark, from Il. xiii. 21, Αἰγὰς, ἔνθα τέ οἱ κλυτὰ δώματα βένθεσι λίμνης, χρύσεα μαρμαίροντα τετεύχαται.

934. ῥινοτόρῳ, an Homeric epithet, Il. xxi. 392, 'shield-piercing.' Φόβος καὶ Δεῖμος are the assessors of Ares in Scut. Herc. 195. 463. Schol. φόβος ἐστὶν ἡ φυγὴ, φέβω γὰρ τὸ διώκω· δεῖμος δὲ οὐχ ἡ φυγὴ, ἀλλ' ὁ ἐκ δειλίας ἐνίοις ἐπιγινόμενος δεσμός.

938. Goettling contends that Μαίη is a doubtful form for Μαῖα or Μαιάς. We may compare δίη τε Μενίππη, sup. v. 260, if the text be right.

942. Perhaps a spurious verse. Nothing is here said of the death of Semele by lightning, and the enclosure of the infant Dionysus in the thigh of Zeus, as related by Euripides in the Bacchae, and Apollodorus, iii. 4, 3. Homer, Il. xiv. 317 seqq., enumerates Semele and Alcmena among other wives of Zeus. Here only and in Il. vi. 132 is Dionysus mentioned, but twice also in the Odyssey.—πολυγηθέα is here used as χάρμα βροτοῖσιν Il. xiv. 325. Cf. Opp. 614, δῶρα Διωνύσου πολυγηθέος.

943. The Schol. has an obscure remark

μιχθεῖσ' ἐν φιλότητι Διὸς νεφεληγερέταο.
Ἀγλαΐην δ' Ἥφαιστος ἀγακλυτὸς ἀμφιγυήεις
ὁπλοτάτην Χαρίτων θαλερὴν ποιήσατ' ἄκοιτιν.
χρυσοκόμης δὲ Διώνυσος ξανθὴν Ἀριάδνην,
κούρην Μίνωος, θαλερὴν ποιήσατ' ἄκοιτιν.
τὴν δέ οἱ ἀθάνατον καὶ ἀγήρω θῆκε Κρονίων.
Ἥβην δ' Ἀλκμήνης καλλισφύρου ἄλκιμος υἱὸς,
ἷς Ἡρακλῆος, τελέσας στονόεντας ἀέθλους,
παῖδα Διὸς μεγάλοιο καὶ Ἥρης χρυσοπεδίλου,
αἰδοίην θέτ' ἄκοιτιν ἐν Οὐλύμπῳ νιφόεντι,
ὄλβιος, ὃς μέγα ἔργον ἐν ἀθανάτοισιν ἀνύσσας
ναίει ἀπήμαντος καὶ ἀγήραος ἤματα πάντα.
Ἠελίῳ δ' ἀκάμαντι τέκε κλυτὸς Ὠκεανίνη
Περσηὶς Κίρκην τε καὶ Αἰήτην βασιλῆα.

949. *Foι* 951. *Fις* 954. *Fέργον*

946. θαλερὴ π. ἄκοιτην Ald. 947. χρυσακόμη N. διόνυσος L. διόνυσσος Ald. 948. μίνωνος N. 953. ὀλύμπῳ L, Ald. 955. ἀγήρως N. 956. ὠκεανίη N. 957. αἰήντην N.

on this verse:—σημειωτέον, ὅτι δύο συλλαβῶν ἀποκοπαί εἰσιν· ἀθετοῦνται ἐφεξῆς στίχοι ἐννέα· τοὺς γὰρ ἐξ ἀμφοτέρων θεῶν γενεαλογεῖν αὐτῷ πρόκειται. Van Lennep with some probability refers ἀποκοπαὶ κ.τ.λ. to δῶ for δώματα in v. 933. If this be right, the nine rejected verses *may* have been 936—944. Goettling is much less successful in supposing a reference to the common elisions in δ' ἄρ' (v. 938), and in reading ἑπτὰ for ἐννέα, viz. 938—944. The truth seems rather to be this:—In rejecting nine consecutive verses from v. 943 inclusive, the Schol. gives as a reason that "the poet is at present concerned in giving the pedigree of those who were born from both Zeus and Hera." Accordingly at v. 952 we come upon the mention of παῖδα Διὸς καὶ Ἥρης, though this does not allow of the two preceding verses being left out. We conjecture, therefore, that the nine verses which were rejected (viz. by some grammarians) were v. 942—950, and that in v. 951 the reading was Ἥβην δ' Ἡρακλέης κ.τ.λ.

945. Ἀγλαΐην. Compare Il. xviii. 382, τὴν δὲ ἴδε προμολοῦσα Χάρις λιπαροκρήδεμνος Καλὴ, τὴν ὤπυιε περίκλυτος ἀμφιγυήεις. But in Od. viii. 267—70, Aphrodite is the wife of Hephaestus.

948. A redundant and perhaps interpolated verse. Ariadne is mentioned in Od. xi. 321—5, in connexion with both Theseus and Dionysus.

952. This verse occurs in Od. xi. 604, where Bekker omits it as interpolated from this passage; αὐτὸς δὲ (Ἡρακλέης) μετ' ἀθανάτοισι θεοῖσι τέρπεται ἐν θαλίης καὶ ἔχει καλλίσφυρον Ἥβην, παῖδα Διὸς μεγάλοιο κ.τ.λ.

954. ἐν ἀθανάτοισιν. Perhaps ἐν ἀνθρώποισιν, or ἐνὶ θνητοῖσιν. Otherwise, with Goettling, we must construe μέγα ἐν ἀθανάτοισιν, 'great in the sight of the gods,' rather than ναίει ἐν ἀθανάτοισιν. With ναίει we may supply αὐτοῦ ἐν Ὀλύμπῳ.

957. Περσηὶς. See sup. v. 356. As an enchantress, Circe has the same mother as the goddess Hecate, who presided over poisons and baleful drugs, Eur. Ion 1050. In Od. x. 136 she is called the αὐτοκασιγνήτη of Aeetes, and

Αἰήτης δ' υἱὸς φαεσιμβρότου Ἠελίοιο
κούρην Ὠκεανοῖο τελήεντος ποταμοῖο
γῆμε θεῶν βουλῇσιν Ἰδυῖαν καλλιπάρῃον.
ἡ δέ νύ οἱ Μήδειαν ἐΰσφυρον ἐν φιλότητι
γείναθ' ὑποδμηθεῖσα διὰ χρυσέην Ἀφροδίτην.

Ὑμεῖς μὲν νῦν χαίρετ' Ὀλύμπια δώματ' ἔχοντες,
[νῆσοί τ' ἤπειροί τε καὶ ἁλμυρὸς ἔνδοθι πόντος.]
νῦν δὲ θεάων φῦλον ἀείσατε, ἡδυέπειαι
Μοῦσαι Ὀλυμπιάδες, κοῦραι Διὸς αἰγιόχοιο,
ὅσσαι δὴ θνητοῖσι παρ' ἀνδράσιν εὐνηθεῖσαι
ἀθάναται γείναντο θεοῖς ἐπιείκελα τέκνα.
Δημήτηρ μὲν Πλοῦτον ἐγείνατο, δῖα θεάων,
Ἰασίῳ ἥρωϊ μιγεῖσ' ἐρατῇ φιλότητι

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960. *Fιδυῖαν* 961. *Fοι* 965. *FηδυFέπειαι* 968. *ἐπιFείκελα*

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958. αἰήτης δ' αὖ υἱος φαεσίμβροτον N. 960. γῆμαι N. εἰδυῖαν LN, Ald. 961. ἡ δ' οἱ N. ἡ δέ οἱ L, Ald. 963. μὲν οὖν N. 964. ἁλμυροὶ Ald. 967. ὅσαι L. παρ' om. N. 968. γείνοντο LN, Ald.

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daughter of the sun and an Oceanid nymph Perse. This clearly illustrates the meaning of *Perses*. The union of *the sun* with one of the *Oceanides* refers to the apparent rise and setting of the sun over the sea.

960. Ἰδυῖαν, the knowing one, has reference to Medea's skill in incantations.

963. What follows from this verse has no claim to be a genuine part of the Theogony. If it is the work of Hesiod at all, it is perhaps the commencement of another poem, a Ἡρωογονία, as Wolf and others have supposed. The subject is evidently supplementary to the Theogony, being a list of heroes born from goddesses by mortal men. There followed (see v. 1021) a corresponding list of heroines (the same perhaps as those of the Μεγάλαι Ἠοῖαι attributed to Hesiod), as a counterpart to the verses now concluding the Theogony; and that list seems to have included the heroes born from gods and mortal women,—"a far more frequent occurrence in Greek mythology," says Müller, Hist. Gr. Lit. p. 93.

Ibid. Both this and the next verse are considered spurious by Wolf. Goettling condemns only the latter, remarking that the plural ἤπειροι appears to belong to the later epic. Sophocles indeed uses it, Trach. v. 100, διασσαῖσιν ἠπείροις κλιθείς. Van Lennep thinks it hardly defensible here without supposing the loss of some verses. He cites from Dionys. Perieg. 1181, ὑμεῖς δ' ἤπειροί τε καὶ εἰν ἁλὶ χαίρετε, νῆσοι.

970. Ἰασίῳ. An unusual form for Ἰασίωνι. Goettling thinks the former is a contraction of the latter; but it is easier to suppose the poet adopted a nominative Ἰάσιος. This story of Demeter in the wheat-field is perhaps but another version of Selene and Endymion. The symbolical meaning may be, that corn is produced by a union of the male and female powers representing Earth. For Ἰάσιος is probably connected with Ἴα, αἶα, perhaps Ἰώ. The story was clearly of Cretan origin. Probably it

νειῷ ἔνι τριπόλῳ, Κρήτης ἐν πίονι δήμῳ,
ἐσθλὸν, ὃς εἶσ' ἐπὶ γῆν τε καὶ εὐρέα νῶτα θαλάσσης
†πᾶσαν· τῷ δὲ τυχόντι καὶ οὗ κ' ἐς χεῖρας ἵκηται,
τόνδ' ἀφνειὸν ἔθηκε, πολύν τέ οἱ ὤπασεν ὄλβον.
Κάδμῳ δ' Ἁρμονίη, θυγάτηρ χρυσέης Ἀφροδίτης,
Ἰνὼ καὶ Σεμέλην καὶ Ἀγαυὴν καλλιπάρῃον, 976
Αὐτονόην θ', ἣν γῆμεν Ἀρισταῖος βαθυχαίτης,
γείνατο καὶ Πολύδωρον ἐϋστεφάνῳ ἐνὶ Θήβῃ.
[Κούρη δ' Ὠκεανοῦ, Χρυσάορι καρτεροθύμῳ
μιχθεῖσ' ἐν φιλότητι πολυχρύσῳ Ἀφροδίτῃ, 980
Καλλιρόη τέκε παῖδα βροτῶν κάρτιστον ἁπάντων,

971. νεϝῷ (νεϝϝῷ) 974. ϝοι 976. Ἀγαϝϝην

971. κρήτης ἐνὶ N. 972. γῆν καὶ LN, Ald. 974. ὤπασαν N. 977. αὐτονόμην θ' N. 979. κούρη τ' N. ὠκεανοῖο LN, Ald. 980. πολυχρύσῳ Ἀφροδίτῃ LN, Ald. Vulg. πολυχρύσου Ἀφροδίτης. 981. κάλλιστον LN, Ald.

formed one of the secret instructions at the Eleusinian mysteries. Cf. Theocr. iii. 50 (where Endymion is mentioned together with Iasion); ζαλωτὸς μὲν ἐμὶν ὁ τὰν ἄτροπον ὕπνον ἰαύων Ἐνδυμίων· ζαλῶ δὲ, φίλα γύναι, Ἰασίωνα, ὃς τόσσων ἐκύρησεν, ὅσ' οὐ πευσεῖσθε, βέβαλοι. Hom. Od. v. 125, ὡς δ' ὁπότ' Ἰασίωνι ἐϋπλόκαμος Δημήτηρ, ᾧ θυμῷ εἴξασα, μίγη φιλότητι καὶ εὐνῇ Νειῷ ἐνὶ τριπόλῳ, οὐδὲ δὴν ἦεν ἄπυστος Ζεὺς, ὃς μιν κατέπεφνε βαλὼν ἀργῆτι κεραυνῷ. Apollodor. iii. 12, 1, Ἠλέκτρας δὲ τῆς Ἄτλαντος καὶ Διὸς Ἰασίων καὶ Δάρδανος ἐγένοντο· Ἰασίων μὲν οὖν ἐρασθεὶς Δήμητρος καὶ θέλων καταισχῦναι τὴν θεὸν, κεραυνοῦται. —For νειὸς see Opp. 456. Hom. Il. xviii. 541, ἐν δ' ἐτίθει νειὸν μαλακὴν, πίειραν ἄρουραν, εὐρεῖαν τρίπολον.

972—3. Something is wrong in the syntax of these lines, especially in πᾶσαν referring to γῆν, and τῷ τυχόντι to οἱ ὤπασεν, with several words respectively intervening. For πᾶσαν Goettling would read τυφλὸς, Hermann, with much greater probability, πᾶσιν,—' he comes to all, but enriches only him who gets wealth into his hands.' Two or three MSS. are said to give ἐσθλός. We might read thus; πᾶσαν ὃς εἶσ' ἐπὶ γῆν τε καὶ εὐρέα νῶτα θαλάσσης, Ἐσθλὸς τῷ τε τυχόντι καὶ οὗ κ' ἐς χεῖρας ἵκηται. Τὸν δ' ἀφνειὸν ἔθηκε κ.τ.λ. That Πλοῦτος is said to confer ἄφενος and ὄλβος presents no difficulty. Cf. Opp. 637, οὐκ ἄφενος φεύγων οὐδὲ πλοῦτόν τε καὶ ὄλβον. Properly ἀφνειὸς means rich in landed property; but cf. Od. i. 165, ἀφνειότεροι χρύσοιό τε ἐσθῆτός τε.

975. Κάδμῳ. Cf. sup. v. 937, Ἁρμονίην θ', ἣν Κάδμος ὑπέρθυμος θέτ' ἄκοιτιν. As the name Κάδμος (root καδ) implies order and arrangement, so Harmonia, 'fitness of things,' is symbolically his wife. She is the daughter of Aphrodite, because love engenders Harmony. Aeschylus, Prom. 560, οὕπως τὰν Διὸς Ἁρμονίαν θνατῶν παρεξίασι βουλαί. Suppl. 1024, δέδοται δ' Ἁρμονίᾳ μοῖρ' Ἀφροδίτας.

976. Compare Pind. Pyth. ix. 104. Hom. Od. v. 333, Κάδμου θυγάτηρ καλλίσφυρος Ἰνώ. Theocr. xxvi. 1, Ἰνὼ καὐτονόα χἀ μαλοπάρῃος Ἀγαυά. Eur. Bacch. 1227, καὶ τὸν μὲν Ἀκταίων' Ἀριστέᾳ ποτὲ τεκοῦσαν εἶδον Αὐτονόην. Apollodor. iii. 4, 3, Γίνονται δὲ Κάδμῳ θυγατέρες μὲν Αὐτονόη, Ἰνὼ, Σεμέλη, Ἀγαυὴ, παῖς δὲ Πολύδωρος.

979—83. This passage has been

Γηρυονέα, τὸν κτεῖνε βίη Ἡρακληείη
βοῶν ἕνεκ' εἰλιπόδων ἀμφιρρύτῳ εἰν Ἐρυθείῃ.]
Τιθωνῷ δ' Ἠὼς τέκε Μέμνονα χαλκοκορυστὴν,
Αἰθιόπων βασιλῆα, καὶ Ἡμαθίωνα ἄνακτα. 985
αὐτάρ τοι Κεφάλῳ φιτύσατο φαίδιμον υἱὸν,
ἴφθιμον Φαέθοντα, θεοῖς ἐπιείκελον ἄνδρα.
τόν ῥα νέον τέρεν ἄνθος ἔχοντ' ἐρικυδέος ἤβης

983. ἐν Ϝερυθείῃ? 984. ἀϜώς 985. Ϝάνακτα 987. ἐπιϜείκελον 988. νέϜον

982. γηρυονῆα LN. 983. εἰν om. L, Ald. ἀμφιῤῥύτω εὐρυθείῃ Ald. 986. φιτύσσατο N. φυτήσατο L, Ald.

adapted here from v. 287 sup., as Wolf and others have perceived. For the genitive (π. Ἀφροδίτης) the dative has been restored from the Aldine and good MSS. Cf. διὰ χρυσέην Ἀφροδίτην v. 1005. Wolf rightly objected to the phrase ἐν φιλότητι Ἀφροδίτης, and also threw a doubt on Geryon being called βροτῶν κάρτιστον, since he was rather a monster than a man. It may be added, that the synizesis in βοῶν is very unusual. Goettling would read βῶν, comparing βοῦ for βοὸς in Soph. Frag. 277. This verse is clearly a clumsy variant of v. 290 sup., βουσὶ παρ' εἰλιπόδεσσι περιῤῥύτῳ εἰν Ἐρυθείῃ.

985. Αἰθιόπων. Some eastern and dark-skinned nation is meant, and not the true Ethiopians of the south. For Memnon is called 'son of the morning,' i. e. of the East; and the ancient idea of Ethiopia was that it extended from the extreme east to the extreme west, as is clear from Od. i. 23—4.—Ἡμαθίωνα may mean 'King of the Sandy deserts,' e. g. of Assyria and Arabia, or it may be for Ἠμάτιος, 'the Son of the Day,' like Memnon himself. Apollodor. iii. 2, 4, Τιθωνὸν μὲν οὖν Ἠὼς ἁρπάσασα δι' ἔρωτα, εἰς Αἰθιοπίαν κομίζει, κἀκεῖ συνελθοῦσα γεννᾷ παῖδας Ἡμαθίωνα καὶ Μέμνονα. Ibid. ii. 5, 11, παριὼν δὲ Ἀραβίαν (Ἡρακλῆς) κτείνει παῖδα Τιθωνοῦ. Memnon is only once mentioned in Homer, Od. xi. 522, but is alluded to in iv. 88. Homer knew the legend about Tithonus marrying the goddess of day; cf. Il. xi. 1. Od. v. 1. It seems to symbolise the departing day being closely allied to the next succeeding day. There is a very beautiful passage on Tithonus and Aurora in Propert. iii. 15, 7—18.

986. Κεφάλῳ. This second paramour of the goddess was also caught up in the clouds. Eur. Hipp. 455, ἴσασιν ὡς ἀνήρπασέν ποτε ἡ καλλιφεγγὴς Κέφαλον ἐς θεοὺς Ἕως ἔρωτος οὕνεκ'. There seems to have been a slightly different version of this story. Apollodor. iii. 14, 3, Ἔρσης δὲ καὶ Ἑρμοῦ Κέφαλος· οὗ ἐρασθεῖσα Ἠὼς ἥρπασε· καὶ μιγεῖσα ἐν Συρίᾳ παῖδα ἐγέννησε Τιθωνόν, οὗ παῖς ἐγένετο Φαέθων. From a passage in Pausanias, i. § 3, where, after mentioning the rape of Cephalus, and his being made ναοφύλαξ, the writer adds ταῦτα ἄλλοι τε καὶ Ἡσίοδος εἴρηκεν ἐν ἔπεσι τοῖς ἐς γυναῖκας, Wolf drew the probable inference that this concluding part of the Theogony was made up by a late hand from the Γυναικῶν κατάλογος. The fact is, the later rhapsodists united in one poem the Theogony and the Ἠοῖαι, and perhaps other works of the like kind attributed to Hesiod; and so a difficulty arose in later times as to where one poem ended and another commenced.—φιτύσατο, for ἐγείνατο, is perhaps a post-epic use.

988. νέον — ἔχοντα, for ἀρτίως, unless νέον be rather for νέον ὄντα.—ἀταλὰ has been restored by Wolf, Gaisford, and others from several MSS. for ἀπαλά. Cf. Il. xviii. 567, παρθενικαὶ δὲ καὶ ἠΐθεοι ἀταλὰ φρονέοντες. Aesch. Pers. 539, ἀταλαῖς χερσὶ καλύπτρας κατερεικόμεναι (al. ἁπαλαῖς). The words are of quite different origin: ἁπαλὸς being connected with ἅπτειν, ἀταλὸς with ἀτιτάλλειν or ἀτάλλειν.

παῖδ' ἀταλὰ φρονέοντα φιλομμειδὴς Ἀφροδίτη
ὦρτ' ἀνερειψαμένη, καί μιν ζαθέοις ἐνὶ νηοῖς
νηοπόλον νύχιον ποιήσατο, δαίμονα δῖον.
Κούρην δ' Αἰήταο διοτρεφέος βασιλῆος
Αἰσονίδης βουλῇσι θεῶν αἰειγενετάων
ἦγε παρ' Αἰήτεω, τελέσας στονόεντας ἀέθλους,
τοὺς πολλοὺς ἐπέτελλε μέγας βασιλεὺς ὑπερήνωρ,
ὑβριστὴς Πελίης καὶ ἀτάσθαλος, ὀμβριμοεργός.
τοὺς τελέσας ἐς Ἰωλκὸν ἀφίκετο, πολλὰ μογήσας,
ὠκείης ἐπὶ νηὸς ἄγων ἑλικώπιδα κούρην
Αἰσονίδης, καί μιν θαλερὴν ποιήσατ' ἄκοιτιν.
καί ῥ' ἤγε δμηθεὶσ' ὑπ' Ἰήσονι ποιμένι λαῶν
Μήδειον τέκε παῖδα, τὸν οὔρεσιν ἔτρεφε Χείρων
Φιλλυρίδης· μεγάλου δὲ Διὸς νόος ἐξετελεῖτο.

996. ὀμβριμόϝεργος 997. Ἰαϝωλκὸν ἀφίκετο? 998. ϝελικώπιδα

989. ἀταλα N. ἀπαλὰ L, Ald. φιλομειδὴς N, Ald. 990. ἀνερειψαμένη N. ἀναῤῥειψαμένη L, Ald. 992. αἰήτας N. 994. αἰήτας N.

990. *ἀνερειψαμένη*, 'having caught up in the clouds.' Cf. Od. xx. 77, *τόφρα δὲ τὰς κούρας ἅρπυιαι ἀνηρείψαντο.—νύχιον*, Schol. *τουτέστιν ἀφανῆ, λαθραῖον.* Ἀρχίλοχος δὲ (f. Ἀρίσταρχος δὲ) *γράφει*, Μύχιον· *οἷον ἐν τῷ μυχῷ, τῷ ἀδύτῳ, προφαίνουσα τῇ Κύπρῳ.* On the confusion of these two words see Opp. 523. Goettling shows from Hyginus ii. 42, that Phaethon was regarded as another name of *Φωσφόρος*, the planet Venus; and that Aphrodite is hence connected with the legend.—The phrase *δαίμων δῖος*, for a demigod, is unusual, but not inappropriate. He was *δαίμων* as being more than a mortal, and became *δῖος* by being enrolled among the gods.

994. *ἦγε*, more usually *ἠγάγετο*, but see v. 998. Scut. H. 274, where conversely *ἤγοντο* is used for *ἦγον*. The idiom *γαμεῖν ἐκ* or *παρά τινος* is also common to the Attic. Medea appears here to be enumerated among the goddesses who were married to mortals, because she was granddaughter of the sun. (Cf. sup. v. 956—61.) *Medea* is probably only a name of Juno, *ἡ μηδομένη θεά*, the worship of whom under that name came from Pontus. Her son *Medeus* is the male form of the same name, and both are ultimately referable to the nearly universal Asiatic worship of Sun and Moon. Moreover, Medeus is the eponym hero of the Medes, as Perseus is of the Persians (Aesch. Pers. 148). Indeed, this is indicated by Medea's descent from the Sun. Van Lennep remarks that Pelias is mentioned in Od. xi. 253, and Aeetes in Od. xii. 70, but Medea no where in Homer.

999. *θαλερὴν — ἄκοιτιν.* See vv. 921. 946. 948.

1001. *Μήδειον.* According to Apollodorus, i. 9, 28, Medea had two sons by Jason, Mermerus and Pheres. Euripides in the *Medea* always speaks of her children in the plural.

Ibid. *Χείρων.* One of the so-called Hesiodic poems was entitled *Χείρωνος ὑποθῆκαι*, 'Chiron's Lessons,' or *Χείρωνος παραινέσεις*, on which see Müller, Hist. Gr. Lit. p. 86. Pausan. ix. 31, 4. This passage looks like an effort to link on that poem to the present (see sup. on v. 986). Chiron is called the son of Philyra, Phillyrides, by Ovid, Fast. v. 383. Virg. Georg. iii. 550. Pind. Pyth. iii. 1; ix. 30.

Αὐτὰρ Νηρῆος κοῦραι, ἁλίοιο γέροντος,
ἤτοι μὲν Φῶκον Ψαμάθη τέκε δῖα θεάων
Αἰακοῦ ἐν φιλότητι διὰ χρυσέην Ἀφροδίτην,
Πηλέϊ δὲ δμηθεῖσα θεὰ Θέτις ἀργυρόπεζα
γείνατ' Ἀχιλλῆα ῥηξήνορα, θυμολέοντα.
Αἰνείαν δ' ἄρ' ἔτικτεν ἐϋστέφανος Κυθέρεια
Ἀγχίσῃ ἥρωϊ μιγεῖσ' ἐρατῇ φιλότητι
Ἴδης ἐν κορυφῇσι πολυπτύχου, ὑληέσσης.
Κίρκη δ', Ἠελίου θυγάτηρ Ὑπεριονίδαο,
γείνατ' Ὀδυσσῆος ταλασίφρονος ἐν φιλότητι
†Ἄγριον ἠδὲ Λατῖνον ἀμύμονά τε κρατερόν τε,
[Τηλέγονόν τε ἔτικτε διὰ χρυσέην Ἀφροδίτην.]

1003. νηρηΐδες L, Ald. 1004. δὲ τέκε N. 1006. πηλεῖ δὲ θεὰ δμηθεῖσα θέτις N. 1011. ἠελίοιο N. 1014. om. L, Ald.

1003. Νηρῆος. Aldus and a few of the copies give Νηρηΐδες. Perhaps Νηρεΐδες should be restored. It occurs in Pindar, Nem. iv. 65, and elsewhere, and is probably the true reading in Eur. Iph. T. 428.—Ψαμάθη, cf. Eur. Hel. 6, ὃς (sc. Πρωτεὺς) τῶν κατ' οἶδμα παρθένων μίαν γαμεῖ Ψαμάθην, ἐπειδὴ λέκτρ' ἀφῆκεν Αἰακοῦ. Pind. Nem. v. 12, βία Φώκου κρέοντος, ὁ τᾶς θεοῦ, ὃν Ψαμάθεια τίκτ' ἐπὶ ῥηγμῖνι πόντου. Apollodor. iii. 12, 6, μίγνυται δὲ αὖθις Αἰακὸς Ψαμάθῃ τῇ Νηρέως εἰς φύκην (φώκην?) ἠλλαγμένῃ διὰ τὸ μὴ βούλεσθαι συνελθεῖν, καὶ τεκνοῖ παῖδα Φῶκον.

1008. Αἰνείαν. Cf. Il. ii. 819, Δαρδανίων αὖτ' ἦρχεν ἐὺς πάϊς Ἀγχίσαο Αἰνείας, τὸν ὑπ' Ἀγχίσῃ τέκε δῖ' Ἀφροδίτη Ἴδης ἐν κνημοῖσι θεὰ βροτῷ εὐνηθεῖσα. Ib. v. 311, ἀναξ ἀνδρῶν Αἰνείας, — ὑπ' Ἀγχίσῃ τέκε βουκολέοντι — Διὸς θυγάτηρ Ἀφροδίτη.

1011. Ὑπεριονίδαο. See sup. v. 374.

1013. Ἄγριον. Of this *Agrius* nothing whatever is recorded; and in all probability the name is corrupt. From a passage in Lydus de Mensibus (i. 4, p. 7, ed. Bekker), Goettling infers that he must have read Γραικόν τ' ἠδὲ Λατῖνον, and this seems an inevitable conclusion from his words:—τοσούτων οὖν ἐπιξενωθέντων τῆς Ἰταλίας, ὥσπερ ἐδείχθη, Λατίνους μὲν τοὺς ἐπιχωριάζοντας, Γραικοὺς δὲ τοὺς ἑλληνίζοντας ἐκάλουν, ἀπὸ Λατίνου τοῦ ἄρτι ἡμῖν ῥηθέντος καὶ Γραίκου, τῶν ἀδελφῶν, ὡς φησιν Ἡσίοδος· Ἄγριον ἠδὲ Λατῖνον (Γραῖκόν τ' ἠδὲ Λατῖνον, Goettling). That by *Graeci* Lydus meant *Italian* Greece, or Magna Graecia, is pretty clear. Photius, Ῥαικούς· οἱ βάρβαροι τοὺς Ἕλληνας· Σοφοκλῆς τῇ λέξει κέχρηται. Hesychius, Ῥαῖκος· Ἕλλην· Ῥωμαῖοι δὲ τὸ γ προσθέντες Γραικόν φασι. Some of the old commentators seem to have construed ἠδὲ ἄγριον Λατῖνον, the epithet perhaps referring to Latinus being the son of Faunus (Virg. Aen. vii. 47). Ovid makes him the son of Sylvius (Fast. iv. 43), and in Aen. xii. 164, Virgil speaks of Sol as the grandfather of Latinus; wherein he would seem to have had in view the pedigree here recorded. What the Schol. meant, or what reading he was explaining, is not clear;—Ἄγριον δὲ, τὸν ἀμύμονα Λατῖνον. One point is obvious, that *Latinus*, a purely Italian hero, could not have been mentioned in a poem of the age of Hesiod. He may have been spoken of in the Cyclic poems, like Telegonus, or at least, inserted in them by later rhapsodists; but at all events it is clear that the names and events here recorded are subsequent to and founded on the Odyssey. Here there is apparent a design to connect the Roman with the Greek ethnology, which is indicative of a rather late era.

1014. This verse is wanting in at least

οἱ δ' ἤτοι μάλα τῆλε μυχῷ νήσων ἱεράων 1015
πᾶσιν Τυρσηνοῖσιν ἀγακλειτοῖσιν ἄνασσον.
Ναυσίθοον δ' Ὀδυσῆϊ Καλυψὼ δῖα θεάων
γείνατο Ναυσίνοόν τε μιγεῖσ' ἐρατῇ φιλότητι.
Αὗται μὲν θνητοῖσι παρ' ἀϜδράσιν εὐνηθεῖσαι
ἀθάναται γείναντο θεοῖς ἐπιείκελα τέκνα. 1020
νῦν δὲ γυναικῶν φῦλον ἀείσατε, ἡδυέπειαι
Μοῦσαι Ὀλυμπιάδες, κοῦραι Διὸς αἰγιόχοιο.

1016. *Fάνασσον* 1020. *ἐπιFείκελα* 1021. *FηδυFέπειαι*

1015. *οἵ δή τοι* N. *μϋχῶν* N. 1016. *ἀγακλυτοῖσιν* LN, Ald. 1020. *γείνατο* L, Ald.

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two MSS., and it appears, if even from the objectionable *hiatus*, to be spurious. We might however read *Τηλέγονον δ' ἄρ' ἔτικτε*. Most copies give *δ' ἔτεκε* or *δ' ἔτικτε*. Wolf proposes *δέ γ' ἔτικτε*. This hero was said to have founded Tusculum and Praeneste. Hence Horace, Carm. iii. 25, 8, 'Telegoni juga parricidae.' Ovid, Fast. iii. 92, 'Factaque Telegoni maenia celsa manu.'

1015. *μυχῷ νήσων*. So Gaisford, Goettling, and Van Lennep, with several MSS. The rest give *μυχῶν εἴσω*. By the 'sacred islands' the writer probably meant Sicily in particular, where the sacred oxen of the sun were bred (Od. xii. 128), but also Italy and its adjacent islands, of the geography of which it is likely that he knew little enough. So far, indeed, we have an indication of a rather early poet. Who were meant by the *Τυρσηνοί*, it is not easy to determine. They seem to be regarded here as a race of wider prevalence than the Pelasgic people bordering on Etruria. Probably all are included in the term who colonised the islands and strips of the Italian continent along the western sea-coast; perhaps even all the Italian nations taken collectively. See Dr. Donaldson's Ethnographical Map of Ancient Italy in *Varronianus* (ed. 2).

1016. Homer mentions no progeny of Ulysses and Calypso. As that nymph showed her paramour how to build a ship by which he might reach home (Od. v. 228 seqq.), it was reasonable to represent the sons as skilled in the same craft, as their names imply.

1019—22. The four concluding verses are to be regarded as added by some one who wished to make the Hesiodic *Κατάλογος γυναικῶν* a continuous poem with the Theogony. They are wholly omitted in two MSS.; and the two last are wanting in three others of Goettling's MSS. Van Lennep asks, "Quidni poeta ipse sic transitum paraverit?" But he exhibits throughout a belief in the genuineness and integrity of the Theogony that seems scarcely borne out by the present state of the text.

INDICES.

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OF

WORDS AND PROPER NAMES.

(ADAPTED FROM GOETTLING'S EDITION.)

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